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Vol. LI, No. 1

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Vol. LI, No. 1

MONTREAL, SATURDAY, JULY 13, 1901.

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RELIGIOUS INSTRUCTIONS IN THE SCHOOLS

In the June number of the 'Educational Review,' religious instruction in the schools is made the subject of an editorial. However complicated the subject and divergent the views of those who treat it, there ought to be no insuperable difficulty in the way of a solution, if the question could be dealt with on its merits and removed from the atmosphere of prejudice and mutual distrust. The American people have solved greater difficulties than this. It would be vain to dispute the fact that the vast majority of citizens are opposed to the introduction of religious teaching into the schools. The real question, however, is whether their opposition is justifiable, their position tenable; whether they can sustain their opinion by argument, whether reason and experience will support their contention, whether the present system is founded on justice.

INCONSISTENCY OF IT. — The editor touches the root of the difficulty when he suggests that those who deal with the question "should guide the discussion to questions of principle rather than detail and in a spirit of reason rather than of passion." What he considers essential is precisely what has not been done. In fact, it is not quite clear that the editor himself, whose fair-mindedness is above temper, shows the requisite judicial temper. He says "in the United States public education is unrestricted and universal and wholly secular. It can never be made otherwise." While he is apparently anxious for discussion he absolutely closes every avenue by his last sentence, "it can never be made otherwise." If that be the case, what use is there attempting to harmonize conflicting opinions? But why can it never be made otherwise, except because the majority are determined that it shall be their way and no other, and no notice shall be taken of the reasonable protests of a respectable minority who claim that their clear rights are violated? The majority simply do not allow that there is any possibility of their being wrong. Sic volo, sic jubeo; stat pro ratione voluntas. Why should they determine a priori that secularism alone is right and that things must go on to the end just as they are now. This indicates a narrow and illiberal spirit, out of harmony with American ideas of fair play.

CHRISTIANITY LOSING. — Catholics have a well defined suspicion that what stands in the way, is the apprehension felt by many Protestants that Catholics would derive greater benefit than they from any concession to religious sentiment. Some would prefer to see a whole generation growing up without religion, than that Rome should profit by a new departure. If Protestantism alone could profit, it would not be long before it would be found to make religion a powerful factor in education. The Catholic opposes the present system for the same reason that the Protestant unobserves it, because it undermines the faith of the Catholic child. The danger is that Protestants will find out, too late that they have made a mistake in not allowing us to be their allies for the preservation of Christianity. Ultimately they have more to lose than we have. By means of our private schools and our stupendous sacrifices we are holding our people together; they are not. The most far-seeing among them deplore the results. They regret the unquestionable elimination of religion from the minds and hearts of the young, the rising tide of unbelief, the denial of a personal God, the illogical and growing contempt for the Bible as the inspired word of God, the disregard of moral principles.

TAXATION WITH NO RETURN. — On the simple score of justice, why should twelve millions of Catholics be shut out from any benefit of the taxes they pay for the support of the school system? Why should a million of children be educated in private schools at the expense of their parents, who have already paid their share of taxes for the maintenance of schools to which they cannot conscientiously send their children? Every parent should be allowed to select the school in which he believes the temporal and eternal welfare of his offspring will be best secured, and he should not, in addition, be compelled to pay for schooling other people's children. The same association. No matter what the special intention for any month may be, there are always to be considered the intentions of the Holy Father. These must find a foremost place in our devotions. Even when we know not their exact nature, we assist by a general application for his intentions.

THE CATHOLIC OBJECTION. — It is not fair to say that we want the State to appropriate money for private schools. No; what we want is to have the public school system so remodelled that religious teaching will be allowed in them. What has been done in England, Germany, Canada, and elsewhere can be done here, if we want to do it. We find no fault with the public schools for non-Catholics, if they want them, but for Catholics. We do not object to what they teach or how they teach. They can not develop the whole man harmoniously. We find fault with the system. No matter how perfect the administration or painstaking the teacher, the defects inherent in the system cannot be remedied.

THE MAJORITY RULE. — "But the majority rules; and the majority wants no religion in the schools. Very well, if they want that for themselves let them have it; but they have no right to make persons who cannot conscientiously use them pay for such schools. The majority has no more right to inflict a wrong than an individual has. There are some matters in which the majority has no rights whatever. It has no right to select a religion for a man; and for Catholics, education and religion are inseparably linked together. It has no right to choose for a man the wife who is to become the mother of his children; but the teacher is simply the substitute of parent; and if the majority has no right to select the principal it has no right to select the substitute. "Yes, but education is necessary for the common good." So is religion; why are we not taxed to support the religion of the majority? So are food and clothing; why are they not provided for every one at public expense?"

THE RIGHT USE OF LIBERTY.

For each month in the year certain special intentions are proposed for our prayers and acts of piety. In a particular manner does the League of the Sacred Heart impress upon all its members the advisability, and even necessity of observing the intentions indicated. And what stands good for members of the League equally corresponds with the needs of all Catholics outside that

is "The Right Use of Liberty." What a splendid subject for an article, as it is a grand one for meditation! "Liberty" is a gift of God; but the abuse of liberty is one of the greatest of crimes—for it affects our relations with God, with society, with our families, with our own souls. The sacred issue of the "Messenger of the Sacred Heart," contains a splendid article upon the "Right Use of Liberty." From it we will take a few extracts that may serve to show the importance of the subject, and, at the same time, help all those who desire to pray or offer up their good works or acts of devotion for this work of charity.

The following extracts do not require any comment or explanation: "We are all free agents. We are masters of our own conduct; we can determine our own volition; we can act in a given case, or choose one course of action in preference to another. We can act on such decision or choice and adhere to it in spite of every solicitation to the contrary. "This does not mean that we are independent of all law, relieved of every restraint. We are subject to laws divine and human, and liable to restraint physical and moral; we are bound to obey just laws and submit to reasonable restraint; but we can disobey the one and resist the other; no despot can force the consent of our wills, no chain can fetter our power to choose between right and wrong."

"If it does not startle us to consider that we dwell in a world which denies the freedom of the human will, and which, therefore, denies any such thing as obligation, merit, retribution, repentance, remorse, and all moral responsibility, it is because we have to some extent either wittingly or unwittingly suffered the baneful influence of this denial. Without careful circumspection it is impossible to escape it. Entire nations of men live and die believing in fatalism, in some external cause or combination of causes which determine or necessitate their actions, and their literature helps to spread their fatalistic belief. A number of religious sects, notably the Lutheran and Calvinist, profess to believe that human nature is so corrupt and perverse that it could not exercise freedom rightly if endowed with it, or that God so predestines our actions as to make it impossible for us to determine them freely.

"School after school of so-called philosophers and political economists, pantheists, materialists and utilitarians, have been busy, during the past century more than ever before, proclaiming that some hidden and unknown cause regulates our actions, that a self-determining will is inconceivable, a contradiction in terms, that the strongest motive, desire, the character, or peculiar physical temperament, determines it in every case. The books and lectures of these schools spread their pernicious doctrines broadcast. A glance at the books commonly recommended for psychological study or reading in our own universities, colleges, and particularly in our teachers' colleges and normal schools will give us a glimpse of the kind of training a generation of young men and women, many of them teachers of the future, to deny the existence of this greatest of God's gifts, the one which all the others, reason, imagination, sense—may, the very soul of man, need for their preservation and their progress, material or spiritual, no merit, no human satisfaction here, no hope of reward hereafter.

"It is not very reassuring, truly, to know that the only motive which prevents my most respectable neighbor, virtue or property, is—read and that the courts which judge him are only too ready to accept pleas of temporary insanity, momentary aberration, irresponsibility, irresistible impulse, lack of moral sense, and the like. It may be true that all do not act on their principles.

TOPICS IN CURRENT CATHOLIC MAGAZINES.

PURITAN LAW IN TEXAS. — One would conclude from the reputation Texas has acquired in the outside world, that it would be the last place to tolerate a sample of the colonial laws referred to in Donahoe's for May. In Texas, there is a little town called Alvin, the home of flowers and strawberries. It has a population of nearly one thousand souls, and is seemingly the refuge of the lingering shadows or resuscitated ghosts of Puritanism.

In Alvin the restaurants are not allowed to keep open on Sunday, to the great chagrin of the weary traveler, who comes a long distance, tired with the rumors of oil, and gets neither oil nor dinner. In Alvin the harness vendors of ice-cream are not allowed to ply their craft on Sunday, to the great annoyance of impatient children, whose restless nicks are almost as liquid as the ice-cream itself before Monday morning. Some time ago a limnan on the

that an innate sense of right and wrong saves most of them from acting on the principles they affect to believe. Still it is shocking to consider that the society one is forced to cultivate is made up of men and women who are convinced that human nature is a creature of impulse, the victim of circumstances, of heredity, previous training, present associations, climatic influences, and who credit no one with themselves acting differently from themselves. To keep this in mind may help us to account for the crimes that happen daily in our midst; but what an abominable error it is that makes men ignore or suppress their most honorable faculty and reduce themselves to the level of the beasts of the field. "Man when he was in honor did not understand; he hath been compared to senseless beasts, and made like to them."

"Pardonable it is certainly, and all the more so because those who have the correct view of free will, either do not regard it as the precious gift it is, or fail to cultivate and perfect its exercise. Too often we allow ourselves to be infected by the pestilential atmosphere of fatalism in which we live. We encourage delinquents to invent excuses for their sins by attributing too much, if not all, of the weakness and depravity of the will to heredity, early training, parental neglect, good nature, and light surroundings. Too often we are disposed to extenuate our own misuse of liberty by pleading with ourselves one or other of the reasons enumerated above—temporary aberration, irresistible impulse, irresponsibility, inability to resist, or suffer them to attribute to it. It is not strange, then, that intemperance, immorality, dishonesty, ingratitude, cowardice and all the horrid crew cease to shock us. We do not stop to think of the meanness there is in imputing to parents the evils of their children, as well as some possible disposition to evil; we do not reckon the advantages which people commonly have helping to counteract evil influences past and present; we forget the clamor of the God-given will assisted by Him to resist, and to persevere in resisting, the fiercest temptation even unto death.

"It is precisely because we lose sight of this assistance of divine grace that we gradually underestimate the extent of our freedom. We are not an end which is entirely above our natural powers we have been endowed with supernatural light and strength from above to elevate and fortify our intellect and will, not only occasionally, as one or other action may require, but habitually, so that we need never be without the support needed. To one who contemplates the power of divine grace and the liberty of the will, the character of the children of God, with which it endows us, there can be no difficulty about free will.

"The taint of inheritance, the lack or inadequacy of early training, the influence of environment, the warp of character, personal depravity and every other specious excuse for sin ceases to impress us when we are lifted up from the degradation of slavery to enjoy the inheritance of God's children.

"Liberty is from God, and God is not wanting in resources to enable us to use it in a manner worthy of Him. We must use it to obey His laws and the just, but not the unjust laws, of those to whom He has given authority over us. We can give Him no higher tribute of our service than to consecrate this gift by vow to Him when we are called to make this sacrifice. Many deluded men blindly sweep away their liberty to unknown matters in evil secret associations. If they fatuously ridicule the 'blind obedience' of our religious congregations, we should hold it an honor as the obedience which is so bound to everything but God's honor and the perfection of the human will.

"If liberty is God's greatest natural gift to man, we are doing something very pleasing to Him when we pray that men may acknowledge it as a gift from His hand, and use it richly for His glory and their sanctification."

A GRAND ORGANIZATION. — There are 63 conferences and 1,372 active members of the St. Vincent de Paul Society in Switzerland. Orders, the birthplace of the society, has a conference in every parish, and many parishes have more than one. In that city, too, in fact in all parts of France, the numbers and variety of the special works are very great, and serve to emphasize the axiom of the society that no work of charity is foreign to its purpose. A list of the special works of the society in Paris alone would fill pages of the Quarterly. The work of the gardens appears to be particularly active and successful, and the same may be said of the circulating libraries and the schools.

Ten years ago the Society in Beirut, Syria, established a school for poor boys, employing the Christian Brothers as teachers. It now has two schools with nearly 600 pupils. In Syria, too, there are several schools maintained by the Society including a technical school, which teaches carpentry and bookbinding. A new work of charity at Rovigo, Italy, is called the Trucolo, which consists in preparing willow twigs for making mats. With the aid of six machines used for the purpose, the material is supplied for about 6,000 mat-weavers. This charity is of great benefit to the working classes of the place, and has the hearty commendation of the Bishop of the diocese. Sailors' homes and refuges is a work that is receiving increased attention from the conferences in all the seaport cities of Europe. This is particularly true of Great Britain and France.

The purpose of these refuges is to protect sailors against extortion, cheating, and fraud, to encourage them to save for themselves and their families the wages, so hardly earned by them; to help to improve them morally and intellectually, and, finally, to facilitate for them prompt and remunerative re-employment in the merchant service. The refuges provide board and

lodging at a moderate price, have a reading and smoking room, a library and savings bank, and assist the sailors in getting work.

Out of this movement at Bordeaux has grown "the Mass on the river," which is thus described in a recent report: "From the end of September until the end of November, the port of Bordeaux is crowded with boats returned from the cod fisheries off the coasts of Newfoundland and Iceland which come there to sell their fish. The fishermen, the majority of whom are Bretons, would perhaps miss hearing Mass in that large town which they do not know very well. So, every Sunday, the Rev. Father Fabre goes to say Mass on one of the fishing vessels anchored in the harbor. The captains enter their names beforehand to secure the favor of receiving the priest. The vessel on which the sacred ceremony is to take place is decorated with flags from early in the morning, and a bell is rung for an hour to announce that Mass is to be celebrated. The ships' boats arrive while the altar is being dressed, then comes the priest, followed by his missionary's case. The Holy Sacrifice begins; the crew are collected on deck, the captains being in the foremost rank. They all chant together the altar's hymns in the minor key peculiar to their country, then they hear a homely sermon, a few wholesome truths told in heartfelt words by the officiating priest, and the congregation go their various ways, appointing to meet again on another vessel the following Sunday."—The St. Vincent de Paul Quarterly.

