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The True Witness



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

NOTES OF THE WEEK.

MONTH OF SACRED HEART—At we have often repeated, the Church consecrates each month of the year to some special devotion. The month of June is specially set aside to honor the Sacred Heart of Jesus.

and loveable feast of Corpus Christi, or the institution of the Sacrament of the Blessed Eucharist. In former times it was a feast of obligation, but of recent years, for very good reasons, the Church has seen fit to curtail the number of feasts of obligation, and amongst them is that of Corpus Christi.

We mentioned last week that certain regulations had been made of a permanent character regarding the holding of processions by the different parishes throughout the diocese. As far as the centre of the city is concerned the four great parishes form but one for that occasion, and Notre Dame Church is to be, for all time to come, the point of departure and that of ending for the procession of Corpus Christi.

There can exist no doubt that the opening of the Month of the Sacred Heart with a procession in honor of the Sacred Host must be most meritorious in the eyes of our Divine Lord. If we only reflect upon the countless and incessant public and private outrages that He suffered at the hands of men, all of which are a perpetuation of the sufferings that He experienced on earth, this grand mode of making reparation for the insulted majesty of God cannot but be most acceptable to the Divine Object of that display and tribute.

therein and that there will be one more day of glorious memory for the faithful Catholics of Montreal.

WHITHER ARE WE DRIFTING?

We are living in an age of haste, of rapid change and feverish activity; and age of telephones, wireless telegraphy, fast expresses, speedy steamships, aerial ships and high gear bicycles. We are impatient of delay, begrudge ourselves our hours of sleep and regard every minute not devoted to business as so much lost time.

The man with an ambition—beyond money getting, is looked upon with pity by some, with contempt by the majority. He is a "back number," a fossil, a "medievalist," a dreamer, a nondescript, anything or everything that will serve to describe what is useless, undesirable and superfluous.

This unnatural straining after money, for after all the acquisition of wealth is the sole incentive that underlies all modern effort, has become a vice more destructive of business, political and social morality than drunkenness, gaming or the morphia habit, for, far from being condemned by our educationalists and our churches, it is unhappily applauded in a majority of class rooms and in innumerable pulpits.

We have called this the besetting sin of modern civilization as nurtured in the infant's class, cultivated in the public schools, encouraged in the colleges, applauded in the press and endorsed by many of the churches.

The social order which Catholicism strives to realize is the securing of the greatest happiness to the greatest number.

What will be the probable outcome of this mad race for riches? Whatever fate may have in store for the world it is unquestionable that it cannot continue in its present evil course, the strain is too great, the pace too fast, and like the rake's progress the present delirium must end in self-destruction if the brake of reform be not applied speedily.

HON. EDWARD BLAKE TRUE TO THE CAUSE.

Hon. Edward Blake has, with a true spirit of patriotism, decided to continue in helping Ireland's cause as a member of the Irish Parliamentary Party. Speaking recently at Longford to his electors, whose confidence he enjoys in an unlimited degree, he is reported to have said: "The choice lay before him of giving up either the representation of the constituency or his professional work. He had decided to give up the latter, remaining their representative as long as they wished him to do so.

The Church in China.

There is great work being done by the Catholic Church in China. The mission at Kiang-Nan has issued a yearly report which indicates that the ecclesiastical province of that name is divided into one hundred and five districts. There is one Vicar Apostolic over them, and under him are one hundred and seventy-six Jesuits, twenty-eight secular priests and seventy-seven Seminarists; there are twenty-four Marists, with twenty-four religious catechists. There are thirty-two Carmelite nuns, of whom twenty are natives; ninety-two nuns known as Helpers of the Holy Souls, of whom thirty are natives; one hundred and fifty-eight Presentation nuns all natives; Thirty-three of the Jesuit Fathers are natives, as are four of the Seminarists.

There are in the Province one hundred and thirty-four thousand four hundred and seventy Catholic Christians, and eighty-five thousand eight hundred and ninety-eight Catechumens. From July to July there were twenty-six thousand two hundred and sixteen baptisms and ten thousand seven hundred and thirty-two confirmations. During that time there were seven thousand and twenty-seven Christian boys in schools and six thousand two hundred and eighty-three pagan boys; six thousand four hundred and twenty-six Christian girls, and one thousand eight hundred and eighty-four pagan girls. To teach these there are six hundred and ninety-seven male and six hundred and ninety-nine female teachers. There are fifty million inhabitants in the entire Province. See how Catholicity is there expanding. A few years more and the number of children the Catholic Church will have in that recently pagan land will be counted by the million.

HIS CROSS.

Remember Jesus is never separated from His Cross. Never think you love Him till you love His Cross, for it is planted in His Heart.

SYMINGTON'S EDINBURGH COFFEE ESSENCE makes delicious coffee in a moment. No trouble so waste in small and large bottles from all grocers. GUARANTEED PURE.

LOCAL NOTES.

ST. PATRICK'S T. A. & B. ASSOCIATION. — A most successful euchre was held by the well known temperance organization this week. During the past winter many new members have been received into the ranks.

SIGNS OF VACATION. —One of the signs of approaching holidays for the school population of Montreal was received at our office, just as we were going to press, in the form of a circular from Mount St. Louis Institute announcing that the oral examinations of the graduating class would be held on Thursday, June 2.

ST. MARY'S PARISH. —A ceremony which awakened much interest in this parish was the reception of new members into the Sodality of the Rosary at which several beautiful statues were blessed and placed in position in the Church. Rev. Father Christopher, O.F.M., delivered a sermon on the occasion, taking for his theme devotion to the Blessed Virgin.

ST. PATRICK'S PARISH. —At a meeting of the churchwardens of St. Patrick's parish, held this week, under the presidency of Rev. M. Callaghan, P.P., the negotiations in connection with the acquisition of the Catholic High School building for a parochial school were advanced another stage. The question of arrangements with the Christian Brothers were also under consideration. It is expected that within a few days all details will be arranged.

AT ST. ANNE'S.—On Monday evening, the young members of the Society of Perseverance of St. Ann's parish held an entertainment in St. Ann's hall in honor of their new Rector, Rev. Father Rioux, C.S.S.R., who was accompanied by Rev. E. Strubbe, C.S.S.R., Rev. Father Flynn, C.S.S.R., and Rev. Father Fortier, C.S.S.R., and Rev. Father Trudel. The performance was of a high order of merit, and included in the list of performers representatives of many well known households in the parish. During the evening the audience manifested by much applause their welcome to the new Rector, and also at the return of Rev. Father Strubbe to their midst. St. Ann's File and Drum band was in attendance, under the direction of Mr. Smith. The success of the concert was due to the members of the executive committee composed of Misses Maggie Mahoney, R. Loneragan and A. Gallery, assisted by Misses A. McArthur, Minnie Mahoney and S. McGarity.

A BOYS' HOME —Rev. Father Holland, C.S.S.R., for some time past in addition to his regular duties has spent some hours of each week in looking after Catholic working boys who make their homes in institutions conducted by our non-Catholic fellow-citizens. Father Holland, in his visit to institutions found a number of such cases, and after having made arrangements for their attendance at Mass on Sundays at St. Ann's Church, he sought assistance to arrange for some means by which Catholic boys should be sheltered in a home under the supervision of one of their own religion, and where they would find every incentive to perform their religious duties. After some delay Father Holland has been successful. At No. 396 Wellington street, temporary apartments have been secured and in this way an urgent and noble Christian work has been begun under the name of "St. Joseph's Home for Catholic Boys." The idea is to provide a home for working boys who have no parents, relatives or friends. A zealous and sympathetic Catholic woman, Mrs. Gillet, has undertaken the onerous duties of matron, and is, as the following list of donations will show, not only receiving aid from Catholics, but also from many non-Catholics: Mrs. O. I. Gude, \$5; Mr. Cecil Arden, \$5; Mr. James Griffin, \$5; Mr. Thomas O'Connell, a lot of kitchen utensils; Messrs. Cunningham and Wells, cartage of cases containing piano and household effects; Mr. A. O. Morin, a

piece of ticking. The Redeptorist Fathers, bed linen; Citizens' Coal Company, one load of coal.

Further donations will be gladly and thankfully received and rewarded by the earnest prayers of the befriended boys and their guardians for the spiritual and temporal welfare of benefactors.

ST. ANTHONY'S PARISH. — "Many hands make light work," is an old adage and of nothing is it more true than of the excellent work which is being done in connection with the Lawn Carnival to be held on the evening of June 13th, 14th and 15th, in aid of St. Anthony's Church fund. Like the Carnival of Venice spoken of by Addison, the English poet and essayist, St. Anthony's Carnival is everywhere talked of, and now bids fair to outrival in attendance and well-managed festivity anything of the kind heretofore held.

It will be an innovation which will revolutionize old established forms of lawn parties, and while benefitting the Church will furnish its numerous patrons with something new, instructive and pleasing. The booths, of which there will be an oriental collection, shall be provided over by Miss Brown and the following young ladies: Flowers—Miss Dineen, Miss O'Leary, Miss Brennan and the Misses O'Leary and Carrall.

Ice Cream—Miss Mulcair, Miss Laing, Miss Rita O'Connor, Miss McGee, Miss McCullen, Miss M. and M. Mulcair, Miss Foley, Miss Mehan, Miss Proud, Miss Winfield, Miss Paul, Miss Ella Mulcair. Candy—Miss Cleary, Miss Stewart, Miss Rita Jones, Miss Kearney, Miss Liston. Cigars—Miss Brennan, Miss B. Dineen, Miss Milloy, Miss Moriarity, Fortune Telling—Miss Donohie, Miss O'Connell, assisted by the Misses Kavanagh and Carey.

Fish Pond—Miss Whitty, Miss Sullivan. Refreshments and Tickets—Mr. T. J. O'Neil and Mr. M. Dineen. The amusements will be under the special supervision of Mr. T. Grimwood and the music will be furnished by St. Ann's Brass and Pipe and Drum Bands. For the rest, make a visit to the Carnival and participate in the meritorious work, in which its promoters are engaged.

All coupons should be returned to the Rev. Father Shea as early as possible, to ensure each one's chance in the drawing for an elegant and costly brass bed.

NOTES OF THE WAR.

Despatches received on Wednesday in this city are to the effect that sections of the Russian and Japanese armies have had several sharp encounters in which serious losses occurred to both sides. The scene of the engagements was northeast of Fong Wang Cheng, and the railway above Kin Chou.

Severe fighting is reported along the railway between stations Viangoy and Vlandin. The Japanese suffered heavily and would have been annihilated had not infantry reserves come up and forced the Russians to retire into Vfangoy. A correspondent in St. Petersburg of a Parisian newspaper says: "A friend of General Kuropatkin tells me that before his departure the General said: 'The first month it will be said I am inactive; the second that I am incapable, and the third that I am a traitor because we will be repulsed and beaten, although that will not seriously affect the result of operations. I shall let the people talk, firmly adhering to my resolution not to march before July, when I shall have the overwhelming masses I need.'"

A GENEROUS RESPONSE.

\$55,272.08 is the sum which Bishop McQuaid of the diocese of Rochester acknowledges in a letter addressed to his clergy, to have received in aid of his project for a "Catholic Home for the Aged" during Easter week.

Random Notes and Gleanings.

LORD ROSEBERY - IN ROME. - A most interesting paragraph appears in an English Catholic paper concerning the recent visit of Lord Rosebery to the Pope.

A CONVERT'S EXPLANATION. - Mr. A. R. Cooper, of Leeds, England, has written a beautiful letter to the press, telling of his conversion to the Catholic Church.

A VERSATILE DOMINICAN. - The Rev. Sabastian Gates, O.P., who is exhibiting pictures in the Royal Academy, London, this year, affords an example of genius in a particular branch of art asserting itself after the age of maturity is reached.

A SAD SCENE. - The week before last the Redemptorist Fathers of the Boulevard de Menilmontant, Paris, according to a report in an exchange, were ejected from their monastery by the official liquidator.

a public reception tendered to him in the Russell Theatre, Ottawa, last week, His Eminence Cardinal Gibbons of Baltimore, made the following declaration in regard to the spirit of good-will and peace which should always exist between the United States and Canada.

"I earnestly hope that the most pleasant and fraternal relations will always exist between these two great nations, and the more the increase of commerce and trade between one another, the more friendly we will become, because we will understand one another better.

"It is not surprising, however, that we should have these fraternal relations, because we have practically the same form of government, because we understand what liberty is.

LAW AND ITS LESSONS. - A correspondent of the London Daily News furnishes the following statistics to show the cost of litigation in England and Wales during recent years:

Touching upon the financial aspect he says: "Now the cost of all this quarrelling is not to be measured in pounds, shillings and pence. No sum of money adequately compensates for worry, for it is nevertheless significant that the bill for 1902 rose to £1,561,975 10s 7d.

RETIRED PERMANENTLY. - It will be remembered that for a long lapse of years no actress ever did more to raise the standard of the theatre and to set an example of grand morality than did the Catholic Mary Anderson.

WORDS OF PEACE. - Speaking at Gibbons stated that he signed the letter of request. It is evident that the aim of the Cardinal and of the other Catholic prelates who sought to induce the ex-actress to come out again, was to have her splendid example and great moral influence play a part in the continuation of the regeneration of the stage.

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James W. Morrissey, recently came to England with a letter to Mme De Navarro (Miss Mary Anderson) bearing the signatures of Cardinal Gibbons, Bishop Potter, W. K. Vanderbilt, George J. Gould and a score or more notable American citizens, suggesting that she should undertake a tour of the United States, giving readings from poets, per prospective manager, Mr. Nelson Roberts, agreeing that a part of the gross receipts be devoted to charity.

"Mme De Navarro has written a letter expressing a sense of her unworthiness of the honor bestowed by so many of America's most distinguished men, and regretting that she is impelled to decline their request, not wishing to return to the stage."

CHURCH MUSIC. - Some time ago it was widely circulated that a protest was sent to Rome by American Bishops, representing that it would not be possible in the New World to enforce the rules laid down by Pius X. in regard to Church music.

KAISER AND THE POPE. - The Emperor of Germany has again manifested his friendship for the Holy See by the presentation to the Pope of a beautifully bound copy of the first volume of the important work on the Sistine Chapel, which is being edited by Dr. Steinlman.

A CATHOLIC MUSICIAN. - Anton Dvorak, the Catholic musical composer, died the other day at Prague. He was in his sixty-second year, and succumbed to a fit of apopleptic character. Like so many who have risen to fame, Dvorak was a self-made man, the son of a Bohemian innkeeper.

IN JAPAN, where the regular Catholic hierarchy was established in 1901 by Pope Leo XIII, there are now one Archbishop, three Bishops, one hundred and fifty missionary priests, and a Catholic population of sixty thousand with a large number of colleges and convents conducted by religious orders.

THE CENSUS OF INDIA shows that the growth of Christianity has been greater, in comparison, than that of the entire population. In 1872 the Christians in India numbered 1,599,098, of whom 1,246,289 were natives.

SINCE THE ENFORCEMENT of the Law of Associations in France, it is calculated that fifty thousand teaching sisters, thirty thousand teaching male religious have been driven from the country, and their property abandoned.

made Bishop Lavert of Kwang-si a mandarin of the second degree on account of his devotion to the people of that Province during a recent famine.

CARDINALS IN GERMANY. - Honors pour in on Catholic prelates from Pagan and Protestant sources, while the heads of a Catholic country are prosecuting them. Cardinal F. Scher Archbishop of Cologne, has been created by Emperor William a member of the Prussian House of Lords.

Old Publications.

THE BRITISH - ESSAYISTS. - (SWIFT'S WORK.)

(By a Regular Contributor.)

Among the occasional contributors to the "Tatler" Swift has been mentioned. It is not improbable that he frequently gave hints, but there is not much that can be assigned to his pen.

It would be unnecessary to give a detailed account of his life here. It has been written by Lord Orrey, by Hawkesworth, by Delany, by Johnson, and lastly by Sheridan. In these writers considerable discordance of opinion occurs. It is with truth that Johnson has stated that "he seems to have wasted life in discontent, by the rage of neglected pride, and the languishment of unsatisfied desire.

Sheridan, indeed, has published an elaborate vindication of Swift; but having determined that his character should be of pure and unmixed excellence, he has plunged into a series of inconsistencies from which he never knows how to extricate himself.

Yet for this Swift is not accountable. His conduct, measured by his own principles, is seldom mysterious, and becomes so only when attempts are thus made to render it consistent with a character which he did not possess. Doubts have been justly entertained of his religion; and there are many proofs that it was a religion which did little honor to the church of which he was a member.

In his attempt to "develop Swift's mysterious conduct towards Stella and Vanessa," he has certainly removed much of the mystery, but leaves Swift's character as liable to censure as he found it.

THE EMPEROR OF CHINA has

OUR CURBSTONE OBSERVER ON BUBBLES.

The other day as I was walking along one of the streets in the north end of the city I saw a lad of some nine or ten years, seated on a door step, with a bowl of suds and a clay pipe, and amusing himself making bubbles. It was a real enjoyment to watch the keen pleasure of the lad, as he would blow a string of bubbles from the pipe, and then watch them floating off in the air till they disappeared or vanished into the same air.

MY FIRST BUBBLES. - I could vividly recall those long holidays when home from school, I would walk, all alone, and for hours around my father's farm, and make bright and airy bubbles. I built up imaginary castles; I carved out great careers; I saw myself at one time rolling in wealth and becoming a great philanthropist, at other times holding listening thousands entranced by the magic of a fiery eloquence that I then believed I possessed.

BUBBLES I'VE SEEN. - I can count along the pathway that I have trod such a vast number of human bubbles that are to-day (save as concerns their souls) just as if they had never been. The first time, as a young man, I took part in a trial, I remember with what awe I looked upon the judge, how I admired the Crown lawyer, and how I almost envied the notoriety of the prisoner.

As a critic Sheridan has not always been successful. Swift's style was, beyond all precedent, pure and precise, yet void of ornament or grace and partook in some instances of the pride and dogmatism of the author.

Those who wish to appreciate Swift's character with justice, must derive their information from his voluminous writings, which undoubtedly place him among the most illustrious ornaments of literature, as an author of incomparable ability, of multifarious talent, and inexhaustible fancy.

vanished after a brief space and are now amongst the persons and things that belong to the past. I alone serve them all, and I count the bubbles on life's ocean that I have seen, and I realize what a very insignificant bubble I must be. Of course I am not alone in these experiments. Every one else has had them, but possibly everyone else does not reflect upon them.

A LESSON IN BUBBLES. - A few nights ago business brought me to the capital, and having little to do, to while away the time, I went to the House to hear the big debate on the great Transcontinental railway. I sat in the gallery and looked down at the scores of eager members awaiting a momentous vote. I noted them all from the Premier, all along the lines behind him, to the Leader of the Opposition and the men who support him.

Where are the snows of yesteryear? Where are the names we once held dear? Where, oh where is all the radiant race Whose names once thronged the head-line space? Where's Madame Humbert and Oom Paul? Where's Funston and Hobson? Where, ah, me, The names each morning we joyed to see? There's all the scintillating mob? Where's Letter? Sully? Where is Schwab? Where's Croker, Dick? and Debs, Eugene? Where's Thomas Lipton? Where's the craft That Langley built, and while the others laughed Where, where is all the glorious throng That erstwhile went the gait so strong? Now other bubbles trim the cup; And still my envelope comes up?

sublime and beautiful, and a perpetual succession of violent emotions. All his pictures of life seem to show that deformity and meanness were the favorite objects of his attention, and that his soul was a constant prey to indignation, disgust and other gloomy passions, arising from such a view of things. And it is the tendency of almost all his writings to communicate the same passions to the reader; inasmuch that, notwithstanding his erudition and knowledge of the world, his abilities as a popular orator, and man of business, the energy of his style, the eloquence of some of his verses, and his extraordinary talents in wit and humor, there is reason to doubt whether by studying his works, any person was ever much improved in piety or benevolence.

This is an estimate of Dean Swift taken from men who lived with him, knew him and had opportunities of forming sage judgments regarding him.

RELIGION

There is an article in the "Contemporary" signed "H. V. Weiss" important subject of the School Boy.

A short time ago a colleague that I was over the manner in which the schoolboy cussed with profit, and, finding out my error, I found myself with the unexpected case, "Has he any Orders. This will be a justification not seriously offend, if that the religion taught by a boy at the average practically a negligible ordinary life. In so I do not for one moment view to fostering the view that without religion; to hold that every boy, usually, has one or code, which controls generally colors his life.

There is a doubt upon the existence of religion in the schoolboy what his teaching may be a further explanation. "All moral teaching under any Protestant Jewish or other form is excellent. The basis of obedience to Divine obligation, of moral corporal purity, is the attainment to a high practice of these virtues, aim of surpassing importance, the rejection of the duty, the failure to punish here and in the eternal hereafter. I quote this, because the subject and includes everything religious and moral is are, therefore, placed the author, with Protestantism, but there is no reference to Catholicism that all the strict religion of the present boy do not affect us those who ignore Catholic and Catholic systems.