SACRED ART.—Eliza Allen Starr contributes a very instructive article to Mosha's Magazine, under the title "The Priest and Sacred Art," from which we take the following extracts: "Beautiful as," as Kenelm Digby so often exclaims in his eloquent compendium of all that is most attractive in the ritual of the Church, entitled, Ages of Faith; beautiful ages, when the imaginations of men were occupied with the things of God; when dogmas blossomed into forms of beauty, or were breathed forth in melodious hymns; when the senses of men were mediums of heavenly delight, and when we might say, with truth, the Creator was glorified by His intelligent creatures!

The story of Christian art is the story of Christianity itself, told in words, but in monuments, which outlive words; save as words, which come fruitful in the minds of men, making the study of Christianity through her monuments one of increasing interest to us of to-day, inasmuch as her history, for nineteen hundred years has been committed to a degree we seldom realize, to works of art which have come down to us through these centuries in a way to be studied, preserved, too, as they have been in several instances, almost miraculously, and in others concealed by circumstances over which rulers had no control, until their testimony should come forth as a revelation, and at the time when most needed.

This is true especially of the art of the catacombs; for, as we see immediately upon entering on the walls of subterranean cemeteries, popularly called catacombs, that the early Christians committed the expressions of their beliefs and sentiments.

CONSECRATION OF A BASILICA.

The most important event of the last few days in the religious world, says the Paris correspondent of the Liverpool "Catholic Times," has been the consecration of the Basilica of Notre Dame du Grand, Amiens. It called to the spot three bishops and archbishops and 50,000 persons, and made itself felt throughout six departments. The new Basilica is a stupendous monument which consecrates afresh a form of devotion to Our Lady which has been alive in the hearts of the people of the north of France for many centuries. One of the principal preachers was the Rev. Pere Gobet, S.J., whose words were full of vigor, strength, and sure of living as long as humanity lives; consequently she raises fresh temples in every direction. At no time since the Middle Ages has she erected so many buildings as she is erecting now. Mgr. Touchet, Bishop of Orleans, being one of the preachers at this grand celebration was as optimistic in his views respecting the Church of France as Pere Gobet had been respecting the Church in general. He said: "Never on the part of bishops, clergy, or people has she given such proofs of activity as during the last quarter of a century."

A STRANGE HAPPENING.

A singular accident recently befell Miss Emily Roberts, residing in Warwick street, Liverpool. She was going down stairs fully dressed to go out when she tripped over the front part of her dress and was precipitated to the bottom. Two hatpins, each about six inches long, penetrated her head for some depth. She was immediately rendered unconscious, and was conveyed to the Southern Hospital, where she lies in a somewhat serious condition.—London Observer.

MENT I HAVE SEEN AND HEARD.

BY A VETERAN SCRIBBLER.

It may be well that I entitled this column "Men I Have Seen," as well as "Heard," because there are a few men of fame whom I have seen, but whom I cannot say that I have heard. Amongst these men of renown there was one in particular whom I remember well, although I was very young when I saw him; as to having heard him it seems to me that by a strong effort of memory I might recall some of his remarks. I do remember perfectly well sitting upon his knee in the parlor of the old Russell House in Ottawa, and listening to him recall days long gone as he conversed with the lady who accompanied me. At this moment I have before me a card, it is in the leaf of an old album, and it faces the photograph of the one whom I have noted for this sketch. The card is written in a clear, dashing hand, and time has not dimmed the paper, nor blurred the characters.

"With Kindest Regards,
D. W. Cahill, D.D.,
May 2nd, 1861."

Forty years have elapsed since that card was written, and as I gaze upon it, at this moment, the vista of the past extends before my vision, the veil of intervening years is raised, and I behold, seated in the dim light of a large room, the form of a tall, strongly-built, benevolent looking old man. He had passed the midday of his career, and already had taken many strides down the slopes of age. His hair, of several winters sprinkled his once raven hair; small wrinkles furrowed the features not long before smooth and gleam with health; one limb was stiffened as the result of a premature paralysis; yet, as he sat there he still appeared the personification of manly vigor. He was easy to judge, by the strong trunk which the lightnings of time had shattered, of the grand and stately oak that once towered to the sky, a monarch in the great forest of humanity.

In fine, Dr. Cahill was nearing the end of his earthly career when I saw him and spoke with him. Already was the grey twilight gathering around that brilliant orb, as it sank slowly towards the horizon that divides Time from Eternity. I have since read scores of his sermons, his lectures on astronomy, chemistry, philosophy, his letters to Napoleon III., to Palmerston, to Lord John Russell, his correspondence on "Souspirism in Ireland," "The Indian Mutiny," "British Sway in India," "The Penal Laws," "Rome and Ireland," and about fifty kindred subjects. The study of these masterpieces, of English literature, and the memory of the man, as he was when I saw him, combine to give one a fair idea of what he must have been in the days of his vigor, when his magnificent oratory charmed and conquered all hearts, wherever he went. I could easily fill ten issues of the "True Witness" with quotations from his published lectures, sermons and letters. Yet, not all that would afford the reader any adequate conception of Dr. Cahill as a preacher, a lecturer, or a conversationalist. I prefer, then, to relate, second-hand, if you will, some of the characteristic stories that came to me from the lips of one who had been a life-long and intimate friend of the great Irish priest.

Physically, as well as intellectually, Dr. Cahill was a giant. He stood six feet three, in his stocking-feet, and was built in proportion. He had a voice that could be wafted over an audience either soft and soothing as a summer breeze or as thrilling and stunning as the reverberating thunders of a summer storm. Yet in disposition he was a child. He was so easily imposed on, and had been so frequently the victim of his unlimited benevolence and invincible credulity, that friends were obliged to take charge of his financial affairs and regulate his income and expenditure. In this connection there is a very good story told.

The Doctor had given a series of lectures on scientific subjects in Clonmel—this was in 1845—and while there he got into debt. He made a very large sum by his lectures, but so numerous were the poor people who called upon him, that he not only gave away all he had earned, but even borrowed on every side to satisfy the alleged needs of his many visitors. Amongst these was one Ellen Henshaw, the wife of an Orangeman, and a ringleader amongst the Orangemen of the district. She introduced herself as a poor widow on the verge of eviction. The kind-hearted Doctor gave her a large contribution and a blessing. She then boasted on every side how she had taken some of his ill-earned money from "the big Polish priest."

Two years later Dr. Cahill was again in Clonmel on a lecturing tour. Some person told him about Mrs. Henshaw. Naturally he was very indignant, but never expected to see her again. As it happened she had a wager with some of her friends that she would drag some more of "the brass money out of the wooden-shoed Papist." Consequently, she called on the Doctor. He received her most kindly, asked her name, and wished to know how he could serve her. She at once began to plead for her children and her bit of a cottage that was to be taken from her. He said that he had no means at his disposal to aid her. As a last argument the woman said: "And I can never forget how your reverence saved me from starvation two years ago; with your own fist it was one whole pound that you put on this very table for the poor widow, and I know that this time,...." She concentrated all the apparent fierceness that he could summon up. Into one look, he raised his voice as if he were giving orders on a vessel in the midst of an ocean storm, and lifting his big right arm high over the woman's head, censing his fist, and swinging it like a sledge hammer about to be brought down on an anvil, he roared out: "This time, you unfortunate adherent of Dutch Billy, I'll double my contribution—two pounds instead of one on this table"—down came his fist with a crash that almost shattered the piece of furniture; down it came a second time; "there," he yelled, "are two pounds for the table, now stand you there till I lay three pounds on your anti-Papist carcass"—up again went the arm; but Ellen Henshaw had vanished. She fled as if a lion had suddenly leaped at her, and she rushed down the stairs, the Doctor fell back in his own chair and laughed till the tears ran down his cheeks.

One night St. Patrick's Hall, in Cork, was thronged to hear Dr. Cahill lecture on "Rome's Progress." In the audience were a great many bitter anti-Catholic citizens. When the lecturer stepped out on the platform, he stood for a moment, ran his keen eyes over the sea of up-turned faces, and then raised himself to the full length of his six feet three inches, extended his arms in the form of a gigantic cross, drew a long breath, and broke the silence of expectancy with the thundering remark: "Behold the growth of Popery." So immense did he seem, so powerful were his tones, so astonishing his physical development that the humor of the situation swiftly dawned upon the audience, and while the orator remained as if he were transfixed to some visible cross, a burst of applause fairly shook the roof of the building, and the Doctor had won the attention, as well as the enthusiastic confidence of all present.

His lectures on astronomy were marvels of simplicity. So ably were they prepared that even the most difficult problems of that grand science became clear as the noon-day sun to the very least educated person in the audience. A certain Dr. Wise had lectured in Limerick upon "The Sun," and had repeated several times that the sun never ceased to shine upon some part of the British Empire. A week later Dr. Cahill lectured in the same hall upon "The Constellations." In opening, he said: "Though I may not be a very wise doctor, still no doctor, wise as he may be, can teach me aught about the sun and the British Empire. From London, through whose foggy cockney eyes you see the great orb of light, to the plains of India, where that orb's rays bleach the bones of half a million victims of refined barbarism, there is story to tell about the sun and the empire. I am not here to-night to tell that story. That Irishman that evening is to prove that Irishman's egotism, Christianized or civilized every region on earth and beyond the earth—the land of O'Regan (Orion), the children of our race have left their names to be repeated by the untold generations of the future." As an anecdote of the humorous, a little Londoner named Whittetoff—a friend of Dr. Wise, remarked aloud to some person in the audience, "the blooming Papist can't even spell Orion." The Doctor heard the remark, and knowing the little fellow to have been the keeper of a public house in London, retorted: "I hear my friend there commenting upon my spelling; is he not the man who said that saloon was spelt with a h, a, y, a, hell, two ho, and a hen?" We can easily understand how dry scientific subjects became filled with interest and amusement when treated by such a man.

"This is a classic land," said the Doctor, in one of his lectures. "It was only a day ago that I met a very classic character—a fellow who is on the 'eternal road,' and all saturated with 'Greece'—and he told me that he was a descendant of seven kings—and descended very far. I can humorously turn this into what would be serious in the mouth of another, only show the lighter phase of Dr. Cahill's mind. They serve to enliven, but they are not allowed to mar the force of his serious arguments. As long as I can read I shall always have Dr. Cahill's lectures and letters to peruse and study, and unto my dying day I shall be grateful for a few moments spent in the company, and on the knee of that glorious Irish priest.

From American exchanges we take the following notes of heroic deeds performed by priests:—
The first is that of Father Carroll, the hero of the recent Pennsylvania mine horror, who offered to lead a rescue party into the terrible shaft, saying:—
"I'm willing to go down that shaft and endeavor to find some of these who are known to be down there. I will lead as many men as care to go down. Now how many will go? I do not want any married men, or any man with any person depending upon him." Seven sturdy-looking men stepped out from the crowd and

led by Father Carroll the men approached Inspector Dixon, in charge. The inspector, however, absolutely refused to permit the party to enter the case.
Take, again, the fearful South Monaca railroad wreck near Pittsburg, Monday afternoon. Speaking of that frightful accident, one of the Pittsburg dailies said:—
"The wreck was characterized by an incident of a character which always attracts notice, although such incidents are of common occurrence. On the wrecked train was a priest of the Catholic Church. He was painfully injured, but he gave no thought to his own pain until he had sought among his fellow sufferers those of his faith and given them the offices of their religion. This hero was Rev. Father A. D. Gavin, professor of English and assistant disciplinarian at the Holy Ghost college, in that city.
"Cries and prayers were going up and the effect of these upon the listless ears of the tender-hearted priest was heartrending. Father Gavin felt a sickening pain in his side. He had a rib fractured in the shock which hurled him from end to end of the car he had occupied. He put his hand to his head, where there was

pain also, and found that he was bleeding profusely from a deep scalp wound.
"He might have gone to one of the doctors and his priestly garments would have secured him help in advance of others. But he did not do that. He went instead to the wounded and gave them aid, and never, until all had been cared for, did he allow his own wounds to be dressed.
Again, near Keyser Island, Conn. last Saturday, when Col. Thomas E. Sloan was drowned through the capsizing of his boat at sea in a sudden storm, the press recorded that the Jesuit Fathers, who have a summer home on the island, resolutely put off through the tornado, in a boat of their own, and saved three members of Col. Sloan's party, his daughter included. They risked their own lives to save the lives of others, apparently not counting the cost.
All the heroisms of earth is not shown in war. There are heroes living who have never borne arms. Such incidents as the foregoing, and similar can be found in the papers almost daily and ought to convince the world that the Catholic priesthood contains a multitude of men of heroic mould.

DRINK AND ITS REMEDIES.

A BRIEF REVIEW BY "CRUX."

More to indicate the work than to review it do I call attention to a neat little volume of about one hundred pages, which has just been issued by the "Christian Press Association Publishing Co., of New York." It is from the pen of Rev. J. A. Cullen, S.J., and bears the imprimatur of Archbishop Ryan, of Philadelphia, as well as that of Archbishop Walsh of Dublin. The book is entitled "Drink and its Remedies." The text is adopted from the "Manual of the Total Abstinence League of the Sacred Heart of Jesus."

"TEMPERANCE CATECHISM.—I scarcely know how to summarize this admirable work. It commences with a short "Temperance Catechism," in four chapters. These four chapters contain, in brief form, nearly all the contents of the volume. I will here reproduce the first and second chapters.