GENERAL PRINCIPLES writer lays down a set of principles, that of a very good. Of course embrace all, nor near be taught, if it is a school-boy should be religion. But they consist of all, that can public or non-Catholic are the principles mer

"There is a God, y His hand, Who gave also take it when an Him. He has made subject to certain laws, man a certain limit of which to regulate h The will of God is should live at peace and this can only be each member of the observing certain ree-free-will, shall we religion, to curb his instincts. Man must come unselfish, pure, forgiving, for truth, effacement are in the ful things, and their man the power over and others. God is of strength, directly mediation of the Red ever be the creed und to teach the youth of God, His merciful law, is the best gift which we can send to meet even that some trinity of evil, the w and the devil. Honor self-denial: does it not that; whether we tablet of stone, or Jesus Christ? If we have all, and we give

A MASS OF DETAIL ter, on this, entered amount of detail, regarding the smaller temptation to lie in punishment, and so

RELIGION OF THE SCHOOL BOY.

A REVIEW BY "CRUX."

There is an article in a recent issue of the "Contemporary Review," signed "H. V. Weisse," on the very important subject of "The Religion of the School Boy." It is not my intention to analyze, nor to seek to place before the readers the entire article. I have good reason for not doing so, because it does not affect Catholic readers and boys in a direct manner. Take the introductory paragraph:

"A short time ago I remarked to a colleague that I was in great trouble over the manner in which the religion of the schoolboy could be discussed with profit, and without insincerity, and found myself confronted with the unexpected interrogative remark, 'Has he any?' I say unhesitatingly, for my colleague is in Holy Orders. This will, I think, suffice me as a justification that I shall not seriously offend, if I try to show that the religion taught to the average boy at the average school is practically a negligible factor in his ordinary life. In so doing, however, I do not for one moment, even with a view to fostering discussion, accept the view that schoolboys are without religion; on the contrary, I hold that every boy, even unconsciously, has one or another binding code, which controls his actions and generally colors his life."

There is a doubt at once cast upon the existence of any real religion in the schoolboy, no matter what his teaching may be. Here is a further explanation:

"All moral teaching, Christian under any Protestant denomination, Jewish or other form of Unitarianism, is excellent. The beauty of holiness, of obedience to Divine law, of self-abnegation, of moral rectitude and corporal purity, is emphasized. The attainment to a high standard in the practice of these virtues is made an aim of surpassing importance, and the rejection of the opposing vices a duty, the failure to fulfil which is punishable here and now, as well as in the eternal hereafter."

I quote this, because it sets forth the subject and in doing so it includes everything except Catholic religious and moral instruction. We are, therefore, placed face to face, by the author, with Protestantism and Judaism, but there is no mention of reference to Catholicity. Hence I say that all the strictures upon the religion of the present day schoolboy do not affect us—but they affect those who ignore Catholic teaching and Catholic systems.

GENERAL PRINCIPLES. — The writer lays down a series of general principles, that of themselves are very good. Of course they do not embrace all, nor nearly all that must be taught, if it is desired that the school-boy should be imbued with religion. But they contain all, or the best of all, that can be had in the public or non-Catholic school. These are the principles mentioned:

"There is a God, Who holds us in His hand. Who gave us life and will also take it when and how it pleases Him. He has made all things subject to certain laws, but has given man a certain limit of free will by which to regulate his own conduct. The will of God is that all men should live at peace with each other, and this can only be achieved by each member of the human family observing certain restrictions on his free-will, shall we say a certain religion, to curb his selfish and animal instincts. Man must learn to become unselfish, pure, truthful and forgiving, for truth, purity and self-effacement are in themselves beautiful things, and their observance gives man the power over evil in himself and others. God is the only source of strength, directly or by the intermediation of the Redeemer, which ever be the creed under examination: and to teach the young all we know of God, His mercies and His stern law, is the best gift for life with which we can send them forth to meet even that somewhat discredited trinity of evil, the world, the flesh and the devil. Honor, purity and self-denial: does it not all come to that; whether we take the Mosaic tablet of stone, or the agony of Jesus Christ? If we have those, we have all, and we give all."

A MASS OF DETAIL. — The writer, on this, enters into a vast amount of detail, especially regarding the smaller sins of boys, the temptation to lie in order to escape punishment, and so forth. But we

need not bother with these. I am simply seeking to glean general principles and large results from the writer's exposition of the subject. He has told us that he is dealing with the non-Catholic schools and religion therein. We cannot better form an opinion of the merit of that religious teaching than by taking his own experience. And when we shall have seen that experience it will be painfully evident that something is lacking, in the teacher, in the school, or in the religion—the conception of religion as taught in the school.

THE WRITER'S EXPERIENCE.

"I recall my religious training at my public school. I was an emotional, luxurious-minded, unprincipled boy. I revelled in a psalm to the quadruple chant, I hugged my emotions in chapel service at the end of the winter term, when the lights in the East-end were on; but I never had one word said to me individually, except that at the time of my confirmation I was told that, 'as I took everything seriously, no doubt I took my religion seriously too'; a statement which filled me with the sense of being as completely misunderstood and overrated as a boy well could be. It was a revelation to me, gradually borne in on me as I lived with some who sat in my pew, that a boy might make an appointment in chapel by a note, which became the subject of twenty filthy jests before the Sunday sun had set. It came to me gradually, too, that the large majority of boys who in obedience to house form knelt down night and morning to say their prayers, were defiant or oblivious of God's presence the instant they were off their knees. But I soon found out that, if one could once bring a boy to realize that that tone was bad, that he was in constant danger, it was also easy to get him into the habit of stepping consciously into the Presence, be the surroundings what they would. If a boy could get so far as to speak, without a sound, by his deliberate wish, the first two words of the Lord's Prayer, he could turn off the sharpest weapon of offensive evil: whereas he might voice the whole prayer eight times a Sunday and never get for his 'common round' one sparl of light to walk by. Until boys are able to pray when they need it, by mental attitude more than words, and are made to utter prayers less often when they cannot avoid doing so, they are 'like the heathen,' only not even 'thinking to be heard for their much speaking.' If, on the other hand, boys are taken at critical moments of their lives, and shown the vast superiority of unspoken efforts to recall themselves into God's presence over the beautiful and most desirable collective acts of worship, I have good reason to know that the religion which involves Divine love, strength and wisdom is very able to hold a soul against all assaults of idolatrous tradition and popular concessions to expediency and dishonor."

AN UTTER FAILURE.

Why have I quoted all this? Simply to lead up to the following plain confession of the inadequacy of what this very sincere and honest man calls "religious teaching in schools." Mark this: "I am also so firmly convinced of the power of true religion to create strength against temptation, that I cannot remain silent when I see how little strength is, as a matter of fact, given. The practical failure of religious teaching to produce moral strength in boys seems to me chiefly to result from the fact, that in school services there is so woefully little beyond the sermon,—and that is only too often utterly inadequate,—that it is directly calculated to touch the needs of a boy, totally different as these needs are from those of an adult."

TRUE RELIGIOUS TEACHING.

We have now seen this writer lay down broad and generally accepted articles of faith; then giving us a programme to be followed in the teaching of religion to the schoolboy; then pointing out the inadequacy of all he has given us, as experienced by himself; and finally admitting the failure of all attempts to teach religion on such a basis and to inculcate it into the boy. What are we to conclude from all this? Simply that outside the Catholic system there is no such a thing as religion, no such a thing as practical morality taught to the rising generation. There are good men, like Mr. Weisse, who feel that deplorable inadequacy, who seek by all means in their power to find some method whereby they may remedy the situation, and they seek on all sides, and they seek in vain. They see the lack of real religious and moral spirit in the rising generation; they see the Bible ridiculed, criticized and rejected; they see the churches abandoned and every evidence of Christianity going out of the social atmosphere. They seek the cause and they find it in the want of religious and moral training in the school. Then they turn, as does Mr. Weisse, to find some remedy; and all they can do is acknowledge the evil, but cannot find the cure. Yet, at their very doors, is the Catholic Church, with her God-filled schools, her moral code, her religious principles, her immortal system of inculcation, and they are forced to admire it all, but they will not bow down and accept it. Yet the day will come when they will have to accept it, or perish."

The Late Vicar-General McAuley

(Translated by an Occasional Contributor.)

In a recent issue of the Catholic official organ, the "Nouveliste Sherbrookien," there is a touching tribute to the memory of the late Vicar-General McAuley. After describing his long and painful illness, his saintly death, and the imposing obsequies, the diocesan organ presents some beautiful traits of the good priest's character and life. He was born at Donaghmoyne, in Ulster, Ireland, in September, 1833. At the age of eleven he was cast an orphan and an exile upon our Canadian shore. The Seminary of St. Hyacinthe took him in charge. Rev. Mr. Dufresne, who went to select an orphan, often said that he did not select a pearl, from the physical point of view, but the most bright-looking of the children. He made a course of studies at the Seminary, and between the hours of class he always made himself useful to the house, in one way or another. On the school benches he formed a number of friendships that lasted all the years of his eventful and brilliant career. Among those of his companions who have gone before him were Messrs. St. Georges, Brown and Blanchard, and among the survivors are Mgr. Cameron, Messrs. O'Donnell, Ouellette, Dumessnil and Chartier. In August, 1859, he was ordained priest. He was first sent as curate to Saint Pie, and in 1860 he became parish priest of Granby. In 1868 he was a missionary at Stanstead, and in 1883 he became parish priest of Coaticook. In 1902 he was obliged to resign his functions of active priesthood. In 1874 he was appointed a consulting priest of the diocese. In 1893, on the day of Mgr. La Roche's consecration, Mr. McAuley was raised to the dignity of Vicar-General of the diocese.

This is, briefly out, the story of his priestly career. The writer then proceeds, with some incidents illustrative of the character and spirit of the regretted priest. Among others he tells the following:

"I happened once to be with Vicar-General McAuley at a celebration of the St. Jean Baptiste. We all know how difficult it is to make a speech on such an occasion, and to say something new. When Abbe McAuley arose he began with a phrase that carried the audience with him. He opened by saying: 'My dear friends, when I arrived in Canada I was Irish. . . . The applause was deafening, for all saw in that one simple remark the whole life of the man portrayed. Never did his love for his native land diminish; that green Erin, around which so many centuries of suffering wove an aureole of poetic glory. Equally did he love the land of his adoption. He was true to his own race, and true to the race that took him up, and true to the Alma Mater wherein he obtained his splendid education."