CHAPTER I.—Q. What do you mean by total abstinence?
A. Never taking any kind of alcoholic or intoxicating liquor, such as beer, wine, or spirits, etc.
Q. What is alcohol?
A. The intoxicating element in all fermented or distilled liquors, such as beer, wine, or spirits.
Q. Do the Holy Scriptures utter any warnings against the abuse of strong drink?
A. Yes, many warnings.
Q. Name one or two.
A. In America, that are mighty to drink wine, and stout men at drunkenness.—Isaiah v. 22.
"Drunkards shall not possess the Kingdom of God."—1 Cor. vi. 10.
Q. Where is it said that the temperance movement of modern times first began?
A. In America.
Q. In what year did the temperance movement begin in America?
A. In the year 1827.
Q. What form did the temperance movement assume soon afterwards?
A. That of total abstinence.
Q. In what country did the total abstinence movement achieve its first most striking success?
A. In Ireland.
Q. Who was the first leading Apostle of total abstinence in Ireland?
A. Father Mathew, who commenced his labors in the year 1838.
Q. By whom was the first great total abstinence organization started in England?
A. By His Eminence Cardinal Manning, the founder of the League of the Cross.
Q. Has this organization effected much good?
A. Yes; it is wisely established in the Three Kingdoms, and exerts a powerful influence in the cause of total abstinence.
Q. Should persons promoting the total abstinence movement always expect encouragement and respect?
A. No; on the contrary, they are often ridiculed, sneered at, and tempted to break their pledge.
Q. What may we learn from this?
A. That we must not expect to be praised even when we do right, and also must trust that what is right will, in the end, gain the victory.
Q. Is it easy to adopt total abstinence?
A. Yes; because the Pope blesses and grants indulgences to temperance advocates; bishops and priests encourage it; and numbers of prominent and holy people join it through a spirit of self-denial, and to give good example.

CHAPTER II.—Q. Do not some persons believe they benefit themselves by taking a little strong drink?
A. Yes; they imagine it strengthens them, and enables them to do their work.
Q. Is anyone able to work longer, or better, by taking strong drink?
A. The strongest medical testimony declares that strong drink has quite the contrary effect, for, though it may produce momentary excitement, the reaction is greater.
Q. How do you prove this?
A. Because the hardest workers—men laboring in the fields, in factories, and in mines; soldiers and sailors, have all testified that better work can be done without strong drink than with it.
Q. Why, then, do people still think they must take strong drink to enable them to work?
A. Owing to the habit of always taking drink, they imagine they cannot do without it.

strong drink, are we certain that we shall derive any benefit from it?
A. No; we are not certain to derive any benefit from it, either to our health or our comfort, our body or our soul.
Q. Is strong drink necessary to life?
A. No; since there are many millions of people who have never tasted strong drink, it is clearly not a necessary of life.
Q. Is there any further proof?
A. Yes; every animal is able to live and thrive without strong drink.
Q. If we become total abstainers, are we likely to benefit others who are not?
A. Yes, by setting them a good example in the avoidance of intoxicating drinks.
Q. Why should many people who drink moderately become total abstainers?
A. To console the Sacred Heart of Jesus, practice self-denial, do penance for their sins, and set a good example to others; also to get better health, more contentment, more leisure, and more means to enjoy it.
Q. What is one of the most pernicious of the drinking customs, particularly prevalent even amongst moderate drinkers?
A. The habit of "treating."
Q. What is "treating?"
A. The mutual giving and taking of drink as a proof of good fellowship or friendship.
Q. How do you regard even the moderate use of strong drink?
A. Only as a luxury, and not as a necessity.
Q. Is it not often said that total abstainers look pale, and that miserably?
A. Yes; but this is false, for abstainers not only feel better, but generally look better for their total abstinence.
Q. Does anyone ever die from the use of strong drink?
A. Yes, from what is called "Alcoholic poisoning," that is, poisoning from the excessive use of strong drink—these are drunkards.
Q. How many persons die every year in the United States from the effects of drink?
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DRINK AND ITS REMEDIES.

A BRIEF REVIEW BY "CRUX."

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ST. MARY'S, TAUNTON.—Lightning struck the stone belfry of St. Mary's Church, Taunton, Mass., recently, while a pre-nuptial service was being held for a double wedding. The bolt shattered the belfry to fragments and huge blocks of stone came crashing through the roof of the church, some dropping on the communion rail, before which thirty or forty persons had been kneeling a few minutes before.
Two priests were at the altar when the bolt struck. Father McQuade, hearing the crash, turned and found the two altar boys who were serving him in a dazed condition. He saw the lightning run along the altar rail. At the same time he was covered with splinters, which struck him from a distance of fifteen feet. The pastor, Father Coyle, had just finished the service, and was in an attitude of prayer. A boy who had served him was knocked flat on his face and Father Coyle was dazed. The boy recovered in a few minutes, but Father Coyle has been ill ever since.
One of the brides left the bridegroom and went screaming down the aisle and from the church. A panic followed, but the frozzled women were calmed, and the priests prevented a stampede. On the east side of the church most of the stone fell, breaking the roof in many places and landing in the yard. One large piece of rock from the upper body of the church struck a valuable statue near the altar, and smashed it to pieces. The damage to the Church will be about \$2,000.
St. Agnes' Church, one of the finest churches in Brooklyn, was struck by lightning last week, caught fire immediately and within forty minutes was practically destroyed. The loss is measured by the cost of the edifice and the furnishings, and is estimated at \$250,000. Father Louis Braver, one of the assistant priests, and two parishioners, who went into the church after the fire was well under way in the hope of saving some of the altar furnishings, narrowly escaped with their lives.
The flames in the front of the church cut off their escape, and in the excitement it was forgotten for a time that the priest was inside and raised the cry:
"Father Braver's in the church!"
Then the firemen punched the glass out of one of the beautiful memorial windows, found the priest and his parishioners near the chancel with some of the altar furnishings in their hands and the fire creeping rapidly upon them. One ladder was run into the church, and another from the pavement to the window, and by these means the men were taken safely out.
The destruction of the church was a striking spectacle. People hurrying through the streets in the rain were half blinded by a sudden, vivid flash, as a lance of scintillating light shot down out of the low-hung rain clouds. Then there was a crash as the bolt pierced the tower of the church. It seemed to those looking on that but an instant elapsed ere flames were shooting out through the windows of the church and the structure appeared all ablaze.
St. Agnes' Church was about twenty-six years old, and Father James S. Duffy was its first and only rector. The land on which the edifice stood cost \$20,000 and the church cost \$250,000. This cost does not include the memorial windows, seven in number, which cost about \$20,000. Neither does it include the cost of the organ, which was \$20,000. Besides the altar, which was of Italian marble and Mexican onyx, the church contained many rare paintings, and some of the recent mural decorations were very expensive. When the cost of all the interior decorations is included, the loss by fire to the parish will aggregate nearly \$300,000.

SENIOR VILLENEUVE'S WILL.—Signs are not wanting to show that a change is taking place in the circles of wealthy Catholics of all nationalities in Canada, in regard to the all important question of sharing some portion of the wealth with which they have been blessed during life, at their demise, with the Church and its auxiliaries. A recent case is that of the late Hon. Senator Villeneuve, whose estate is estimated at nearly half a million of dollars. The will of this patriotic French-Canadian provides for the following bequests to Catholic educational and charitable institutions:—
Twenty-five thousand dollars to Laval University towards the erection and equipment of a building for the Polytechnic School, in which his grandsons are to be educated free of charge.
Two thousand five hundred dollars to the Little Sisters of the Poor.
Five thousand dollars to Notre Dame Hospital.
Five thousand dollars to the Catholic Orphan Asylum.
Five thousand dollars to the St. Vincent de Paul Society.

EPISCOPALIAN PENANCE.—The Ave Maria says:—
There is at least one father-confessor in the Episcopalian body in this country who is not lax in dealing with his penitents. At Manayunk, Pa., an Episcopalian lady who had attended a mission to non-Catholics and afterward confessed her delinquency was severely admonished by her confessor, and for penance was bidden to say the "Missers." It with this "Our Father" after each verse. This a test for the penitent. We do not know how the information regarding the penance became public, but we presume it was through the lady's want of reticence.

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VISIT TO THE TRAPPIST MONASTERY AT OKA.

BY AN OCCASIONAL CONTRIBUTOR.

THE BUILDING, ETC.—The monastery of Our Lady of the Lake is situated in a valley and is a large and substantial building. One wing was built as late as last year. As you enter the main door, the following words are written in French: "It may be hard to live at La Trappe, but it is sweet to die there."

THE REFECTIONARY AND DINNER.—The refectory for visitors, including clerical and lay, is quite large, neatly furnished, and has a table capable of accommodating nearly twenty persons. Among those at dinner were three or four Protestant gentlemen. The bill of fare consisted of fried eggs, potatoes, cheese, bread, butter, honey, rhubarb and cider. Each person was given a large bottle of this beverage which is made in the institution, and which has quite a name with those who have already used it.

THE CLOISTER.—Our first place to visit was the cloister. This consists of a long hall with the Stations of the Cross hung on the walls. Several of the lay brothers were either sitting, standing, making the Way of the Cross, or walking up and down in meditation. In a part of the cloister there are two rows of benches, each with a name or names in which each monk's number or name is printed. The box is used for the spiritual reading book or other books of each one. The rule of perfect silence must be observed in this place.

THE CHAPTER ROOM.—This room is a long narrow room, and contains five confessionals. Here the monks assemble, and the Abbot gives them some spiritual advice, then each one goes to his allotted work. The golden rule of silence is perpetual here also, the Abbot being the only one allowed to speak.

THE LIBRARY.—The library room consists of a number of bookcases, which contain the spiritual books used by the monks. Each monk is given a book suitable to his wants, and when finished, it is handed to the Abbot, who either gives him another one or returns the same to be read a second time. What volumes of sound thought, noble advice, and the lives of great saints of God are contained in this library. It is from these works that the monks derive great spiritual consolation, being encouraged on in their hard path of the monastic life by the example of the many who have already walked the thorny path and who are to-day enjoying the reward of the Faithful Servants of Our Lord.

THE WRITING ROOM.—This is a plain room, in which are placed a table which answers for the purpose of desks. Here are placed ink, pens and paper. The rule says that a good monk writes to his parents or friends once during his novitiate, which is for a term of two years. They can write to their family with the permission of the Abbot. All letters received at the monastery and addressed to any of the monks are first read by the Prior and then given to the proper person or persons. There are many who have never written a letter since their entrance, as they have entirely forgotten all about the world, friends and home.

THE CHAPEL.—The chapel is a beauty, both in its arrangement and artistic work. It contains a very pretty main altar with a set of large silver candlesticks and a crucifix. Besides the main altar, there are some fourteen side altars, where the priests of the monastery, as well as those who go there from the city or elsewhere to make a retreat, say Mass every morning. The side altars are separated from the rest of the chapel by a wall, and this space forms a kind of ambulatory. The chapel is divided into two parts, the main part forming about three-fifths of the whole. It is reserved for the priests and choir brothers or religious. The last part for the Brown Brothers or lay Brothers. The seats are so arranged that the monks face each other. Reading on stands are very large office books, perfect gems of art, with silver clasps, and beautiful binding. Each book is used by two monks. At an elevation is a place where the Abbot occupies, and from where he gives the necessary instruction at about 5.30 each morning. This place forms the separation between the monks allotted for the choir and lay brothers. A large pulpit is situated at the end of the chapel. This is the place where visitors

they allowed to go through it. Some time ago permission was given to visitors to see the cloister, but not the dormitory or any other part of the place. This was before the monastery was consecrated, but afterwards a female is never admitted inside the door which leads to the different departments. This was fully exemplified the day of our visit. Several ladies, who came out with us remained the whole time of their visit in a parlor reserved especially for females. Here their dinner was served. In families were allowed to visit the monastery as the contemporary stated, these persons would have been the first to avail themselves of the opportunity.

THE FARM.—The farm is a very extensive one, and comprises a large amount of land under cultivation. Everything is carefully looked after by the monks who have several men under their charge. Soon they will be storing away the products of their farm.

"When earth repays with golden sheaves The labors of the plough, And ripening fruits and forest leaves All brighten on the bough."

At present 160 cows are used and 22 horses. The latter are noble looking beasts. The stable is well laid out, and a board with each animal's name is hung above the stall. Owing to want of time we were not able to see the creamery department, the cider-press, and a few more places and things. At 2.15 we bade good-bye to Rev. Father Alberic, and we started for the village well pleased with our short but eventful visit to the monastery. Often have the words "It may be hard to live at La Trappe, but it is sweet to die there," come to my mind, and as I ponder over them I am convinced that men who go through such a life are like Angelic beings, and whose places are numbered with the elect.

"How wild so'er the tempest of the demon's raging strife, However dark and dreary be the thorny path of life We can bear our burden through the world's pitch and toss If we turn for light to guide us to the sunshine on the Cross."

CHURCH ATTENDANCE.

By OUR CURSITONE OBSERVER.

It is not exactly the observance of the precept to hear Mass on Sunday that constitutes the subject of this week's column. I wish to record a few of my private observations in regard to matters of church attendance, that is to say attending to various religious duties, during the summer months. Possibly what I have to say would come more naturally from the pulpit, nor do I wish to intrude upon that domain, but the lines printed in a Catholic paper sometimes come under the eyes of people whose ears do not receive all the instructions that flow from the pulpit. Any way I have often thought, but I have remarked that they go in a very peculiar manner.