"His popularity was great, and was due not a little to his keen spirit of wit and humor, as well as to all the good works he performed among the people. The writer gives several pages of very amusing stories all indicative of the kindly and pure Irish wit of the good priest. And in closing the tribute he says: 'Thus it is that over certain tones we cannot help blending smiles with tears. And I feel, very naturally, that they do not injure each other. In reflecting upon how amiable and pleasant was the one whose loss we deplore, we are very naturally brought to feel his loss still more. He had made himself a place in the hearts of the people, and by his devotion to his sacred calling of a priest and to its every duty, he prepared for himself a happiness in the bosom of God.'"

The Indifference Of the Age.

The members of the Guild of Our Lady of Ransom resident in London and the suburbs leapt with befitting solemnity on Thursday night their annual special service at the Church of the English Martyrs. The High Altar and the Altar of Our Lady were most tastefully decorated with choice flowers. Father Fletcher officiated at the first part of the service, which consisted of Rosary.

The sermon was preached by the Right Rev. Mgr. Robinson, M.A. Taking for his text, "Master, we have labored all night, and have taken nothing. Yet at Thy word I will let down the net," the right Rev. preacher said that was the sixth time they had done him the honor of asking him to occupy that pulpit, and he felt in consequence some difficulty in bringing before them that which was fresh, but he would do his best. He would suppose they asked him: "What is your view of the outlook? What, in your estimation, is the state of this unfortunate country from the point of view of the Catholic Church? Is it one that is bright or the reverse? Let them see what was on the side of what was bright, and he begged to remark that what he said was the real result of what he had individually touched himself. On the side of what was bright and inspiring hope he thought there must be placed this first fact that at the present time a continuously increasing number of individuals were seeking admittance to the Catholic Church. Therefore he did really think that the work of the conversion of England, so far as individual converts went, was flourishing at the time. Here was another point that seemed to escape the observation of those who were not interested—viz., the battle ground was clear. If there was confusion it was difficult to distinguish between friend and foe. It was a great thing to know what and whom they were fighting. They had got the ground clear in this way. The voice of the man of the world—the man of the clubs in St. James' Square and so on and the voice of the workingman of England—was this—"I don't profess Christianity at all, but if I do there is only one form of Christianity which will bear reasoning upon." With them it is either the Catholic Church or nothing. He (the right rev. preacher) called that clear ground a great advantage. If they chose to call it a small advantage then let them be thankful for small mercies. There was another most extraordinary position at this time. A large section of advanced Anglicans seemed to identify themselves with every single Catholic doctrine, and were even prepared to recognize the privilege of Peter. It was extraordinary how so many Anglicans remained where they were, and it showed that intellectual conviction was not faith. Intellectual conviction was one thing, faith another. There was many a person who was said to have fallen from the faith who never had the faith to fall away from. Now let them look at the other side of things.

The first thing that would tend to discourage them was the growing indifference of this country to Christianity. A well known member of Parliament, recently advised the Nonconformists to withdraw their opposition to the Education Bill, "Because, we must avoid what we all dread," said he,—"the growing indifference to Christianity." It seemed to him (the rev. preacher) there were many features in ordinary life which contributed to that indifference. He did not speak of sin and vice, but of things, desirable in themselves, but which put together were contributing to this growing indifference to Christianity. First there were the bicycle and the motor car. It was to be feared that hundreds of thousands of Catholics neglected their Sunday duties in order to enjoy their bicycle rides. Over 3000 bicycles crossed Hammersmith Bridge every fine Sunday morning in the summer. They said it was a blessed thing, and so it was as far as it went. They said the bicycle was a most desirable thing, but unless it was carefully guarded it led to distress, regarded from the point of view of religion. Again, there was the opening of music halls on Sundays. He was not talking politics or entering into social things. In itself it seemed desirable, and yet it was a well-known fact that those entertainments were emptying the Churches on Sundays. He had seen some two or three thousand people coming from a sacred concert in a theatre. He had heard a minister of the Established Church say that his church was empty because his congregation were at the theatre. When a Catholic was in the

habit of going away for week-ends he often neglected to worship his God. Those four things, desirable in themselves, were having a somewhat disastrous effect, and they must not shut their eyes to the fact that there was a low wave of spirituality passing over the Catholic body. It might be merely the hollow of a wave, a reaction which could not be avoided in human affairs, and which would soon recover itself, but there was the fact and it was one of the sad facts in the outlook. There was another cause for anxiety. Who could say what the new Education Act would do? He (the rev. preacher) had travelled up and down the country, and it had been said to him that this new Education Act had wrenched the priest from the school in its first stages. Were they able at the present moment to give adequate religious instruction to their children? He answered Yes, in certain sections of society they were doing so, in certain circles of society, where there were certain oases in the desert where the children were under instruction from the religious. For the most part the nuns—God bless them!—were giving adequate religious instruction to the girls under their care, and the same thing happened to the boys under the care of the male religious. But could they answer the question satisfactorily for the vast majority of their children? No, they could not. He was not blaming anyone, and there were few who could be blamed. It simply could not be helped, for the Act of 1870 had made it extremely difficult to give adequate religious instruction, to educate them so as to draw them out in conscience, soul and heart. Again, were they keeping in touch with their children after they left the elementary schools? Once more the religious came to the front, and in many cases they did keep in touch with them. But numbers of children left school at 12 or 13 years of age, and then the priest saw no more of them. They grew up, and although they might neglect they did not forget their religion, and when they came to die they sent for a priest. That was a distinct source of anxiety. He did not mention these things to discourage them for let them remember that when darkness was most complete, when hope seemed most distant, then was the time when our Divine Redeemer works. In conclusion, the right rev. preacher his hearers not to relax their efforts for the return of England to the Catholic Faith.—London Universe.

AN IRISH ATHLETE.

T. F. Kiely, Ireland's premier athlete, arrived in New York by the steamer Teutonic this week. He is to be the representative of the Old Land in the all-round championship of the world at the St. Louis Exposition on the 4th July. Mr. Kiely was born at Ballyneal, Carrick-on-Suir, County Tipperary, in the early seventies, and from his boyhood was fired with a desire to be worthy of his neighbors, the famous Davin brothers, who were then making athletic history.

He first attracted attention in 1889 at the Gaelic championship held in Kilkenny. Although he did not succeed in winning any championship, yet he showed up very creditably in at least half a dozen events.

He won his first all-round championship in 1890 by such a margin that he has since been reckoned as one of the world's greatest athletes.

The year following saw him a factor in the Gaelic Athletic and Irish Amateur championships, while his face was familiar at all the meetings large and small throughout Ireland. He won the all-round championship in 1893 and 1894. He won the English hammer championship five times and the Irish championship seventeen times. At the international meeting Ireland vs. Scotland, in 1897, he won the hammer by a throw of 137 feet. He won this event in those international contests for seven years. He now holds Irish record for 16 pound hammer from 9 feet circle, 151 feet 11 inches, and the world's record for 56 pounds, unlimited run, and follows 38 feet 11 inches at Cork, Sept. 14, 1898. In 120 yards' hurdle his best performance was at Limerick in 1892, 16 seconds. He won nine hurdle championships, the time being always close to 16 seconds and nearly always on slow grass tracks. He was broad jump champion six years. He holds the Scotch record, 22 feet 2 inches, off grass. For this event his best effort was at Aherlow 1900, 23 feet 2 inches.

The all-round championship was revived in 1898. Kiely repeated his former victories by easily securing the coveted championship. The event has not been held since, but in 1902 he won the all-round championship at Munster. In fact he has never been beaten in an athletic contest.

Catholic Summer School

The Catholic Summer School of America has completed arrangements for a session of nine weeks from July 5 to September 2, at Cliff Haven, N. Y., on Lake Champlain near Plattsburgh. The following is a summary of the notice of lecture syllabus:

Mrs. M. S. Mooney, head of the department of English in State Normal College, Albany; subject, "The Mediaeval Drama," July 5-8.

The Rev. W. S. Kress, of Cleveland O.; subject, "The Claims of Socialists," July 11-15.

The Right Rev. Monsignor James P. Laughlin, D.D., of Philadelphia; subject, "The Council of Trent," July 18-22.

Dr. James J. Walsh, New York; subject, "Experimental Psychology," and special lectures on recent biology July 25-29.

The Rev. Joseph M. Woods, S.J., of Maryland; subject, "The Great Western Schism," August 1-5.

The Rev. John T. Driscoll, S.T.L., of the diocese of Albany; subject, "Philosophy in America During the Nineteenth Century," August 8-12.

Prof. J. D. M. Ford, of Harvard University; subject, "Spanish Literature," August 15-19.

Prof. J. G. Monaghan, of the Department of Commerce and Labor, Washington, D.C.; subject, "The American Consular Service and Trade Relations with Foreign Countries," August 22-26.

The Rev. Dr. James J. Fox, of the Catholic University Washington; subject, "Recent Phases of Discussion Relating to Morality and Religion," August 29-September 2.

Evening lectures will be delivered on the following subjects: "American Humorists," by W. P. Oliver, Brooklyn; July 5-8.

"Detroit as a Catholic Centre," by Miss Mary Catharine Crowley, and the "Evolution of a Novelist," Boston, Mass., July 11-12.

"Studies from an Old-Fashioned Library, Some Books, a Few Readers and a Tradition," by Miss Helena T. Gossmann, Amherst, Mass.; July 14-15.

Lecture recitals by Camille W. Zekwer, of Philadelphia Musical Academy; July 25-August 4.

Two lectures by M. H. Glynn, Albany; July 28-29.

"Anglican Orders According to the Decision of Pope Leo XIII.," by the Rev. Bertrand L. Conway, C.S.P., of New York; August 1-2.

"The Neo-Celtic Movement, its Purposes, Ideals and a Study of its Development," by the Rev. Henry S. O'Keefe, C.S.P., of New York; August 8-9.

"Irish Wit and Humor," by James Jeffrey Roche, editor of the Pilot, Boston, Mass.; July 11-12.

"Glimpses of Catholic Missionary Life in a Trip Around the World," "The Friars in the Philippines," "Cities of Japan, Customs and Manners," "Japanese Temples of Art and Religion," "Account of the Present Crisis in the History of Japan," by the Rev. John P. Chidwick, New York; August 15-19.

"The Architectural Monuments of Venice, Florence, Rome and Paris" (illustrated), by Barr Ferree, president of the Department of Architecture of the Brooklyn Institute; August 22-16.

"Reading Circles in Relation to the Summer School," the Rev. Morgan M. Sheedy, Altoona, Pa.; August 29-30.

Readings by Miss Mary Canney, New York; September 1-2.