We are too frequently inclined to consider the priest as a piece of machinery that is wound up at a given hour and is supposed to run, without cessation, for the whole twenty-four hours that follow. It may not be our intention to consider him; but nevertheless, our actions would indicate as much. Now, I don't think any of our good clergy men will object to my stating the obvious truth, that the priest is made of flesh and blood, like the rest of the human race. They may be less peccable than other members of the human family, but they certainly are subject to all the other "ills that flesh is heir to."

The priest feels the cold in winter, and it makes him shiver; he feels the broiling heat of summer, and it makes him uncomfortable and causes him to perspire; he feels the burning of thirst, the gnawing of hunger, and the drowsiness of sleep. In fact, if he is to live, he must eat and drink and sleep. Some people act as if they were under the impression that the priest should be above these evidences of a common human nature. Well, such people are greatly mistaken, and when they subject the priest to unnecessary and frequently unjust endurance they need not think that they are doing him a good turn, nor affording him an opportunity of performing meritorious deeds of self-sacrifice. When it comes to a question of duty the priest is ever ready to respond to the call, were it a martyrdom that awaited him; but he can save his soul perfectly well without the aid of petty annoyances that serve to make his life miserable.

I will take the case of the confessional. Any reasonable person will admit that it is far from a healthy recreation to be seated in a confessional box, during these hot months for hours at a time. No doubt, the priest finds much wherewith to occupy his time. If penitents are scarce he can read his breviary for a while, then say his beads by way of change, then go over in his mind a sermon for the next Sunday; and when he has done all these things he has an opportunity of reading a little more of his breviary, of saying the beads a second time, and of devoting a few moments to pious meditation. But we must not forget that these acts, however meritorious they may be, are not the object of his lengthy incarceration in that confessional box.

Let us suppose that he has announced from the pulpit that he will hear confessions on Saturday from three till six, especially for boys and girls, and the female portion of the congregation. If any one came at three and the priest was not there, that person would be angry, would find fault, and would probably go away, not even deigning to wait five or ten minutes. But the priest does enter the confessional at three. The young lads that were sent to confession play outside for an hour or so; the young ladies meet their fellows, and have a little walk; at three, at half past, at four, and even at half past four their fellows have not finished their cigars, or the young ladies have not finished their conversations. So the priest sits there, wipes the perspiration from his face, reads his breviary, tells his beads and endures all the monotony of waiting on the good pleasure of the young people.

tion. But we must not forget that these acts, however meritorious they may be, are not the object of his lengthy incarceration in that confessional box.

Suddenly, about four o'clock, the penitents begin to flock into the church; they come in scores. The confessional box is soon surrounded by a crushing, hurried, elbowing mass of people. The priest sees that he can scarcely ever hear so many confessions before six o'clock; he has been sitting there for three mortal hours, and he finds as a result that twenty or thirty hurried confessions have been made, and twenty or thirty more remain unmade. If he would only forgo his supper and remain there right along, it would be such an accommodation. But he does not remain, and the person who spent from three to four hours enjoying a walk while the priest endured a long wait, feels very much aggrieved that he cannot hear her confession.

Now, is this reasonable? I honestly believe that there are Catholics in Montreal who would try the patience of Job, if he were alive to-day, and happened to be a confessor. It seems to me that a little forethought, a little care for the feelings and conveniences of others would do no harm—especially in this matter of confessions.

I do not pretend to be any better than my worst neighbor, but I would not like to go to confession after having assisted in keeping the priest pilloried for a couple of hours. It is just as easy to go at the hour appointed. Smoking cigars, playing cards, chatting gossip, are all things that can be done every day in the week, but the confession does not come into the same category.

Besides I have been taught that careful preparation was needed in cases of confession. How can a person be properly prepared who runs in off the street and dashes into the confessional with a hastily prepared story? Moreover, preparation includes excitement to contrition; and such is not the excitement generally found outside the Church door.

ARCHBISHOP KEANE

And Irish Immigration

In reply to an address presented to him on the occasion of the opening of St. Eunan's Cathedral, Letterkenny, Archbishop Keane spoke as follows:— "I would be more or less than human if I were not profoundly touched by this manifestation of will and goodwill from the people of Donegal. The ways of God's providence are very strange. Over fifty years ago I was a young man, and I came away from Donegal, and here to-day he brings me back to shake hands with our noble-hearted people, and to congratulate our noble bishop on an achievement that will hand his name down to history. I speak not merely of the achievement of erecting this cathedral; I speak of the achievement still mightier, of being one of the greatest powers in bringing Ireland to that unity in which alone is found strength. 'In unity is strength' is a proverb that we cherish and understand the meaning of in America, and the Bishop of Raphoe has by his action in the political life of this country shown that he fully understands its meaning and its importance. I give honor to him, and I give honor to the noble men, clergymen, and laymen who with him have done the great work of cementing the political unity of Ireland, upon which her future must absolutely depend.

I have heard a good deal to-day that has saddened my heart. I have heard more than once repeated the expression—the extinction, the extermination of our Irish people. It has made me profoundly sad to hear any such expression, and I feel that I am doing a service to truth and to the people of Ireland in here entering against that expression my earnest protest. There is no such thing, and there never can be any such thing as the extinction of the people of Ireland. Wherever the people of Ireland have gone they are a living factor and an active reality. They are not dead, and they are not extinct; and, no matter in what country they have entered as part of their life-blood, they always feel that their allegiance to their adopted country has in no manner diminished their devotedness to the country of their birth. I once asked an Irishman in Chicago: "How many Irishmen are there in this city?" "Twenty, your reverence," said he. "I don't know, but I was reading the other day that there are forty millions of Irishmen outside of Ireland. Now, that may be an exaggeration, or it

may be a mathematical truth, but this thing is certain, that wherever the Irishman is he tells, and he tells for what is true, and he tells for what is good. And where will you find a place where the everlasting Irishman is not to be found? One day I was talking to the Archbishop of Oregon, the extreme boundary of the United States, who had previously been Bishop of Vancouver. I said to him, "Had you really any Catholics in Vancouver?" "Yes," said he, "I had about fifteen hundred, and all of them Irish."

This was away out in the Pacific Ocean. I was one day in Rome talking with the Archbishop of Salonicia, which is the capital of Macedonia, in Greece, the country of the Thessalonians, to which St. Paul directed his two epistles. To my surprise I found that the Archbishop spoke English. I said: "Your Grace, how does it happen that you speak English? Have you any English in your diocese?" "I have about twenty-five hundred English in my diocese, and they are nearly all Irish." (Laughter and applause). I never yet have been able to find out what in the world brought this twenty-five hundred Irishmen to the diocese of Macedonia, but I have never yet come into contact with representatives of any other part of the world in which the Irishman was not the representative of the truth of Christ, and the Church of our blessed religion. The Providence of God never makes a mistake, and during these fifty years past the Almighty God has been scattering Irishmen to every corner of God's world in order everywhere to plant the cross of Jesus Christ, and who is going to call that the extinction and destruction of the Irish race? It cannot be so called, Irishmen when they leave Ireland are not dead. They are just as thoroughly Irish as though they lived here on the green hillsides, and not merely they but their descendants.

Everybody knows I am an American; everybody in America recognizes me as an exponent of the principles that constitute our Americanism; and yet everybody knows that I am Irish, a Donegal man, and a Ballyshannon man. Now, while it is true that God has brought Irishmen into every corner of the world for the world's good, and used them as He used the people of God of old, to carry knowledge and love of God throughout the universe; still we cannot but recognize that since the Providence of God makes no mistake, the turning point has already come. I fully agree and sympathize with those gentlemen who have lamented the fact that the people of Ireland to-day are only something about four millions, whereas fifty years ago they were nine millions. But while the millions that have gone and their descendants are doing good work throughout the world, the people of the old Motherland are not to be overlooked or forgotten. The time has come when Ireland needs her Irishmen. The time has come for the turning of the tide, and I feel confident that in the Providence of God the turning of that tide will bring about a condition of things in which twenty years from now, the population of Ireland will be seven or eight millions, and even that the population of Ireland will be greater than it was fifty years ago.

In my journey to Letterkenny I have traveled from the extreme South to the extreme North, and everywhere I have been struck by this fact; that there are thousands and tens of thousands of acres of good land that are in need of Irish men to make them bloom, and bloom like a rose. What we want is a method of legislation and a method of industrial action on the part of the people that will have all those Irish acres cultivated by Irish men. There is work for tens of thousands of other brave young Irishmen who will say to the Irish girls: "Stay at home; we will make you wives." (Applause and laughter). There is the solution of the Irish question. Don't be going up in clouds looking for universalities. What are the two great things that are to be done in order to make Ireland populous—to make the population grow, as in the past it has been decreasing? Multiply Irish industries, set possession of the Irish land, and no Irish girl who has any common sense will want to cross the ocean in order to find occupation or a partner. I am glad to have this opportunity of saying these few words of Irish and American common sense. I shall to my fellow countrymen in Letterkenny embrace this visit to Letterkenny and the people of Donegal.

DIVISION NO. 1, Ladies' Auxiliary to the A.O.H., held a special meeting on Sunday, June 30th, in St. Patrick's Hall, for the election of officers, with the following result: Rev. Father Luke Callaghan, Chairman; Mrs. Sarah Allen, President; Miss Annie Donovan, Vice-President; Miss Nora Kavanagh, Recording Secretary, 155 Inspector street; Miss Emma Doyle, Financial Secretary by acclamation; Mrs. Mary O'Brien, Treasurer, re-elected; Committee: Miss Rose Ward, chairman; Miss Mary Cheny, Miss Mary McMahon, Mrs. Lizzie Hanley, Mrs. Ann Gannon.

EVERY DISHONEST ACT leaves its eternal record. The awful penalty of sin is the devastation which it works in the soul; in the deadening of high sensibilities, the coarsening of fine feelings, the eclipse of noble ideals, the loss of rich resources; in the slow and terrible severance of the man from the greatness and glory of his life.

RELIABLE your energies and talents in the rescue of Infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.—Leo XIII.

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THE TEETH, THEIR DAILY CARE

It is my purpose to give you an article upon this subject, that shall cover the entire ground, yet no more than is really necessary. I will do this more in the nature of a "talk," and will consider that my reader is a patient sitting in my office and one in whom I take especial interest. I will give you the best advice that I am able to, and will give it conscientiously and honestly.

It seems a most opportune time for something practical and reliable upon this subject. There have been a variety of small pamphlets given to the public of late that have been written and put out for the sole purpose of advertising some patent or proprietary preparation for the mouth and teeth, and in every case that I have noticed, the author has ignored matters of importance in the care of the teeth in order to push forward the preparation that it was his mission to advertise, and in some cases, giving really harmful advice. Without further preamble, we will at once take up the subject in hand. To begin with, cleanliness is the first and most important thing. If absolute cleanliness were possible, the problem would be solved. To obtain this condition as nearly as possible is what we must try to do. (To be continued.)

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EPISCOPAL APPROBATION.

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

SATURDAY JULY 13, 1901.

NOTES OF THE WEEK.

FIFTY YEARS.—This is a season of golden jubilees, as we have remarked elsewhere in this number, and while we prefer to "keep the even tenor of our way" and avoid aught that may appear as self-laudatory, still we cannot allow the occasion to pass without calling the attention of our readers to the fact that with last week's number the "True Witness" completed its fiftieth year of existence. We do not think that fault can be found if we style that half century of existence one of service in the cause of Faith and Fatherland. Unhappily the earlier files of our paper are not easy to be procured; but we hope, in an early issue to be able to secure a consecutive history of the "True Witness," on which we will base a review of the past fifty years that cannot fail to be of deep interest to the great majority of our readers. In fact, the story of the "True Witness" is simply the history of the Irish Catholic race in Canada since 1851.

On occasions such as this, be it the birthday anniversary of an individual, or that of an institution, it is customary to celebrate in some remarkable manner the event. Friends gather around to express good wishes, congratulations and attachment.

One—from Wakefield Centre, Carleton Co., New Brunswick,—bears the evidences of age and years of duty done; "A. C." is the sender, and his words are, after enclosing a subscription, "Please excuse my neglect in not sending sooner. But you are sure of it some time within reasonable distance of date, as I could not get along without the "True Witness." I have got so used to it and as it is the best paper I can secure, I will continue right along to take it."

The next, from Langside, Ont., is signed "J. McM."—"Your paper is a good paper, and as a weekly visitor it is cordially welcomed to our home."

Then comes, from Ferryland, Newfoundland, "J. C.'s" tribute: "I appreciate your valuable paper most highly, and trust it will be more widely circulated."

From Chase's Mills, N.Y., "Mrs. C. F." says: "I am much pleased with the 'True Witness' in fact, I think it is the best Catholic paper of the present day."

From Illinois, "Rev. P. F." writes: "I am pleased with your paper; I think it is the best Catholic paper I receive. Wishing you continued success, etc."

Whatever services the "True Witness" may have been able to render the cause of the Irish Catholic people we hope their generosity of heart will keep the same in memory; whatever good it has been able to perform in the cause of the Catholic Faith, we trust Providence will hold a record of it all and grant in return to the old organ many years of prosperity in the continuation of its grand mission.

THE CORONATION OATH.—It appears that the Committee of the Imperial House of Commons to which the offensive form of the King's accession oath was referred, has reported that the terms may be modified without diminishing its efficacy in insuring the maintenance of the Protestant succession.

The report suggests that the oath hereafter contain a declaration against the doctrine of transubstantiation, and one to the effect that the invocation of the Blessed Virgin and of the saints, as practised in the Catholic Church, is contrary to the contents of Protestantism. Thus all

reference to such doctrines and practices as being "superstitious and idolatrous" is eliminated. Very little objection could be made to the oath if this is the form it will assume. For a Protestant Sovereign to declare that he does not believe in transubstantiation is simply to say that he is not a Catholic, but a Protestant. And for any one to declare that the practices of invocation of the Blessed Virgin and the saints is contrary to the tenets of Protestantism is merely the statement of an axiomatic truth. In fine, the whole ground would be covered most effectively by the King declaring, amongst other things, that he is a Protestant in religion; that would include everything—disbelief in Catholic dogma and non-conformity to Catholic practices. Since, then, we are absolutely to have a Protestant sovereign, and that no Catholic can occupy the throne, we do not see any great inconvenience in such sovereign making a declaration of his faith, or from our standpoint, of his lack of faith. Moreover, as he is the head of the established Church of the realm—that institution being a political rather than a religious organization—it stands to reason that he should make it understood that he is such in accordance with the human legislation whence he derives his authority.

FIFTY YEARS A RELIGIOUS.—As the new century commences its course not a few of our priests and nuns have occasion to celebrate their golden jubilees. The mid-nineteenth century seems to have been a period most prolific in religious vocations in Canada. During 1900 and 1901 we have had to record a goodly number of jubilee celebrations amongst our clergy and the members of our religious communities. One of the most recent of these beautiful commemorative festivals was that held at the Grey Nunnery—the Mother House on Guy street—a week ago last Sunday, in honor of the fiftieth anniversary of Rev. Sister Gaudry's entry into that community. Apart from the Archbishop, the clergy, and members of the community present, were noticed, Miss Marie Anne Traves, of Port Hope, Ont., sister of the aged nun; Madame J. E. Painchaud, her niece; Madame Gasp. Painchaud, Mr. E. Painchaud, and many others. A meeting of the Gaudry family and relatives took place at three o'clock in the afternoon. At 5.30 His Grace the Archbishop paid an official visit to the community, and presided at a solemn benediction of the Blessed Sacrament.

The life of this venerable nun has been one of exceptional edification and utility. She was born in Montreal on June 22, 1831. In 1837, during the rebellion, her family moved to the United States, and she received her education in that country. In 1844 she came back to this city to reside with her uncle, Mr. Augustin Perrault. She entered the novitiate of the Grey Nuns on April 23, 1849, and made her profession on June 30, 1851. Since that time she has occupied some important positions in the order, being among the first, sisters in charge of the St. Joseph's Home, founded by Mr. O. Bortholot. In 1858 she was chosen to co-operate with Rev. O. Rousselot, P.S.S., to found the work of Refugees. In 1859 Mr. Bourget opened a new institution at the corner of St. James and Cathedral streets. Among her pupils at that institution was a bright boy named Napoleon Paul Bruchesi, who has since become His Grace the Archbishop of Montreal. She founded a Refuge at Ilerville, after having been placed in charge of the Nazareth Asylum. Later, in 1877, she was transferred to the United States and had charges of several houses of the order in that country.

Although half a century of Sister Gaudry's life has been spent in the community she is still far from a very aged person. She has just reached the allotted three score and ten, and as people of the older generation live, she may look forward to years of useful and active life before her virtuous career is closed. In extending to her our sincere congratulations on the occasion of her

reference to such doctrines and practices as being "superstitious and idolatrous" is eliminated. Very little objection could be made to the oath if this is the form it will assume. For a Protestant Sovereign to declare that he does not believe in transubstantiation is simply to say that he is not a Catholic, but a Protestant. And for any one to declare that the practices of invocation of the Blessed Virgin and the saints is contrary to the tenets of Protestantism is merely the statement of an axiomatic truth. In fine, the whole ground would be covered most effectively by the King declaring, amongst other things, that he is a Protestant in religion; that would include everything—disbelief in Catholic dogma and non-conformity to Catholic practices. Since, then, we are absolutely to have a Protestant sovereign, and that no Catholic can occupy the throne, we do not see any great inconvenience in such sovereign making a declaration of his faith, or from our standpoint, of his lack of faith. Moreover, as he is the head of the established Church of the realm—that institution being a political rather than a religious organization—it stands to reason that he should make it understood that he is such in accordance with the human legislation whence he derives his authority.

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libilities we desire to add the hope and prayer that God may grant her many more years of life, in health and strength, to continue doing good.

THE DOMINICAN OUTLOOK.—A despatch appeared in the secular press last Tuesday to the effect that it is very probable the Dominican Order in Canada and the United States will be constituted into a separate province, and thus taken from under the general jurisdiction of Europe. There may possibly be a foundation for this news as it is in accord with the important events now taking place within that Order. A chapter of the order is now being held at Ghent in Belgium. The meeting is called by the general of the Dominicans for the purpose of considering their position in France, the Philippines and South America. We are told that in France the order is face to face with the perils of dissolution and confiscation lodged within the Associations Bill which last Monday passed the French Senate. In the Philippines, confiscation is threatened under the American flag. In South America the order is persecuted by the Masons under the guise of Liberals, its priests imprisoned, its churches despoiled.

Under these circumstances, it is very probable that the general chapter would find it expedient to establish a special province in North America. In fact, this country and the United States may become a refuge for the persecuted Dominicans in other parts of the world.

As to the Philippines and South America we are not in a position to express any opinion, but certainly, France is ungrateful as far as this magnificent order is concerned. What the Dominicans have done—even outside of French literature, the glory of French oratory, and the renown of French scientific progress, should entitle the order and its members to special favors from the country. Yet their reward is that which infidelity always bestows upon the benefactors of the land in which it flourishes. When the great chapter at Ghent shall terminate we may, perhaps, be made acquainted with further details concerning the future course to be taken, in different lands by the sons of St. Dominic.

THE MEMORY OF THE DEAD.—Little did John Kells Ingram ever dream that his immortal song would be read in the House of Commons, yet that event has come to pass and in the evening of his life, the poet of Ireland has heard of the fame won by that production of his early enthusiasm and talent. The report from the British House of Commons says—

"In Friday's debate on the Intermediate programme, when Mr. Lenny sat down, a tall, rugged, white-headed figure rose from the Irish benches. This was Mr. Lundy, who said he had been teaching Irish for forty years. At this the House pricked up its ears, as it is one of the pet little theories of the House, which they were, however, a more practical bloc, of this theory to come. The venerable Celt, after reading long lists of Irish works, asked leave to quote an Irish poem. It was not, perhaps, strictly in order, but the House was by this time in an indolent mood, and for some few minutes members listened attentively to a series of sounds, which sounded extremely poetic. As the old gentleman finished his poem he looked round triumphantly, and said, 'Mr. Speaker, that is not my poetry.' Members listened then for the English version, which they felt was coming, and a loud cheer went up from the Irish benches as he announced that it was the Irish version of that historic ballad, 'Who says to speak of '98'—and, 'contests the venerable son of the hills, 'I am not one of those who fear to speak of '98.' Never before, it may fairly be assumed, has that song been sung or said in the British House of Commons, but even the Tory members cheered. They recognized with true sporting instinct that the old man had scored."

What wonderful changes that song has witnessed—if we can say that a song can witness anything. When it was first written it was treason to sing or repeat it; to-day an Irishman repeats it in the House of Commons and is cheered by the Tory enemies of Ireland. When it was first written its author was an enthusiastic Irish patriot, and every since has been an employee of his country's enemies, and a friend to anything and everything that might cast a veil over his days of promise and glory. Despite himself Ingram's name became a household word, and his song became the Marseillaise hymn of the Irish people.

The next thing we may hear about the House of Commons is a debate containing a list of Irish treason songs, and speeches. If that Government would only take heart and grant Ireland her political autonomy! It is coming, however.

Sixteen persons killed, several fatally injured, and a large number less seriously hurt, was the sad result of a head-on collision between passenger and livestock trains on the Chicago and Alton Railroad, near Norton, Mo., last Wednesday.

THE BILL OF ASSOCIATIONS.

Since the first passage of this anti-Catholic measure in March last, very much has been written regarding it. It is just possible that some of our readers have not followed the question sufficiently closely to be able to form a proper conception of the enormity of the injustice that the French Government has perpetrated against Catholic religious orders. It is true that no such orders are indicated in the law, but it is plain from the statement of that law that no community, or religious order, be it missionary, educational, or otherwise, can exist in France, as long as this blot blackens the statutes of the country. A few words of explanation may be timely.

The Chamber of Deputies, on the 28th June, adopted the Bill, as amended by the Senate, by a vote of 313 against 249. For the purpose of the Bill an "Association" means "a convention whereby two or more persons join their abilities and activity for some other purpose than that of financial benefit." Thus all commercial and financial, as well as industrial societies do not come within the meaning of the law. Consequently, we are left with the religious communities alone, as the objects of this legislation. While the text does not name religious orders, it is obvious that the aim of the law is to render their existence in France an impossibility.

This may be still more clearly gleaned from the following passages of the Bill—

"Associations between Frenchmen and foreigners cannot be formed without the previous authorization of a decree issued by the Council of State.

"It is forbidden to form without an authorization given by a special law, which shall determine the conditions of their workings: (a) Associations among Frenchmen, whose centre or direction shall be foreign, or which shall be in the hands of foreigners; (b) Associations whose members live in common; (c) The associations which exist at the time of the promulgation of the law, and which have not been previously authorized or recognized, shall, within six months, prove that they have used proper diligence to conform to the provisions of the law, or the associations which are prescribed by the law shall be considered as dissolved if within six months they have not added the authorization required. The amounts belonging to members of such an association before its formation, or which shall have come to them since, shall be restored. Amounts acquired by gifts can be claimed by the givers, their heirs or those who have any claim on them; and by the heirs of the donors. The amounts of any testamentary bequests made after the publication in the 'Official Journal' of the decree of dissolution, or of the act of voluntary dissolution of the association. After that time the property shall accrue to the State, as well as the surplus of the money invested, and shall be assigned to the establishing of funds for indigent children, sick and aged persons, as well as needy members of dissolved congregations."

Premier Waldeck-Rousseau hypocritically declared that the law would be enforced, but not in a spirit of persecution. This is all nonsense.

Since the law itself is conceived in a spirit of hostility and its very text necessitates that its enforcement be a persecution, all the protestations to the contrary are vain. The Abbe Gayraud, a Catholic Republican deputy, said that the law would remain a stigma upon the Government, and Count de Mun declared the Bill to be the beginning of a war against Catholicity in France. When such legislation is undertaken we Catholics naturally look to Rome for the key-note of our conduct in its regard. According to the "Univers" of Paris, the Pope has sent a letter to the heads of the religious orders regretting the attacks made against them and the failure of his endeavors to protect them. The Church, he says, is wounded in her rights and checked in her work. He says the new law is contrary to natural evangelical and ecclesiastical rights, and declares that the true cause of the persecution is the world's hatred of the Church.

The extinction of the religious orders, he says, is an able manoeuvre to prepare for the apostasy of the nations. The world's malignity portends work for the Church. He advises the religious to observe the instructions of the Holy See, and to imitate their forefathers, who passed through worse times. They should remain firm, dignified and not angry, overcoming evil by good. In conclusion His Holiness says—

"With you are the Pope and the entire Church. Remember Christ's words: 'I have conquered the world.'"

The odium of this law will cling to the Waldeck-Rousseau Government long after the Premier, his associates, and his party shall have disappeared from the scene; and we are confident in the prophetic statement that the religious orders will again flourish in France, when their persecutors shall have gone the way

SCOTLAND AND THE POPE.

Is it possible that Scott in drawing his vivid pictures of the covetous, with his Balfour of Burley, and his Habbakkuk Mucklewrath, and that the strong impression of the bigotry and fanaticism of the Scotch people? We hear much, we read much about the anti-Papal prejudices of the Scottish race; but is there not a grain of fiction in it all? Are they all John Knoxes? all Davie Burnesses? In these matters the apparent ignorance and prejudice of the usually qualified black Presbyterians?

This year the University of Glasgow celebrates the 450th anniversary of its foundation. Since the "Reformation" this has been a distinctly Protestant institution, yet it was founded by the Catholic Church, and had for its first patron Pope Nicholas V. The faculty of the university does not seek to ignore its origin, nor to shirk the debt of gratitude which it owes to Rome and to the Sovereign Pontiff. On the occasion of this celebration the rector, vice-chancellor and professors of the university have addressed a letter to His Holiness, Leo XIII., inviting him to participate in their rejoicings. That letter is couched in the most respectful language. It is a model that might serve for the imitation of others. The following is a translation from the Latin of that letter—

"To the Sovereign Pontiff, the Most Holy, the Most Reverend, and the Most Learned Man, Leo XIII., The Entire University of Glasgow, the Chancellor, the Rector, the Professors, the Graduates, and the Students.

"(Send) Health.

"In our great joy (for soon we celebrate our centennial feasts), this above all else we can remember with grateful minds, that this splendid university, which is to-day enriched with all wealth of talent and works, started from the Apostolic See itself, and that it commenced with the most loving patronage of the Supreme Pontiff, as we have learned from our forefathers.

"For that most learned Pontiff, Nicholas V., in the year of the Incarnation of Our Lord one thousand three hundred and fifty-one, displaying the greatest love for the Scottish people, being himself the most illustrious for all the lights of talent and of the liberal arts, founded among us a university, and wished that our doctors, masters and students should enjoy and use all the liberties which had been granted to the university of his own city of Bologna.

"The which so great benefit, as like a loving daughter from whom it came, we think leads us to hope that Your Holiness may become a sharer of our joy, and to utter due thanks to the Holy See for so great a favor.

"We therefore pray that you may deign to increase this our happiness with your authority; and if on account of these wicked times it could come to us in these last days such difficulties of sea and journeying, we hope at least that you will express to us your feelings through some other person enjoying your favor, that this our university, founded by James, King of the Scots, cared for and defended by William, Bishop of Glasgow, and furthermore enhanced by many benefits from many of our Kings, you yourself, most scholarly and most elegant cultivator of Latin literature, through your kindness may deign to honor still more, and to commend to your grace.