Round table talks will be arranged for members of reading circles and Sunday school teachers. Classes in study and physical culture will also be conducted. The athletic programme, under the direction of Jas. E. Sullivan, secretary of the Amateur Athletic Union, will be as in past years, a special feature.

The State of New York, through the Department of Public Instruction has established a summer institute for teachers, at Cliff Haven. The session will open on July 6 and continue for four weeks.

CHEERFULNESS.

One of the most valuable lessons in the spiritual life is, that cheerfulness depends in a great measure upon keeping a spirit of real sorrow in the heart. Every fresh act of contrition brings a fresh ray of light and sunshine into our souls.

EXAMPLE.

Men become followers of Jesus not because they see great Cathedrals erected in His honor and hear majestic organs and splendid choirs sound His praises, but because they know some plain men and women whom devotion to Him has made just and kind and humble.

Laying of Corner Stone Of St. Michael's Church

On Sunday last Rev. John P. Kiernan, the zealous and courageous pastor of St. Michael's parish in the northern district of this city, and his loyal parishioners, had the happiness of witnessing the laying of the corner stone of their new parish church.

At the appointed hour—3 o'clock—the clergy and laity formed into line at the entrance of the temporary chapel on the corner of Laurier Avenue and St. Denis street, and escorted Mgr. Racicot to the scene of the ceremony on St. Denis and Boucher streets, where a platform had been erected near the corner-stone.

After the impressive ceremony of blessing and laying of the stone had been performed, Rev. Thomas Heffernan, of St. Anthony's parish, proceeded to deliver the sermon of the day. It was an eloquent effort and worthy of the great occasion, marking as it did another striking testimony of the devotion and loyalty of the Irish race to the Faith.

Father Heffernan's text was: "Wherefore I purpose to build a temple to the name of the Lord, my God, as the Lord spoke to David, my father, saying: Thy son whom I will set upon the throne in thy place, he shall build a house to my name." (1 Kings, 5-5).

"But a short time ago," said the eloquent young priest, "application having been made, a decree was issued erecting this section of Montreal into a parish for the English-speaking Catholics. Where we would find a flock, we must find a shepherd. In the person of the Rev. Father Kiernan, His Grace, our beloved Archbishop, found a priest well-tried, true noble, a priest after God's own heart into whose hands he would place the destinies of the young parish. The cross was offered, above it hung low the dark clouds of troubles, of fatigue, but the true priest following in the footsteps of the One who came not to be ministered unto, but to minister, beheld the lining of gold, of the grace of God, accepted the cross, has borne it to this spot, and to-day it rests upon the corner-stone of the edifice whose foundation is so solidly cast. In truth, then, upon the life of the beloved "Sogarth," may I place the words of my text, "Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David, my father, saying: Thy son whom I will set upon the throne in thy place he shall build a house to my name." Father Heffernan appealed to the

members of the parish to always show the same loyalty, the same spirit of zeal and self-sacrifice which they had shown since the foundation of the parish, and a worthy monument to the name of the Lord God, another grand temple to Catholicity would be raised up in the metropolis of Canada. He asked them to give generously to the erection of the new Church. To give not for the praise of the world, nor to have one's name heralded far and near, but because it is a law imposed by God. "What you give out of your substance to His House, God will accept as given to Himself, and He will reward you accordingly. The hundredfold and life everlasting shall be yours, for you make God your debtor."

The pastor, Rev. Father Kiernan, followed. In a touching and graphic manner he outlined the efforts that had been made since the erection of the new parish. He referred to the encouragement and co-operation he had received from devoted members of his parish since the day of his appointment as pastor by His Grace the Archbishop. Much of the difficult preliminary work of organization had now been completed and the ceremony of to-day, he considered to be the starting point of a new life for St. Michael's parish. In concluding he thanked Mgr. Racicot and the members of the clergy for their attendance, and the faithful for their display of enthusiasm in the noble endeavor they had undertaken of erecting another temple to the honor and glory of God in this city of Mary.

Mgr. Racicot also addressed the people, urging upon them to persevere in their undertaking and to continue unceasingly in according taken of erecting another temple to had so generously done since his association with them.

The land, buildings and equipment of the new church are estimated to cost about \$35,000. The design of the Church will be Gothic, and pressed brick will be used in the construction of the walls. Three large entrances, fronting on Boucher street, with an artistic arrangement of belfry and other features give the front view an imposing appearance. The seating capacity will be about 1000. An attractive combination structure to be used for a time as sacristy and school will also be erected. The new Church will, when completed, be a noble monument to all concerned. Father Kiernan has received a number of donations from his parishioners, including that of a costly bell.

Mr. William E. Doran, of this city, is the architect. It is intended that the new Church will be ready for occupation on St. Michael's Day.

ROMAN NOTES

feast of Corpus Christi, the solemnization of which takes place to-morrow. In 1780 the Lord George Gordon anti-Catholic riots occurred in London. Dickens, in one of his novels, gives a glowing account of that strange event. In 1861 Robert O'Hara Burke died. In 1815 General Phil. Kearney, one of the most renowned heroes of the American war, was born. In 1814 the Treaty of Paris was signed; and on the same date, in 1567, Shane O'Neill died.

FRIDAY, 3RD JUNE, in 1804, General Schuyler closed his brilliant career in death. In 1861 Stephen A. Douglas died. In 1657 William Harvey, who was the famous discoverer of the circulation of the blood, died. In 1861 "The Savannah," the Confederate privateer, was captured. In 1836 Edward Barry O'Meara, a renowned Irish physician and surgeon to Napoleon the Great when a prisoner at St. Helena, died. Thus the week has been one of anniversaries of deaths and massacres and of great disasters in the past.

Chapman's Success

(By an Occasional Contributor.)

The week before last I took the liberty of occupying a couple of your columns with an account of William Chapman's success, as a poet, in France. I desire now to add thereto another piece of information concerning the same poet. On Friday of last week Mr. Chapman showed me a cablegram from Paris announcing to him that his book, "Les Aspirations," has been crowned by the French Academy. Not only this, but he has been awarded the Arison-Desperouse prize. This is the highest prize within the gift of the French Academy for a poetic work. It is not to be confounded with Montyon prizes that may be gained by a few lines of verse, and that do not necessarily demand anything above the ordinary. These latter prizes are numerous and of an honorary character. The prize awarded to Mr. Chapman carries with it 2000 francs in money. This work has been selected from among those of some thirty aspirants.

While on this subject I wish to draw attention to another merit for which we Catholics should be proud. The other day the French Government declined to sanction the Academy's choice of Mr. Brunetiere as successor to a vacant seat amongst the "Forty Immortals." Why so? Because, like Coppee, Brunetiere is a fervent Catholic writer. Yet the same Academy crowns Chapman's work, which is intensely Catholic, even piously Catholic, and the Minister of Public Instruction confers on him the Palm of the Order of Public Instruction. Great must, indeed, be his merit, when he has carried his Catholic and religious work through the fiery furnace of infidel opposition and criticism.

It would be an indiscretion on my part were I to say more. But I am aware that before 1904 goes out the same writer will receive another and still greater and richer reward from the combined literati of Europe—outside of France. But of this it will be time enough to speak when the fact is accomplished.

Wedding Bells.

An extremely pretty wedding took place Tuesday at St. Patrick's Church when Miss Beatrice Friend, daughter of Mr. P. Friend, was married to Mr. John L. McMahon, eldest son of Mr. M. McMahon. The bride wore a crepe de chene dress, with hat to match. Miss May Troy acted as bridesmaid, and Mr. John L. Morrissey was best man. The altar was prettily decorated with flowers and palms. Prof. Fowler presided at the organ. After the ceremony, breakfast was served at the residence of the bride's parents, and later, Mr. and Mrs. McMahon left for Toronto, Niagara Falls and New York.

GOODNESS.

The blessing of a house is goodness. The honor of a house is hospitality. The ornament of a house is cleanliness. The happiness of a house is contentment.

BEAUTY.

Really beautiful things can't go out. They may disappear for a little while, but they must come back. It's only the ugly things that stay out after they've had their day.

BEATIFICATIONS. —Pius X. has announced that he will this year proceed with the beatification of the five new saints, who are the Cure d'Arz, a Jesuit martyr of Japan, a member of the Barnabite Order, an Augustinian who was once Curate of Genazzano, near Rome.

THE NEXT CONSISTORY. —The next Consistory, the second of the Pontificate of Pius X., will very likely take place some time in June or early in July, says the Rome correspondent of the Freeman's Journal. This time there will be but one Cardinal created, but his nomination will be a very important one. Monsignor Cagliano has for many years occupied the position of Major Dome, which is what has been known as a Cardinalial position. The Holy Father will create Monsignor Cagliano a Cardinal, but he will at the same time abolish the position, and divide the duties appertaining to it among three other officials of the Vatican.

PILGRIMS. —English pilgrims on their journey home from the Holy Land were admitted to an audience with the Holy Father, when the following address was presented by the Bishop of Shrewsbury:

"Most Holy Father,—We, the members of the pilgrimage organized by the Catholic Association, returning from the Holy Land, on our way homewards to the Isles of the West—of St. Gregory and St. Patrick, St. Andrew and St. David—feel most intimately, as our fathers did of old, that our pilgrimage can in no sense be complete till we have laid our homage, our filial obedience, and our heart's best devotion at the feet of Christ's Vicar in the person of your Holiness."

"Our visit to the holy places has indeed made us realize as never before the truths of the Incarnation of Our Blessed Redeemer. Bethlehem and Nazareth, Jerusalem and Tiberias, Capharnaum and the hills and vales of Judea, have made the Gospels for us no mere history, but a living record of the birth, and life and death of our loving Lord. We have been highly favored, in the words of the psalmist, to 'adore where His feet have stood.' Our Faith, we trust, has grown thereby in reality, and fulness and intensity, and we esteem it to be our solemn duty, our privilege and our joy to kneel as we do now, in thanksgiving at St. Peter's feet.

"We do not, we cannot at such a time, forget that from Rome and Peter, through Gregory and Augustine, came to our land the Faith we so dearly love. We beg, then, most Holy Father, to renew and replenish this day our Holy Catholic Faith at the very source whence we first drank of the saving waters. We fervently trust that so near, so personal a contact as ours to-day with the Rock of Peter (out of which our Faith was hewn) may build up anew, not in ourselves only, but through the British Empire, of which we are most loyal subjects, the Faith of Rome—the Faith of our Fathers! May we venture, then, Most Holy Father, to ask the Apostolic Blessing on ourselves, your devoted and loving children, on all our friends who are with us in spirit to-day, and on the Bishops, the clergy, and the laity of our Fatherland." (Signed) Samuel, Bishop of Shrewsbury; V.M. Dunford, Hon. Sec. Catholic Association.