"We write at Glasgow, on the 15th of May, MCM.

"The Prefect and the Vice-Chancellor."

The reply of the Holy Father to this very extraordinary and exceptional letter was characteristic of the great Leo. After thanking those who sent the address, he describes it as a noble deed. He recalls the glorious esteem and veneration of the whole Scottish people. He then assured them that he "prayed God to direct in the way of truth all the works of the members of the university, and to unite the latter to the Papacy in perfect love."

This correspondence is very significant. It may be the commencement of a new and happier era for the Catholic Church in Scotland. We know fully well that all enmity towards the Church springs from ignorance, and when the enlightened, the learned, the responsible people in a country, take the initiative in paying due and deserved honor to the Holy Father, it follows naturally that the less educated (and more prejudiced) masses will soon follow suit. There is a new spirit moving in the bosom of the Scottish people: what the results of its birth may yet be none can tell. But it is not totally presumptuous to surmise that a better understanding between that hardy race and the Catholic Church is not far removed.

At all events the university of Glasgow has given evidence of real nobility in the breasts of its leading men. If this spirit could only be fostered a little more we are confident that the day may yet dawn when the veil of prejudice will be lifted and the Catholic Church will receive her due recognition amongst the people noted restorers for their antipathy towards her.

IRISH CATHOLICS AND THE NAVY.

At the annual meeting of the hierarchy in Dublin the following resolution was unanimously adopted: We have repeatedly urged His Holiness the Government to make adequate provision for the spiritual needs of the Irish people.

Royal Navy. Notwithstanding their repeated promises to do so such adequate provision has not yet been made. We now deem it our duty to advise Catholic parents not to allow their children to join His Majesty's ships until suitable arrangements shall be made to minister to the spiritual wants of Catholic seamen in the fleet.

(Signed) MICHAEL CARDINAL LOGUE, Chairman. JOHN, Bishop of Clonfert. RICHARD ALPHONSUS, Bishop of Waterford and Lismore, Secretaries.

AGGRESSIVE CHRISTIANITY.

In one sense the propagation of the Faith, especially when combined with the civilization of barbarous peoples, may be styled aggressive—that is to say in contradistinction to that of defensive. But the means used to bring others to Christianity, or rather to bring Christianity to others, are to be taken into consideration. It is one thing to go to the pagan with the cross in one hand and a rosary in the other, and another to approach that same pagan with the Bible in one hand and the sword in the other. We have yet to learn when and how Our Lord left His Church a mission to force His precepts down the throats of the unbelieving. Senator McLaurin, of South Carolina, delivered an address on "God's purpose in Expansion." In the course of his remarks—some of which were very confused—the old servant of the State made use of these words:—

"Our nation, with its free government and its aggressive Christianity, is in a position to march forward and convert the world. With the isles of the Pacific in our possession, with the confidence of the millions of heathens in the East, and with our wealth and commerce and Anglo-Saxon love of liberty, we can raise the banner of the cross and accomplish the Heavengiven work of having the gospel preached to every creature."

If this means anything it signifies an armed process of making the world accept the principles of Christianity. The Ten Commandments said that "the Ten Commandments have no place in domestic politics, and the sermon on the Mount no application to international affairs." If we are to judge by the missionary conduct of the Christian heralds in China we must admit that the effacing of God's name from the statues in some lands is not as barbarous as it might be considered. The Rev. Gilbert Reid, an American Protestant missionary to China, writes in the "Forum" upon looting in that land. It is that Rev. Mr. Reid deals with the subject:—

"I venture to expound the ethics of looting. Looting means spoils of war. If there has been no war, looting may be set down as wrong. If wrong there has been, it has been in making war; whether by the Chinese Imperial Government or by the combined troops of Europe, America and Asia, and not in the incidental result of the collection of spoils."

The New York "Sun" makes fun of this Rev. gentleman's ideas of right and wrong. The comment is this:—

"His (Mr. Reid's) code is somewhat different from that of other apostles of Christ. If it is to prevail in the further efforts of Christian civilization to evangelize the heathen world and to carry true and pure religion to the benighted, both the Eighth Commandment and the Sermon on the Mount will have to be revised, about like this:—

"Thou shalt not steal, unless somebody else has done wrong by wagging war. After military operations the Eighth Commandment is suspended, even in the case of non-combatant Christian missionaries."

"As you would do that men should do to you, do ye also to them likewise; that is, unless you can put the others, technically, into the class of 'heathens.' Then you may do to your enemies as you would not have them do to you."

There is a report by Major-General Chaffee as to the American Protestant missionaries, and their system of civilizing and Christianizing the Chinese. A few facts from that report will complete our chain. Read this:—

"Appended to the report are letters written by Minister General approving the request of the Rev. E. G. Tewksbury, an American missionary, that he be furnished with a detachment of American troops to accompany him on an expedition to exact money and lands from Chinese for depredations they had committed during the Boxer revolt upon the native converts. Though Mr. Tewksbury himself confesses that he did not know how many native Christians had been killed, or to what extent the property of converts had been damaged, he compelled various villages to contribute money and lands, until he had collected \$12,000, obtained seeds for ninety-six acres of land, and had secured permission to construct nineteen chapels and twenty cemeteries."

LORD RUSSELL'S MEMORIAL.

The spot where the late Lord Chief Justice was interred in Epson cemetery had just been marked by a striking memorial which takes the form of a wall of white Irish granite, enclosing a space 27ft. long by 20ft. wide. The pillars at the sides and centre weigh over a ton each, and are ornamented with a band of carved Irish work. The panels consist of a series of small arches rising from a base which is a rounded coping, also ornamented with carving. The stone was taken from an Irish quarry near Slieve and the memorial erected by skilled Irish workmen.

AN IMPORTANT

Of Interest to M and Nation

A decision... Catholic... throughout the... made recently by... of Missouri, whe... tual Benevolent... State have the r... bers who do not... ligious. The decla... the sacrament of... ter Franta, decea... Bohemian Roma... Union of the Uni... defendants contende... was upheld by th... that their associa... members of the... Church; that by i... person can be a r... a Roman Catholic... perform his duties... Church, and that... is to go to conf... the sacrament of... nion every year... and the constituti... quire every membe... duty and to prod... a certificate of th... had some 50, or 1... church by the law... him indefinitely... it may deem just... opportunity to ch... charge. * * * Th... ther did not receiv... the Holy Communi... in 1896, and was... city with that on... regular meeting... truth of the charg... in due course the... him from membe... and he died wh... 'that by the laws... pending member los... ing his suspension... This question has... some one in all... societies, and the d... less create a preced... will follow.

CATHOLIC SALES

From time to time... shed many eviden... of the noble v... Catholic Sailors' C... is performing. The... zeal and devoti... tive of this organiza... across the sea. Rev... S. J., the devoted a... chaplain of the Clu... following letter, a... which explains itsel... Saint Lucia, 7... Rev. A. E. Larus, S... Chaplain C. S. C... Montreal.

Rev. and Dear Sir... Miss A. Langelier, u... to enlighten your... 22nd ult., which has... us.

We read with deep... of our beloved relat... Langelier, and we m... as well as your kin... sincere and heartfel... kindness, your word... stranger in a strange... on our own behalf, b... his bereaved sister, w... offer you her depest... the words of comfort... in your kind a... ter.

It is to us a great... that our wayward b... ceived the rites of a... rial, and Miss Lange... too profuse in her th... peace, and offer to u... in brightening this... your kindly interest... full details of the... which though distress... great deal of comfort... ed relatives.

Please accept our u... thanks and offer to u... bers of your word... deepest expression of... beneficial organization... form a part, which h... ductive to the good... creates need.

We will thank you... mised cut showing... poor Maxime's grave... We will be very than... you will at your earl... forward us a memoran... enclosed for his p... and burial which we... return mail, if you... We beg to remain,

Yours gratefully (Signed) ROGER LA...

THE LATE JOHN O

We learn with deep r... death at Brooklyn, N... John O. Fleming, on th... last, Mr. Fleming was... years editor of the "T... under a former manag... a man of talent and g... tion. His experience... varied. Not only was h... torial writer and gene... man, but he had consi... as dramatist and wr... stories. Amongst his c... the literature of the t... remember the widely r... "Miss O'Hagan." At t... death Mr. Fleming had... 57th year. He had fr... friends, and admirer... amongst them, Honora... Curran and Dubuque... rowing widow, and "True Witness" extends sympathy.

RECENT DEATHS

MISS O'HAGAN.—The... gret was felt in all... circles when...

GOOD ADVICE TO GRADUATES.

At the commencement exercises of St. Francis Xavier College, New York, the address to the graduates was delivered by the Hon. William J. Carr. Mr. Carr said in part:

Nineteen years ago, I was one of a similar group of young men who stood in the same position in which you stand to-night. Notwithstanding the lapse of years, I feel as if that occasion were but of yesterday, and I am able to share fully with you the emotions which now fill your hearts. I venture to say that in the years to come, this event will stand out in your memory with a sharpness of outline which will mark the threshold of your careers.

You have all the buoyancy, all the enthusiasm and all the inexperience of youth. Life opens up before you with all the attractions of the siren. Your minds are filled with day-dreams of conflicts ending in triumphs, of struggles crowned with success. I am not here to dispel this illusion, nor to stand, like the Ancient Mariner, with a tale of shipwreck to detain you from a feast. I come to bid you welcome.

So far you have been fortunate. You have been given opportunities which are denied to the vast body of mankind. While other youths have been struggling for assistance, with favored brains or ceaseless bodily labor, you have been sheltered in academic quiet, in converse with the great minds of the past, under the discipline of a teaching body which has moulded the minds and hearts of men for nearly four hundred years.

This privilege has come to you from the love and self-sacrifice of parents, of whom you have known a similar opportunity. Your hearts must not be so full of personal joy, your minds so filled with dreams of things to come, as to shut out for a moment an appreciation of the inextinguishable debt of gratitude owed to those who have labored for you until now.

CATHOLIC EDITORS ON MANY THEMES.

NON-SECTARIAN.—"It is not often in our experience that the term, non-sectarian, is so sharply and frankly defined by our non-Catholic neighbors," says the "Sacred Heart Review," as in the following statement from the "American Friend" in relation to the New England Kurn Hattin Homes for the accommodation of destitute and neglected children, which are situated in Vermont.

"It is the aim of the management to surround the children, at all times, with Christian influences. One of the first questions that is asked an applicant for a position as a worker is, 'Are you a Christian?' The Homes are unsectarian, but it goes without saying that as long as the present superintendent and matron remain, the principles of the Society of Friends will most certainly assert themselves."

We wonder how it will be in the case of the Baptist minister who, it is said, has been appointed principal of a "non-sectarian" public school in the Philippines under the new administration. Resolved to its dual terms, non-sectarian may be often easily defined non-Catholic."

A FITTING REBUKE.—The Boston "Pilot" in referring to the remark of a Denver doctor about out-ting imbecile children to death, painlessly, says: "Lucky for him that the custom did not prevail when he was a youngster."

PROTECTS THE STATE.—"The Catholic Church," remarks the "Catholic Columbian," "promotes morality and thereby benefits the state. It is against divorce, against child murder, against oath-bound secret societies which protect their criminal members from the justice of

active life of men of affairs, either in the learned professions or in commerce. In entering upon such careers, you will be laden with a double responsibility.

"It is your personal duty to succeed, as far as success is possible, but you must not succeed at the expense of your character. You will be not merely lawyers, doctors, engineers and merchants, but Catholic gentlemen as well. Remember always the old French motto, noblesse oblige!"

In entering upon such careers, you will have a great advantage over those who have preceded you in the past years from Catholic colleges in this country. You will not be so alone as pioneers of your faith into strange countries. You will find in every profession, and in commerce, men trained as you, believing as you, who have by their lives banished all narrow prejudices against your faith, and made your way so much the easier. You will, however, find the pace hot, the struggle fierce and the danger of failure ever constant.

Men have always worshipped wealth or power, generally abstractly, as either seemed so difficult to attain. Now, however, both seem within the grasp of most men, and the worship has become concrete, and fills the soul of the average man. Such worship leads to a mental criterion which measures all things by the material results. Wealth is its own apology, and gold ennobles its possessors!

All men in this country do not measure life by these false standards, popular though they be. Men trained as you have been, can never adopt such a philosophy of life, without being wholly false to your education. To you there can be no true success at the expense of character. Neither wealth nor power can compensate for lost ideals. No man can succeed truly, who cannot look in the mirror of his conscience, and this, because we have been taught to feel that we are in the world, but not of it; that we are God's children, to Him accountable.

In the careers which you will undertake, be stout-hearted, self-reliant, courageous, and untiring in your industry. Be bold to assert your rights, but avoid useless controversy. Men are not converted with clubs. An excess of zeal marks renegade a deficiency of thought. To practical men, the most convincing argument of the divinity of your religion will be the purity of your lives. God will use you as his instruments in building up a healthy public opinion, in inculcating morality in bringing your neighbors back to the supernatural.

As you are true Catholic gentlemen, you will be true Americans. There is no occasion to protest your patriotism. Such an attack it merits in your industry. Be bold to assert your rights, but avoid useless controversy. Men are not converted with clubs. An excess of zeal marks renegade a deficiency of thought. To practical men, the most convincing argument of the divinity of your religion will be the purity of your lives.

THE OLD STORY.—"Protestants are very apt to call Catholics superstitious," says the "Catholic Record," "but the readiness with which Protestants gather around such superstitions as Mrs. Eddy's Christian Science, Schlatter's and Dowie's divine healing frauds, Mormonism, spiritualism, and the like, shows that the Catholic Church is the greatest bulwark against superstitions of all kinds, whereas Protestants, who have thrown off the authority of the divinely instituted and infallible Church of Christ, are easily made the dupes of every superstition."