The Holy Father replied most graciously and appropriately, seizing, in one of his beautiful quasi-impromptu discourses, the threads of the thought full and eloquent address. After he had ended the Archbishop of Trebizond translated his reply.

FRENCH DEBATE. —On the 28th May last the Holy Father was, according to reports, deeply interested in the despatches announcing the result of the debate in the French Chamber of Deputies. Despite the hostile attitude of Premier Combes, the Holy Father was pleased with the fact that the Chamber had rejected the proposition of the extremists that declared in favor of a final rupture between France and the Holy See. Pius X. believes that with time and mutual explanations, everything will be regulated in a satisfactory manner. Before declaring his future course the Holy Father desires to consult the principal Cardinals and the Papal Nuncio at Paris, and to examine the minutes of the Chamber of Deputies. Each step now to be taken is so important that the Holy see will do nothing hurried.

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Ladies' Cloth Suits, 20 per cent. Ladies' Cloth Jackets, 20 per cent. Ladies' Waterproofs, 20 per cent. Maids' Cloth Suits, 20 per cent. Maids' Cloth Jackets, 20 per cent. Maids' Waterproofs, 20 per cent. Children's Reefers, 20 per cent. Children's Waterproofs, 20 per cent.

READY-MADE CLOTHING DEPARTMENT.

1 lot English Tweed Single-Breasted Sack Suits, in the latest Colorings, Grays, Browns, Fawns and Drabs, \$14.00 less 50 per cent. 1 lot English Tweed, Single-Breasted Sack Suits, in the proper summer shades, \$15.00, at 50 per cent. 1 lot English Tweed Double-Breasted Sack Suits, in medium and light Grays, \$15.00, at 50 per cent. 1 lot English Tweed, Single-Breasted Sack Suits, \$16.00 at 50 per cent. The Same in Scotch Tweeds 1 lot English Tweed Single-Breasted Sack Suits, in Fancy Mixtures, Stripes and Plaids, \$18.00 at 50 per cent.

The Same in Scotch Tweeds 1 lot West of England Worsteds Single-Breasted Sack Suits, in the latest colorings, \$18.00 at 50 per cent. Also 1 lot of Boys' S.B. Suits and Boys' Norfolk Suits to be sold at 50 per cent.

MILLINERY DEPARTMENT.

Trimmed Millinery, 15 per cent. Untrimmed Hats and Bonnets, 15 per cent. Children's Silk Headwear, 15 per cent. Turlatan and Lisse Caps, 10 per cent. Flowers, Feathers and Ornaments, 20 per cent. Children's Silk and Muslin Dresses, 10 per cent. White Cotton Underwear, 10 per cent. Corsets and Bustles, 10 per cent. Feather Boas and Ruffles, 20 per cent. Children's Colored Dresses, 20 per cent. Umbrellas, 10 per cent. Children's Cloth Tams, 20 per cent. Furry Woollens, 20 per cent. Lustré and Saten Waists, 10 per cent. Flannel Waists, 20 per cent. Silk Waists, 10 per cent. Black, White and Fancy Muslin Waists, 10 per cent. Children's Underwear and Baby Goods, 10 per cent. Parasols, 10 per cent.

LADIES' GLOVES.

Ladies' Colored Silk Gloves, 20 per cent. Ladies' Lisle Thread Gloves, 10 per cent. Ladies' Silk Gloves, White and Black, 10 per cent. Children's Colored Silk Gloves, 20 per cent. Children's Silk Gloves, White and Black, 10 per cent. 1 lot Ladies' Lisle Thread Frame-Made Gloves, Light tans, 40c for 10c.

RIBBONS AND LACES.

Linen Cluny Insertions, 50 per cent. Imitation Cluny Lace, 50 per cent. Fancy Lace Insertion, 50 per cent. Guipure Insertions, Butter, 50 per cent. Guipure Laces, Butter and White, 50 per cent. Guipure Insertions, Butter and Cream, 33-1-3 per cent. Guipure Insertions, Paris shade, 25 per cent. Val Laces, 50 per cent. Fancy Ribbons, 20 per cent, 33-1-3 per cent. Neck Ruffs, 50 per cent. Odd Patterns and Remnants Frilling, 50 per cent. Coloured Chiffon, 6 inches wide, 50 per cent. Chiffon Puffings, 50 per cent. White Chiffon Plaiting, 50 per cent.

BLACK DRESS GOODS DEPARTMENT.

Black Tricolored Cloth. Black Wool Melrose. Black Silk and Wool Eudora. Black Silk and Wool Melrose. Black Silk and Wool Crepe. Black Wool Henrietta. Black Wool Voile de Paris. Black Silk and Wool Voile de Paris.

LESS 10 PER CENT.

Black Silk and Wool Fancy Voile de Paris. Black Silk and Wool Grenadines. Black Striped Jacquards. Black Fancy Bouton Canvas. Black Fancy Eloienne. Black Fancy Check Canvas. Black Fancy Popeline. Black Fancy Matelasse. Black Fancy Baroda.

A few handsome Black Voile de Paris Dress Robes in boxes, no two alike. Remnants Black Dress Goods from 1 yd. to 5 yds.

LESS 20 PER CENT.

A few odd pieces Black Dress Goods to be cleared at 50 per cent.

COLOURED DRESS GOODS.

3,000 yds. Rich Irish Dimities, dainty patterns, 25c. per yd., less 33-1-3 per cent. 44 in. Embroidered Mercerized Swiss Muslin, in different tints, Half Price. One lot Dress Muslins, 20c per yd., less 33-1-3 per cent. Pine Apple Cloth, Sheer Silks and Linen, 46 in. wide, 33-1-3 per cent. Tucked and Shirred Pine Apple Cloth, Half Price. One lot French Challies, 33-1-3 per cent. off. Fancy Striped Albatross, fine goods 25 per cent. off. A fine selection of summer Tweeds at 33-1-3 and 50 per cent. off. Plain Dress Goods, some fine goods, at 33-1-3 per cent. off. SKIRTINGS—A few pieces of Striped Skirtings at Half Price. Balance of Rich Etamine Dress Patterns, worth \$25.00 and \$30.00 each, now \$15.00, less 20 per cent. off.

SILK DEPARTMENT.

Plain Colored Taffeta Silk, 75c per yard, less 50 per cent. Roman Stripe Taffeta Silk, \$1.25 per yard, less 50 per cent. Light Ground Brocaded Silks, 50 per cent. Fancy Stripe Taffeta Silk, 50 per cent. 58 in. Bengal Pongee, \$2.00 per yd., less 50 per cent. 27 in. Bengal Pongee, \$1.20 per yd., less 50 per cent. 24 in. Colored Satins, 30c. per yd., less 20 per cent.

PRINT DEPARTMENT.

Fancy Striped Gingham, 15c less 20 per cent. Fancy Linen Canvas, all colors, 40 and 45c., less 25 per cent, and 33 per cent. Fancy Croppones, all shades, 45c., less 25 per cent. Fancy Cotton Etamines, 30c., less 10 per cent. Fancy White and Black Striped Cheviots, 18c., less 25 per cent. Fancy Butchers' Blue Drill, 15c., less 10 per cent.

MANTLE CLOTH DEPARTMENT

200 yards Rainproof Riply Cloth, olive, Oxford and Iron gray, 60 inches wide, \$1.50 yard, less 20 per cent. 100 yards Waterproof Venetian Cloth, drab and olive, 54 inches, \$1.75, 20 per cent. 5 pieces All-Wool Broadcloth, all new shades, 54 inches, \$2.25, \$2.50 and \$3.25, 25 per cent. All remnants of Cloaking, 50 per cent.

Special Attention Given to Mail Orders.

HENRY MORGAN & CO., - Montreal

A Week's Anniversaries

(By an Occasional Contributor.)

This is a week of very important anniversaries. May 29th—last Sunday, was the great feast of the Trinity, to which reference was made in the last issue. On that same day of the month, in 1780, the great massacre of Waxhaw, in South Carolina, took place, when the British soldiers nearly exterminated the population of the place. In 1848, the State of Wisconsin, one of the most important of the Western States to-day, was admitted to the Union. In 1798 took place the still more fearful massacre of the Irishmen who had surrendered at the Curragh of Kildare. In 1736 Patrick Henry, the great American patriot, statesman and orator, was born.

MONDAY, 30TH MAY, commemorated the founding of the City of Philadelphia, in 1658. In 1789, on the same date, the United Irish victory at Three Rocks, Wexford, took place. In 1844 Daniel O'Connell and other R6pdalers were imprisoned. In 1498 Christopher Columbus began his third voyage to America. In 1640, Rubens, the great Italian painter, one of the real "old masters," died. In 1778 a still more notorious, but very different character, in the person of Voltaire, went

out of this life. In 1881 the great fire that devastated two suburbs of Quebec began. In 1672 Peter the Great of Russia, he who founded the city of St. Petersburg and laid the foundations of the Russian Empire of to-day, was born. And in 1714 Alexander Pope, the classic English poet, died.

TUESDAY, 31ST MAY, in 1862, the great battle of Seven Pines, in Virginia, was fought—one of the first fierce engagements of the American conflict. In 1431, Joan of Arc, now the recognized blessed one, and it is to be hoped the coming Saint of the Church, was burned by the British. In 1889, the terrible flood at Johnstown took place. In 1841, Canton, in China, was ransomed by the payment to England of six millions of dollars. In 1627, the renowned orator, and great Bishop of Meaux, the immortal Bossuet, was born.

WEDNESDAY, 1st JUNE, in 1781 Isaac Hayne was hanged by the British. In 1846 the good Pope Gregory XVI., the predecessor of Pius IX., died. In 1848, gold was first discovered in California. In 1814, Wallace, the Irish musical composer, was born. In 1792 Kentucky was admitted to the Union. In 1872 Charles Lover, author of so many Irish stories and caricature sketches, died. In 1862 took place the battle of Fair Oakes. In 1886 Blaine delivered his great speech on the subject of Irish Home Rule.

THURSDAY, 2ND JUNE, was the

NOTE

DEATH OF FATHER... Nowhere was the news of Rev. Father John R., received with so profound regret than at the sad event occurred at the Hospital, Toronto. Father Hayden was born in 1828, attained his 58th year, came to Quebec and attached to St. Patrick's Rector for three failing he was removed to N.B., subsequently to... During his stay made hosts of friends some fourteen years since his departure he still bright in the mind had the pleasure of him that he went after his great zeal for the and the salvation of in a special manner able night of September and the following day members of St. Patrick's their death in the C. landslide. The deceased almost constantly at-catastrophe prepared the Sacraments showed succeed in rescuing all the debris. Father on this occasion will gotten, especially by relatives or friends v dreadful accident. intelligence was received fervent were the ended heavenward for his soul.

CORPUS CHRISTI... tative of Corpus Christi special devotions in Blessed Sacrament in Church. Every morning Mass of Exposition taking there will be devotion by Benedictine.

TRADE DULL... state that trade is rather past two weeks. In past two weeks, in strict seeding is unusual unless warmer weather the prospects for a vest are not the bright crop, however, promise-ceptionally good one. lets are only fairly well farmers, who ask ex- prices for their produce.

VISIT OF 65TH... visit of the 65th Regiment, on June 5th, is th military circles. events so far arranged Mass at the Basilica on Dufferin Terrace. that a large number accompany the regiment.

GREGORIAN

Rev. B. J. Keiley... Ga., according to our rican exchanges, has r letter to the priest directing that the r Church music formula- tu proprio" of Pope I into effect by January men will be excluded fr the Gregorian style of be used entirely, and a as keeping the priest w altar for the music, ba- tral accompaniments, ed. Bishop Kelley re the male choir be surpl hidden from the congre screen or grating, that dispensed with where p that congregational sin- duced when practicable of Savannah's is the fir- from an American subject that is being s- cussed throughout the his diocese will be the Holy Father's rec- are made effective by ep- are.

Donation of M

The story that Mrs. has made a conditional 000,000 towards the e- Cathedral in St. Paul the Northwestern Chur-

USE, - Phillips Square

AT

IMMER

SALE...

Department and in addition to all other

DRESS GOODS DEPARTMENT

Tricoline Cloth, Wool Melrose, Silk and Wool Eudora, Silk and Wool Melrose, Silk and Wool Crepe, Wool Henrietta, Wool Voile de Paris, Silk and Wool Voile de Paris, **ESS IO PER CENT.** Silk and Wool Fancy Voile, Silk and Wool Grenadines, Striped Jacquards, Fancy Bouton Canvas, Fancy Eloienne, Fancy Check Canvas, Fancy Popeline, Fancy Matelasse, Fancy Baroda, Handsome Black Voile de Robes in boxes, no two, Black Dress Goods from pyds, **ESS 20 PER CENT.** Odd pieces Black Dress cleared at 50 per cent.

RED DRESS GOODS. Rich Irish Dimities, 25c. per yd., less cent. Embroidered Mercerized Swiss different tints, Half Price. Dress Muslins, 20c per yd. per cent. The Cloth, Sheer Silks and in. wide, 33 1-3 per cent.

and Shirred Fine Apple Price. French Challies, 33 1-3. Rippled Albatross, fine goods off. Selection of summer Tweeds and 50 per cent. off. Dress Goods, some fine goods, per cent. off. GS-A few pieces of wrappings at Half Price. Rich Etamine Dress Patterns \$25.00 and \$30.00 each, less 20 per cent. off.

DEPARTMENT. Red Taffeta Silk, 75c per yd. per cent. Rippled Taffeta Silk, \$1.25 less 50 per cent. and Brocaded Silks, 50. Rippled Taffeta Silk, 50 per cent.

al Pongee, \$2.00 per yd. per cent. al Pongee, \$1.20 per yd. per cent. orod Satins, 30c. per yd., cent.

DEPARTMENT. Rippled Gingham, 15c less. Canvas, all colors, 40 less 25 per cent. and 33 per cent. onnes, all shades, 45c. less. on Etamines, 30c. less.

ite and Black Striped, less 25 per cent. hers' Blue Drill, 15c. less.

OTH DEPARTMENT Rainproof Riply Cloth, and iron gray, 60 inches wide, less 20 per cent. Waterproof Venetian and olive, 54 inches, cent. Wool Broadcloth, all 54 inches, \$2.25, \$2.50 per cent. s of Cloaking, 50 per cent.

Mail Orders.

Montreal

NOTES FROM QUEBEC.

(By our Own Correspondent.)

DEATH OF FATHER HAYDEN.—Nowhere was the news of the death of Rev. Father John Hayden, C.S.S.R., received with more universal and profound regret than in Quebec, which sad event occurred in St. Michael's Hospital, Toronto, last week. Father Hayden was born in Ireland and had attained his 58th year. In 1884 he came to Quebec and for six years was attached to St. Patrick's Church, being Rector for three. His health failing he was removed to St. John, N.B., subsequently going to Toronto. During his stay in this city he made ghosts of friends, and although some fourteen years have elapsed since his departure his memory is still bright in the minds of those who had the pleasure of his acquaintance. Although it could be truly said of him that he went about doing good, his great zeal for the honor of God and the salvation of souls was shown in a special manner on the memorable night of September 19th, 1889, and the following days, when several members of St. Patrick's Parish met their death in the Champlain street landslide. The deceased priest was almost constantly at the scene of the catastrophe prepared to administer the Sacraments should the workmen succeed in rescuing anyone alive from the debris. Father Hayden's work on this occasion will never be forgotten, especially by those who had relatives or friends victims of that dreadful accident. When the sad intelligence was received here many sad fervent were the prayers that ascended heavenward for the repose of his soul.

CORPUS CHRISTI.—During the octave of Corpus Christi there will be special devotions in honor of the Blessed Sacrament in St. Patrick's Church. Every morning there will be Mass of Exposition and in the evening there will be devotions followed by Benediction.

TRADE DULL.—Local merchants state that trade is rather dull, over-past two weeks. In the rural districts seeding is unusually late, and unless warmer weather soon sets in the prospects for a bountiful harvest are not the brightest. The hay crop, however, promises to be an exceptionally good one. The city markets are only fairly well attended by farmers, who are extremely high prices for their products.

VISIT OF 65TH.—The proposed visit of the 65th Regiment of Montreal, on June 5th, is causing a stir in military circles. Among the events so far arranged are a military Mass at the Basilica at 9 a.m., a military dinner and a band concert on Dufferin Terrace. It is expected that a large number of friends will accompany the regiment.

GREGORIAN CHANT.

Rev. B. J. Keiley, of Savannah, Ga., according to our Catholic American exchanges, has issued a pastoral letter to the priests of his diocese directing that the rules governing Church music formulated in the "motu proprio" of Pope Pius X. be put into effect by January 1, 1905. Women will be excluded from the choir, the Gregorian style of music will be used entirely, and all such abuses as keeping the priest waiting at the altar for the music, bands or orchestral accompaniments, will be banished. Bishop Keiley recommends that the male choir be supplied, that it be hidden from the congregation by a screen or grating, that the organ be dispensed with where possible, and that congregational singing be introduced when practicable. The Bishop of Savannah's is the first pastoral letter from an American Bishop on the subject that is being so much discussed throughout the Church, and his diocese will be the first in which the Holy Father's recommendations are made effective by episcopal ordinance.

Donation of Mrs. Hill.

The story that Mrs. James J. Hill has made a conditional gift of \$1,000,000 towards the erection of a Cathedral in St. Paul is denied by the Northwestern Chronicle, which

CLOSE OF MAY DEVOTIONS.—After being attended by large and devout congregations during the month, the devotions held each evening in honor of the Blessed Virgin were brought to a close on Tuesday. Following the advice and example of their founder, the Redemptorist Fathers have a special devotion to our Blessed Lady, and in St. Patrick's Church the closing exercises were very imposing. As at the opening, there was a procession, in which the boys and the girls of the parish took part, and a statue of the Blessed Virgin carried by four girls, and hymns in honor of the Queen of May sung by an efficient choir. There was also a sermon and Benediction of the Blessed Sacrament.

DEFYING THE LAW.—Although the Municipal Council of Limoulu refused to grant licenses to taverns in that municipality, a number of those who were engaged in the liquor business, it is said, have still the sign prescribed by law posted over their doors, and are continuing to sell liquor. One of these has been fined by the Courts, and it is expected a number of others will share the same fate.

FEAST OF HOLY CHILDHOOD.—At the Basilica, on the feast of the Holy Childhood, Rev. Cure Faguy officiated at a special Mass for children, which was attended by the pupils of several of the schools, including that of the Sisters of Charity and other convents, as well as the First Communicants of this year. An eloquent and appropriate sermon was preached by Cure Albert of Limoulu. Four little girls and four little boys took up a special collection for the Societe de la St. Enfant.

RETURN OF MGR. BEGIN.—The ringing of church bells about six o'clock Monday afternoon announced the return of Mgr. Begin from Rome, after an absence of about four months. Upon arrival at Levis His Grace was met by Mgr. Marois, Mgr. Tetu, Mgr. Laflamme and a large number of the clergy of the Seminary and others. After crossing to Quebec the Archbishop proceeded direct to the Basilica, where a large number of clergy were waiting to receive him. Upon entering the Church Mgr. Begin knelt some time in prayer. His Grace then ascended a temporary throne, and was vested with the episcopal robes, after which he addressed those assembled. The Te Deum was then intoned and sung alternately by the choir and clergy as the procession moved up the aisle. His Grace then ascended the altar steps and recited a number of prayers, after which he imparted his blessing to the immense congregation, and presided at the Benediction of the Most Blessed Sacrament which followed.

quotes the following statements from Archbishop Ireland: "Figures quoted by the newspapers in relation to the proposed new Catholic Cathedral for St. Paul are extravagantly high. All stories of great gifts to the cathedral building fund are purely imaginary. There have been no large donations, for there has as yet been no appeal for money made by the Church authorities. The size and scope of the Cathedral will depend largely upon the generosity of the people of St. Paul when the appeal is made on behalf of the cathedral fund. Newspaper reports to the effect that large gifts have been tendered are only a source of irritation to those having the good of the Cathedral project and of the city of St. Paul at heart."

CHURCH FAIRS.

Considerable comment has followed the outspoken opposition of the Bishop of Columbus to promiscuous soliciting for church benefits. Bishop Hartley doesn't believe in church fairs, raffles or contests, and he does not hesitate to say so whenever opportunity offers. For that matter, it would be difficult to find a single pastor, even among those addicted to annual "fairs," who really approves of this method of raising revenue for the church. They all look upon it as an unpleasant but necessary expedient of which the only justification is its success. And after all, if it is humiliating that the Church beg as

if it were a charitable institution, it is more humiliating to consider the spirit that makes this begging necessary. If the right spirit were educated among Catholics, fairs and their abuses would never wait for episcopal condemnation. The Catholic who knows that it is a privilege to be able to build temples to the worship of God, to increase the number of schools in which His truth is taught, to spread the benefits of religion in every direction, does not need to be "buttonholed" for a donation to the Church. The only right condition is where the Church stands as a recipient, not a solicitor, of the offerings of the people. And it is not an impossible condition. There have been and there are, congregations that have been taught that they are benefiting themselves first of all when they are generous in support of the institution which is their greatest benefactor. Viewed in this light, to forbid favors seems only an indirect attempt at reform. The direct means is to make fairs unnecessary by giving Catholics the true idea in regard to the duty and privilege of Church maintenance. —Notes on News in Catholic Universe.