THE CONVERT'S REBUKE.—The Western "Evening Star" tells the following story of the late Dr. Tanner, who was a convert. It must be said of him, says our contemporary, that he was not erratic in his religion. The following episode is related, showing his practical Catholicity. It happened one evening in the dining room of the House of Commons, the doctor, when acting as a witness, was taking of a frugal meal, fish being as the most prominent item in the bill of fare.

A colleague, who happened to be a Catholic, gave a peculiar illustration of his belief in the decrees governing fast days by dining in the most extravagant fashion. Dr. Tanner noticed this, and asked where his colleague intended to dine. When his colleague answered that he was going to dine at a restaurant, Dr. Tanner said: "I am a Catholic, and I know that on fast days, the only food permitted is fish. I am sorry to hear that you are going to eat a fowl."

He said: "I am a Catholic, and I know that on fast days, the only food permitted is fish. I am sorry to hear that you are going to eat a fowl."

He said: "I do not know what is on to-morrow; I know fish is on to-day."

MEN, WOMEN AND PIETY.—Piety and a regard for the comfort of other people do not seem always to go together, says the "New Century." For instance, the woman who dashes into confession before a row of men on Saturday night might remember that, while she can confess her "scruples" in the afternoon, these hard-working sons of toil rarely find the time to do so. There are many beautiful things in our worship which are not essential; these do not appeal to all men. Confession is an essential, and the woman who blocks the way of a weary man on a hot Saturday night may have "made" the six Sundays in honor of all the saints in the calendar, but St. Paul could not offer her to a respectful world as an example of what he meant by charity.

CHURCH AND STATE.—No union of Church and State is a cry which has done yeoman's service in this country, says the "Catholic Transcript" of Hartford. It has prevailed so mightily in the mouth of Protestants, that Catholics have finally argued up their mind to try it as an argument for equal rights. The other day some Catholic children who desired to attend the public school commencement in the town of Pulaski wrote to the Bishop of Syracuse to see if it would be allowable to take part in the exercises, seeing that they were to be held in the Protestant Church with a Protestant minister. Bishop Ludden said in the course of his reply:—"You state that this is customary, and that Catholic graduates do not participate in these exercises. They are not Catholics, and they are not in their classes, on account of their religious belief. . . . Assuming the accuracy of your statement, I must denounce the wrong done to you as citizens and the violence done to your consciences as Catholics entitled to the free exercise of your religious beliefs by natural and divine right and under the constitution and laws of our country and of our states. In the name of common justice and law and practice of religion, what have Protestant ministers and their sermons and prayers and churches to do with state schools, for which all the people are taxed? The present and instantly on the total separation of Church and State, and in practice they are constantly, clandestinely, if not forcibly, smuggling into those state secular schools their prayers and their sermons and their Protestant Church services on the plea, when objected to, that they are non-sectarian and that Catholics alone are sectarian. You ask me what a Catholic graduate is to do in your town under the circumstances. I know what a grievous wrong it would be to deprive children of their school honors on account of their religion, yet at all costs absolute religious liberty must be maintained. I believe, however, that under strong protest and vigorous enforcement of such requirements in our state common schools, for which all the people are taxed, the Catholic graduates may attend, joining in no prayers of religious service and treating the sermon as idle wind. The martyrs when compelled to trample upon the cross, were blameless and faithful."

ARMING THE CONSTABULARY.—Mr. John Redmond asked the Chief Secretary to the Lord Lieutenant of Ireland whether the Royal Irish Constabulary in Belfast carry arms of any kind, and if not, whether he proposed to change this rule in view of the fact that the Royal Irish Constabulary carry arms in all other parts of Ireland.

THE CHIEF SECRETARY.—Since the year 1886 the baton has been the only weapon carried by the Royal Irish Constabulary in Belfast, except that during some disturbances in 1898 selected policemen were, by order of the Inspector-General, armed for a short time with revolvers for their protection. Rifles are not carried in the streets except for ceremonial purposes, such as guards of honor. The constabulary in Belfast have rifles and revolvers in their barracks, and are kept up in their knowledge of the use of firearms. The police in Belfast do not differ essentially from that in other towns in Ireland, as batons are the only weapons carried by men on ordinary town duty.

TENANT LAND PURCHASERS.—Mr. T. W. Russell asked the Chief Secretary to the Lord Lieutenant of Ireland whether he can give the number of agricultural holdings sold to the occupiers under each of the Purchase Acts, viz.:—The Church Disestablishment Act, the Land Act of 1870, the Land Act of 1881, the Purchase Acts of 1885, 1888, 1891, and the Land Act of 1896, and of the amount actually advanced on account of such purchases.

Mr. Wyndham.—The number of tenant purchasers under the acts mentioned taking them in the order stated in the question is 6,057, 877, 781, 25,368, and 29,208, making a total of 62,241 purchasers to the 31st March last. The amount advanced under each of the acts to the same date is £1,614,841, £514,536, £240,801, £9,992,600, and £8,759,450—making a total of £21,182,268.

EVICIONS.—Dr. Robert Ambrose asked the Chief Secretary to the Lord Lieutenant of Ireland if he could state the number of families that have been evicted in Ireland between 1886 and 1900 inclusive, also the number of persons in each family.

Mr. Wyndham.—The total number of families evicted in the period of fifteen years mentioned was 20,852.

There are no records in the number of persons included in the evicted families. The number of families is not, of course, correctly represented by these statistics, since a very large proportion of them have been restored to their farms.

THE IMMENSITY OF LONDON.

The population of London is some six millions of people, that is to say, it boasts more inhabitants than do Australasia, the Canadian Dominion, Portugal, Sweden, Belgium, Greece, Holland or Roumania combined. In another century, progressing at the same rate of increase as at the present time, London will contain over 14,000,000 of people, though in 1791 the population was barely a million.

There are to take a trivial case, but yet significant—approximately 140,000 factory girls in London or, in other words, a number equal to the population of Christiania in Sweden.

There are nearly 3,000 miles of streets in London, along which some 11,000 cabs, and 3,000 omnibuses carry 80,000,000 of passengers a year. In Battersea alone there are 70 miles of streets.

There are towns full of Germans, Italians and Frenchmen in London, enough Germans to fill Leipzig, and enough Frenchmen to fill Brisbane, Australia.

If no wages were to be paid in London for a calendar month, half Europe would be beggared, while the fortune of the ivory-hunters in Africa depends entirely upon one London firm.

You could place all the people of Paris, Berlin, St. Petersburg and Rome in London and there would still be room—providing, of course, that the present population were non-existent.

The people of London eat 400,000 oxen and two and a half millions of sheep per annum, though nothing grows in London but grass and a few deciduous trees and flowers.

If all the rents paid by tenants in London were to be distributed evenly among the entire population, every man, woman and child would be called upon to pay about \$800 a year.

London's gas bill is over \$15,000,000 a year. If the gas-pipes of London were laid out in a continuous line, they would be considerably longer than the River Volga, a distance of 2,215 miles.

Londoners, in fact, are nothing like so conceited as they should be at the colossal magnitude of their dwelling place.

PHILADELPHIA'S CITY HALL.

The City Hall in Philadelphia, the erection of which was begun in 1870, and cost, up to date, \$24,333,455, and is still unfinished, has been turned over to Mayor Ashbridge, as the Public Building Commission, which had the completion of the building in charge, has been abolished. In the final accounting it was shown that \$317,452 had been paid in salaries to the architects. The superintendent of construction and his assistants got \$136,048; secretary and clerk, \$101,695, and messengers, \$19,375. The building cost for marble and stone, \$7,124,625; for iron, \$1,159,000; bricks and brick work, \$1,612,167; carpenter work, \$619,943. The metal work of the tower, on the top of which stands the immense figure of William Penn, alone cost \$756,537; while the tower clock represents \$27,960.

The savings of the courtyard and outside cost nearly \$200,000, while to install electric lights in the hall incurred an expense of \$736,767. To furnish the city department rooms cost \$3,990,211.—Irish American.

AN EXILÉ.

My father's height was six feet two—you'd like to see him pass. In his gray frize along the roads on Sunday after Mass, \$7,124,625; for iron, \$1,159,000; bricks and brick work, \$1,612,167; carpenter work, \$619,943. The metal work of the tower, on the top of which stands the immense figure of William Penn, alone cost \$756,537; while the tower clock represents \$27,960.

My mother was a weeny thing, you'd take her for a child; Oh, but her eyes were sweet, and like an angel's when she smiled! Times she'd stoop down to kiss me, and my heart would beat for joy; There was a raft of girls, but only one white-headed boy.

They're dead and buried long ago, in Ireland far away; I'll never kneel beside their graves. I'll never cross the say; But many a time like this before the fire I think my fill, And long to lie near them both by Morna on the hill.

O God be with the days that's gone, and them that went before! And God be good to Ireland, though I'll see her hills no more! 'Tis oft and oft I waken at the dawnin' of the day From dreamin' still of times long past, and green graves far away!—Mary E. Mannix, in the Ave Maria.

Association of Our Lady of Piety.

Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 25 cents year. The spiritual benefits are very great. On application, each member receives gratis a Cantic Greater Bands with 500 days' indulgences, also indulgenced Cross.

Address: The Boys' Home, 526 Broadway street, Cincinnati, O.

Society Directory.

ST. PATRICK'S SOCIETY.—Established March 8th, 1866, incorporated 1863, revised 1884. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Moran, 1st. Vic, T. J. O'Neill; 2nd. Vice, F. Casey, Treasurer, John O'Leary, Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansy.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., and third Thursday, at 8 p. m., of every month. President, Mrs. Sarah Allen; Vice-President, Miss Annie Donovan; Financial Secretary, Miss Emma Doyle; Treasurer, Mrs. Mary O'Brien; Recording Secretary, Nora Kavanagh, 155 Inspectors street, Division Physician, Dr. Thomas J. Curran, 207 St. Catherine St. Application forms can be procured from the members or at the hall before meetings.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel Church corner Centre and Laprade streets, on the 2nd and 4th Fridays of each month, at 8 p. m. Officers: John Cavanagh, 886 St. Catherine street; Medical Adviser, Dr. H. Lennon, 255 Centre street, telephone Main 2289. Recording Secretary, Thomas Donohue, 312 Bernia street,—to whom all communications should be addressed. Peter Doyle, Financial Secretary, E. J. Colfer, Treasurer, Delegate to St. Patrick's League—J. M. Cavanagh, D. S. McCarthy and Cavanagh.

A.O.H., DIVISION NO. 3. Meets in the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: G. J. Gorman, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec. Secretary; 152 St. Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; J. P. Pencil, Chairman Standing Committee; John O'Donnell, Marshal.

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

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 same hall the first Tuesday of every month at 8 p. m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st. Vice-President; Jas. P. Gunning, Secretary; 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1883.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St. on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p. m. Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers: Frank J. Curran, P.O.L., President; P. J. McInerney, Recording Secretary; Robt. W. Ryan, Financial Secretary; Jas. E. Feely, Jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY established 1868.—Rev. Director, Rev. Father Flynn. President, J. G. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. 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 3.30 p. m.

CHURCH BELLS.

CHURCH BELLS Chimes and Peals, Bells, and other Musical Instruments. WAGNER BELL FOUNDRY Baltimore, Md.

MENBELY BELL COMPANY.

TROY, N. Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

CHURCH BELLS, PEALS AND CHIMES OF LARS SUPERIOR LIGHT COPPER AND LAST INDIA STEEL. BUCKEY BELL FOUNDRY NEW & WANDEREN CO., CHICAGO.

A TENDER love of our fellow-creatures is the great and noblest gift that Divine Goodness grants to man.—St. Francis de Sales.

BLESSED be the goodness of God for giving us the grace to remain in Him, for out of that grace will others come, and thence blessed His infinite compassion for the yearning to make other love His own.—Father Faber.

To your care I commend my soul and youth, as you may attend to my Christian education, place in my hands such books as may teach me to be from vice and standy in the path of virtue.—Plus IX.

Our Boys

A MOTHER'S PEACH and stormy melancholy of all late November. A late-harvested apple and haggard, peered elegant apartment of great estate. Thurston was the wealthy parents. F. hood he had been a dilute every while. The lad of three fair mother had been a death in the bloom all her bright dress unrealized. How she dark-eyed boy, that beautiful eyes, that on him in deepest, I last feeble words, I my boy, cling to, a doubt from the domain, doubt to the land, duties such as the so, problem have made. Poor boy, with and impetuous, needed the tender, this guiding love of ther, Mr. Thurston, a busy man, devoted boy, yet his maternal devotion was still other child aims that money could pried the boy. For a weary mother, he w Catholic institution the time of the first Holy Communion, helped great things, preparation was so de of heavenly sweetness, and home beyond, parting words of her, bered mother frequent him. They had been which many a fiery, came older the imp character, and his c, cure caused his precept.

His cogitate, ed with distinction, imate energy and, aroused, and he surprised by his great studies absolved, launched in the tide of life. "Robert," said his fessor, earnestly, "m are now entering on responsibilities of life, treat you to be on against the siren ve. Resolve to let duty, ern you. You are a will be taken, to sources in your career." "And never fear, F. Robert, confidently, on making my mark do it."

"Right, Robert; but resolve on attaining this passing life. Think of the true life, period of probation," Father earnestly. "Certainly, certain man must think of you know religion alient to secure a bri this, our enlightened, "Yet, my son, it factor in the attaini really good and nobl attended to; all e Promise me before s Robert, that in e danger of soul and b, recommend me to H, heart, as your dyin ed on you."

The name of his swi ther always acted o man's heart like a ch ed and subdued him, tent aspirations for s could scarcely have b fit in a mind so thori, Robert promised, th, grand friend adieu, at, ceived his parting be. "Poor boy," said sadly, "poor boy, all endowed with world You will have, I fear, gle in life. God gra may obtain the v. There is, however, on feature in the case, strong as that of a ers, and these will ce. The good Father's were fully justified. months had passed, was one continual w and dissipation. Matte ed a worse aspect, passion of gambling, he seemed quite unabl self. Large sums were d, and on several was obliged to ask p, ance from his too ge. The request was rep, Robert promised, th, became alarming, su, ther awake to the co his son's reckless ex be checked or finan, concerned, would ena gloomy forebodings, the father's mind Ro delving on the b, obtaining a larger an heretofore ever grant, parent. There w, It was a debt of must be liquidate, handing would be re, He entered his fath, with a hesitating st, "Robert," began M, verily, "I was nev, our position, the, appears to be the

CK'S SOCIETY.—Established 1856. Incorporated 1864. Meets in the hall, 92 St. Alexander street, first Monday of each month.

AUXILIARY to the A. O. U. Hibernians, Division of the above Division, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

VISION NO. 2.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

VISION NO. 3.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

YOUNG MEN'S SOCIETY.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

CK'S T. A. & B. SOCIETY.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

Y. CANADA, BRANCH.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

T. A. & B. SOCIETY.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 p. m.

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Our Boys and Girls.

A MOTHER'S PRAYER.—It was a dark and stormy night in the most melancholy of all the months—desolate November. A young man of prepossessing appearance, but pale and haggard, paced up and down an elegant apartment evidently in a state of great anxiety.

Robert, that in every difficulty or danger of soul and body, you will remember yourself, my dear boy, you are now entering on the duties and responsibilities of life.

The name of his sweet young mother always acted on the young man's heart like a charm; it softened and subdued him, and awoke latent aspirations for good which one could scarcely have imagined to exist in a mind so thoroughly worldly.

Robert, that in every difficulty or danger of soul and body, you will remember yourself, my dear boy, you are now entering on the duties and responsibilities of life.

my words, Robert, they are final. You must reform, and that completely; you must leave the society of the profligate, with whom you have been squandering thousands.

That voice, softer and more musical than a sigh of an Aeolian harp, murmured again surely it murmured, "Cling, my boy, cling to the Sacred Heart."

Household Notes. PRESERVING FRUIT.—On this timely subject a contributor to an American daily newspaper writes: "Fresh fruit is desirable all the year round, and the housekeeper who has a well-stocked preserve closet complies it with great satisfaction."

SELECTING FRUIT.—Much of the success of the operation depends on the quality of the fruit selected. It must be perfectly sound and not a day over-ripe, especially currants and berries.

PREPARING WALK.—Before beginning the cooking of your fruit have everything in readiness, as much as possible, in the process depends on the expedition with which the jars are filled and covered.

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MAGICAL is the effect produced on a big family wash by a single cake of SURPRISE soap. The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

Recently, and replies, "Hello!" Then the message comes and is taken down on the cylinder.

CHANGE-MAKING MACHINE.—Machines that handle coins in a wonderful way, counting them and actually giving change automatically, are now coming on the market.

RECENT NOVELTIES BY INVENTORS. TALK PRESERVED.—When a business man happens to be absent from his office there is no reason why he should miss any telephone messages that come while he is away.

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Business Cards. M. SHARKEY, Real Estate and Fire Insurance Agent. 1340 and 1323 NOTRE DAME ST., Montreal.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils. 137 McCORD Street, cor. Ottawa Street.

CONROY BROS., 228 Centre Street. Practical Plumbers, Gas and Steam Fitters. ELECTRIC and MECHANICAL BELLS, etc.

C. O'BRIEN, House, Sign and Decorative Painter. PLAIN AND DECORATIVE PAPER-HANGER.

CARROLL BROS., Registered Practical Stationers, Plumbers, Steam Fitters, Metal and Slate Roofers.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK.

T. F. TRIHEY, Real Estate. Money to Lend on City Property and Improved Farms. VALUATIONS.

ROOFERS ASPHALTERS. Luxur Prisms and Expanded Metal Work, Hot Blast Heating, etc.

Professional Cards. FRANK J. CURRAN, B.A., B.C.L., ADVOCATE, SAVINGS BANK CHAMBERLAIN, MONTREAL.

Various Notes

CREMATION.—Mr. James P. Murphy in the "Catholic World" writes on the subject of cremation...

TO BLESS A SHIP.—A correspondent to an American exchange writes:—

I have just heard that Captain Jeremiah Crowley, of Jonesport, Maine, who is building a seven-masted schooner...

HEALTH INSPECTION.—Seventy-five physicians in the employ of the Health Department will begin on Monday, a systematic, thorough visitation of the tenement houses in all five boroughs...

"Nothing is so ruinous to digestion as boiled tea," Dr. Dillingham, who has general oversight of this visitation, said...

NO PUBLIC SPIRIT.—The "Freeman," of St. John, N.B., in referring to the question of cabinet representation for Irish Catholics, speaks out boldly as follows:—

A STRANGE WILL.—By the will of the late Jacob S. Rogers, of Paterson, N.J., the bulk of his estate, estimated at not far from \$10,000,000, is given to the Metropolitan Museum of Art...

SCOTTISH PATRIOTS.—A demonstration, organized by the Scottish Patriotic Association, was held at the Borestone, Bannockburn, a week ago, to protest against the unwarrantable assumption by the King of the title Edward VII.

Mr. Macrae declared that the action of his Majesty and his advisers was the greatest affront ever offered to Scotland, and he read a protest drawn up by the association against the title, in which it was stated that if the title was not corrected at the coronation it would never be other than a blot on the King's escutcheon...

ENTERPRISING WOMEN.—There are many ways of earning a living. It is said, if one only keeps one's eye open, and there are two women who deal in coal and wood and keep stores opposite each other in Hamilton street, who have "skinned their optics" to some purpose.

Stable G of the Street Cleaning Department is in the same street, which is only one block long. There are about one hundred drivers employed. It is required that each driver furnish his own shovel and broom, and neither must be left at the stable after working hours.

When \$100,000 was a good deal of money and the interest rate was higher, the readiness to retire from business at a certain age was perhaps greater than it is now.

business on the other side of the street began competition. About half of the drivers are Italians, and naturally they patronize the Italian women, while the other half leave their shovels with the Irish women.

MR. COCKRAN ON COMMERCIALISM.

In his address to the Wisconsin students, Mr. Cockran gave expression to his views regarding the rapid rise of the spirit of commercialism in the Republic. He said in part:—

This age which you are about to enter is a commercial age, and that fact has given rise to many gloomy apprehensions in the minds of some good people. In fact, the word commercialism has assumed a portentous significance, which would appear to portend grave disasters to the Republic. We are warned of commercialism in law, of commercialism in politics, of commercialism in religion, and I am not sure but some people fear the influence of commercialism on commerce.

Now this fear of commercialism does not proceed from any one class. The note of apprehension rises from all classes. Laborers, college presidents, divines, and even millionaires, seem to be alike whirled in its eddies, and melancholy in foretelling it. Laborers attribute to commercialism and capitalism the conditions that bring on strikes. College professors attribute to those trusts, of which one of them declared that, unless they were checked by the social ostracism of their promoters, would subvert republican institutions and erect an empire upon their ruins.

And even the millionaires themselves seem to have struck an apologetic attitude for their millions. In the language of one of them who declared that to die rich was to die disgraced. In addresses to college graduates this apprehension of commercialism seems to have found a prominent note. If we may judge by the reports that we have read, and which it comes to the graduating class of the law school, they are congratulated because the law is supposed to be free from commercialism, and because the new recruits in selecting their profession are supposed to have turned from high purpose, their backs upon the pathway that leads to fortune.

Now to me this notion that the bar is a kind of sacred priesthood, which is bound to look with indifference upon the objects which other men regard as the prize of life, is based upon a total misconception of members of society. For you must perceive, gentlemen, that you are to lead lives of isolation, if loyal to your profession compels you to renounce the ordinary pursuits of life, that can be credibly done only upon the theory that society is totally deprived, why these members of the learned professions, should draw from participation in its contentions, as the hermits of old sought the solitude of the desert rather than the luxuries and corruptions of the great cities.

But I think it is well that we should inquire for a moment whether the conditions of life are such that you should pursue this isolation, that you should withdraw yourselves from the ordinary competition and pursuits of life, or whether you should share in it, and by sharing in it not merely improve your own condition, but improve the condition of all your fellows.

RETIRED FROM BUSINESS

Mr. Frank G. Logan has retired from the Chicago Board of Trade at the age of fifty and he has vexed the souls of other members of the board by saying that after fifty a business man is likely to lose ground. This assertion is palpably against the evidence. Naturally it is denied vigorously. "Most men just begin to make money at fifty," says one member who wears that he wouldn't retire from business if he were a hundred. "I shall work till I die," says another member. The men who are in the thirties seem to approve Mr. Logan's course. They hope to make their fortunes before they are fifty and then to enjoy them at ease. Some of the older men say, frankly that they would be at a loss for amusement and occupation if they didn't stick to business. They don't look upon it as a treadmill but as a main interest and excitement of life. So to retire or not to retire is a matter of personal taste and feeling.

When \$100,000 was a good deal of money and the interest rate was higher, the readiness to retire from business at a certain age was perhaps greater than it is now.

Advertisement for Mansfield, The Shoerist, featuring an illustration of a shoe and text describing the quality and variety of footwear.

experience and hard work in the shoe-making business in an endeavor to create the best \$3 shoe possible. There's been no let-up to the hard work and there will be none in the future.

tired with a competence. That is a pleasant line in many obituaries. It shows you a picture of middle age or old age spent in travel, the country, study; a period of fruitful labor crowned with a period of enjoyment and repose. But what is a competence? It is a good deal more than it used to be; and with the falling interest rate it is becoming harder to get. It must be admitted, too, that Americans as a class are rather extravagant than frugal.

Whether a man ever retires or not, the hope of eventual retirement, of a change from the long routine, is pleasant to nourish. It is comfortable to be independent, to feel that you have got enough to buy bread and butter for your family.

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HINTS FOR HUMAN WATER DUOKS.

To save the lives of reckless summer bathers, the United States Volunteer Life-Saving Corps of New York has issued a circular giving rules for the safety of people who go out on or in the water. Their usefulness is the greater when one sees that in cases of fatal accidents many of them have been more honored in the breach than in the observance.

Impress upon parents the necessary duty of having their children taught to swim. Go out in no pleasure boat of small or large dimensions without being assured that there are life-saving buoys or cushions aboard sufficient to float all on board in case of upset or collision.

Where the waters become rough from a sudden squall or passing steamers, never rise in the boat, but settle down as close to the bottom as possible, and keep cool until the danger is past.

A woman's skirts, if held out by her extended arms, while she uses her feet as if climbing a stairs, will often hold her up in the water while a boat may pull out from the shore and save her.

In rescuing drowning persons, seize them by the collar, back of the neck; do not let them throw their arms around your neck or arms.

If the person is unconscious, don't wait a moment for a doctor or an ambulance, but begin at once; first get the tongue out and hold it by a handkerchief or stocking to let the water out; get a buoy, box, or barrel under the stomach; or hold the person over your knees, head down, and jolt the water out of him; then turn him over side to side four or five times, then do his back, and with a pump-movement keep his arms going from pit of stomach overhead to a straight-out and back fourteen to sixteen times a minute.

THE S. CARSLY CO., LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

JULY CHEAP SALE! EXTRAORDINARY SALE OF COLOURED DRESS GOODS. The extraordinary sale of Coloured Dress Goods at The Big Store now going on, has attained a magnitude never before attained.

- NO. 1 LOT. 33 pieces Light Summer Dress Goods, 40 inch wide, English fabrics, all selected shades and designs, regular value 55c to 70c. Special sale, 19c per yard. NO. 2 LOT. 47 pieces Beautiful Granite Cloth, shaded samelet, Selkirk checks, irregular green plaids, all selected summer shades, manufacturer's price 60c to 75c. Special sale, 38c per yard.

THE MISER'S SECRET. An old man, of reputed miserly habits, supposed moreover to be possessed of a considerable amount of worldly wealth, on dying left his only relative, a poor, hardworking clerk, an iron chest of small dimensions.

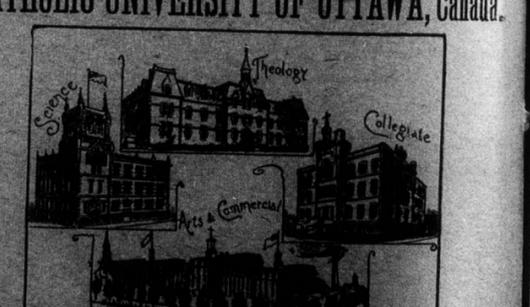
The chest was hermetically soldered up, and was only opened by dint of much exertion on the part of the perplexed legatee. What could be in the iron chest? Gold, jewels, or what? Judge of the poor man's disappointment when the contents of the chest proved to be nothing more or less than a loaf of bread!

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PIANOS.

Lindsay-Nordheimer Co., 2366 St. Catherine St. We represent the best American and Canadian makers and can offer the lowest prices and terms, and allow full value for second-hand Pianos offered in exchange.

CATHOLIC UNIVERSITY OF OTTAWA, Canada. Theological, Philosophical, Classical, Scientific and Commercial Courses. Fully Equipped Laboratories. A Practical Business Department.



THE S. CARSLY CO., LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

CAMPING REQUISITES.

- Folding Duck Camp Stools.....30c Folding Duck Camp Chairs.....45c Folding Duck Camp Beds.....\$1.50

MAIL ORDERS PROMPTLY FULFILLED. JOHN MURPHY & CO., 2366 St. Catherine Street, Montreal.