A Recent Conversion.

The following account of the conversion of a leading citizen of Buenos Ayres is recorded in the Messenger of the Sacred Heart by one of its correspondents: "A remarkable conversion took place in Buenos Ayres towards the end of last year. The brother of the President of the Republic, General Rudeoindo Roca, father of one of our pupils, had been for many years grand master of the Freemasons and a practical infidel, but he fell dangerously ill, and it was then seen that the faith was not dead within him, but only sleeping, to be aroused by the fear of the judgment of God. When death seemed to be approaching he sent for the Archbishop, made his general confession, and then asked to have as many persons as possible present at his solemn retraction, not only to make it as public as possible, but that there might be many witnesses to the fact that he made it in his sound mind and with the deepest humility and submission to our Holy Mother the Church, for he knew well the Freemasons would be capable of saying that he had been influenced, and was not in full possession of his mental faculties. Our dear Lord seemed to second his upright intentions by giving him some weeks more of life, during which he gave example of heroic patience and resignation, and even when a slight improvement in his state gave hopes of a return to health, his perfect perseverance in his good disposition gave proof of the sincerity of his return to God. He received Holy Communion several times. The Archbishop and the Nuncio and different members of the clergy visited him often. The former assisted him to the last. His death was holy and peaceful, and his conversion has done a great deal of good. I have no doubt, as he was well known all over the country, having held several high offices in the government during his lifetime. On this last account, he had a magnificent funeral, and as he had been a general in the army, the troops assisted. Consequently, many of his former Freemason friends were there in their military capacity. What gave greater publicity still to his conversion were the telegrams exchanged between the Archbishop of Santiago and President Roca, and published in the Argentine and Chilean papers, — the former of condolence with a promise to offer the Holy Sacrifice of the Mass for the soul of the deceased and the latter of thanks, adding that his brother had died as a Christian, fortified by the Sacraments of our Holy Mother the Church. It is a good sign of the progress of religious influence here that this did not raise a cry of "clericalism," not that there are not plenty to raise it, as they would surely have done ten years ago but they do not feel quite so strong now. Besides, the moral courage of the President seems to be gaining him more and more the respect of his opponents. His term of office expires soon. God grant that we may have another as good; if not, there is danger of an attempt, at least, to imitate France."

WILL JOIN THE PRIESTHOOD.—Announcement is made that the Rev. Alvah H. Doran, formerly a curate in St. Clement Episcopal Church Philadelphia, who became a convert to Catholicity about a year ago, will enter the priesthood in the Eternal City some time next month. Since his reception into the Church, Mr. Doran has pursued his theological studies in the American College in Rome.

EMIGRANTS AND IMMIGRATION.

The statistical tables relating to emigration and immigration from and into the United Kingdom in 1903, and the report of Mr. H. Llewellyn Smith, C.B., to the Board of Trade thereon, have been issued as a Parliamentary paper (145). The report states that the year 1903, as compared with recent years, was distinguished by a considerable increase in the passenger movement, both inward and outward, the large outward movement to British North America and South Africa being especially noticeable; and that, so far as can be deduced from the statistics, the net addition to the foreign population of the United Kingdom resulting from these movements was considerably less than in 1902, while the net outward movement of British and Irish persons was greater than in any year since 1889. The tables, taking the figures as they stand, represent a net efflux of about 149,000 and a net influx of about 14,000 foreigners, the net balance outward being thus about 135,000 persons.

The total number of passengers from this country to places out of Europe was 441,489, of whom 259,950 were British and Irish and 181,539 foreigners, an increase of 62,227 or 16 per cent., as compared with 1902. As regards the separate divisions of the United Kingdom, it appears that the proportionate increase was less amongst the Irish than amongst the English and Scottish passengers. The English formed 68 per cent., the Scottish 14 per cent., and the Irish 18 per cent., of the total number of native immigrants, as against 67, 13 and 20 per cent. respectively in the preceding year. The proportion of Irish passengers was, in fact, lower than in any previous year. Of last year's passengers outward, 188,561, or 42 per cent., went to places within the British Empire, including 99,582 to British North America, 62,824 to South Africa, 12,573 to Australia and New Zealand, 5532 to India and Ceylon, and 7,050 to other British colonies and possessions. The remaining 260,445, or 58 per cent. of the total outward passengers, went to foreign countries, including 251,941 to the United States. Compared with 1902, this is an increase of 19,842 in the case of passengers to the United States, of 31,982 in the case of passengers to British North America, and 10,983 in the passengers to South Africa, but a decrease of 2,102 in those proceeding to Australia and New Zealand. Of the British and Irish passengers outward, 130,952, or rather over 50 per cent., went to places within the British Empire, 23 per cent. going to British North America, 19 per cent. to South Africa, 5 per cent. to Australia and New Zealand, 2 per cent. to British India and Ceylon, and the remainder to other British Colonies and possessions. Of those going to foreign countries nearly the whole—48 per cent. of the total outward passengers—went to the United States. Deducting the inward passengers, the net result of last year's movement between this country and places out of Europe was an excess outward to the extent of 249,321, the movement of British and Irish persons showing an excess outward of 147,036. This native emigration, which is greater than in any year since 1899, is made up of a net movement outward on balance of 81,036 persons to places within the British Empire (including 45,866 to British North America, 28,017 to British South Africa, 3693 to Australia and New Zealand, 2128 to British India and Ceylon, and 133 to other British colonies and possessions) and 66,000 persons to foreign countries, including 65,392 to the United States and 608 to other foreign countries. It appears, therefore, that 55 per cent. of the net British and Irish emigration was directed towards British colonies and possessions, and 45 per cent. towards foreign countries. The relatively low proportion of children and high proportion of females among Irish emigrants continue to be a noticeable feature. Of the net outward movement of foreigners, 46 per cent. was directed towards British colonies and possessions and 54 towards foreign countries. Dealing with alien immigration from the continent of Europe to this country, the report states that, after deducting transmigrants, foreign seamen, etc., there is a remainder of 59,429 persons, as compared with 58,488 in 1902, and 51,585 in 1901, although it must not be inferred that these figures represent the real increase in the total number of alien immigrants who actually settled in this country. More than half of these were Russians and Poles, principally of the Jewish faith, a cer-

tain number of whom subsequently left this country, although not described in the lists as transmigrants. Included in the Parliamentary paper are a number of consular reports on emigration to the United Kingdom from British Consuls on the Continent, reports from the police authorities in certain towns in the United Kingdom on the number of destitute aliens resident in their district, and tables showing the relief granted to aliens by poor law authorities.

C.M.B.A.

This well known organization held a most enjoyable open meeting on Monday evening in St. Patrick's Hall. Many well known ladies and gentlemen in local musical circles contributed to the programme prepared for the occasion. Speeches on the aims and objects of the C.M.B.A. were delivered by the president of the Branch, Mr. W. Wall; Dr. Harrison; Mr. J. C. Walsh, editor of the Herald, and by Mr. Frank J. Curran, advocate.

CATHOLIC SAILORS' CLUB.

The weekly entertainments of the Catholic Sailors' Club are well patronized by visiting seamen and the friends of the organization. On Wednesday evening, Dr. F. J. Hackett occupied the chair. In opening the proceedings he dwelt upon the good work of the Club. The contributors to the programme were: Miss Martha O'Rourke, Miss Cecelia Costigan, Miss Emily Lynch, Miss Maggie Walker, Miss Pringle, Master Jas. Costigan, Mr. C. Arland, Master John Joyce, Master Louis Sorceri, Jas. Owens, W. Grier, M. Maloney and Ramsay, steamer Kensington, and Mr. Hardcastle, steamer Kensington, and Mr. White, of R.M.S. Tunisian. Miss Lynch was the accompanist.

OBITUARY.

The news comes from Quebec of the death of Mr. William Brownrigg, brother of Mrs. McEntee, and uncle of Mrs. Thomas O'Connell, of Ottawa street, this city. Deceased was well known in the Ancient Capital and highly esteemed. For upwards of 30 years he had been connected with the Street Railway Company of Quebec. The funeral, which was held last week to St. Patrick's Church, where a solemn Requiem Mass was chanted, was largely attended. The interment took place in St. Roch's Cemetery. R.I.P.

THE MONTREAL

City and District Savings Bank

Notice is hereby given that a dividend of eight dollars and a bonus of two dollars per share of the Capital Stock of this Institution, have been declared, and the same will be payable at its Banking House, in this city, on and after

Saturday, the 2nd day of July next

The Transfer Books will be closed from the 15th to the 30th June, both days inclusive.

By order of the Board,
A. P. LESPERANCE,
Manager.
Montreal, May 31st, 1904.

An Indian Congregation

A religious body, Catholic and Indian, known as the "Congregation of American Sisters," was founded by a full-blooded Indian woman some ten years ago. Her name is Mother Catherine Sacred White Buffalo. Her successor, Mother Bridget, is not a full-blooded Indian, as she is the daughter of Chief Cloud Eagle's daughter, who was married to an Irishman named John Peats. Captured with four soldiers, he saved his life by his bravery, which the Indians admired; and so pleased were they with him that they gave him the Chief's daughter for a wife. Their daughter was sent to an Indian school on the reserve, and thence to a convent at Fort Pierre, where she was received into the order. The Assistant General, Mother Anthony, is the granddaughter of Chief Spotted Tail, a chief of the Brule tribe, of the Sioux Indians. Sister Joseph is famous among her tribe as being the daughter of old Chief Two Bears, the sister of second Chief Two Bears, and the aunt of the third Chief Two bears. During the war between Spain and America four Sisters of this Indian community went to Florida to nurse the sick soldiers in the Third Division hospital.

KIND WORDS.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver.—Lord Shaftesbury.

CHRISTIAN CHARITY.

Don't judge a man by his failures in life, for many a man fails because he is too honest to succeed.

Walter G. Kennedy, Dentist

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Notes on Temperance.

Dr. Robert Jones, Medical Superintendent of the London County Council Asylum at Claybury, recently read a paper on the relation of inebriety to mental disease. Alienists all agree that alcoholism tends to bring on insanity, but as to whether the habit is a fertile source of mental disease is a point upon which agreement has not been reached. Some contend that drinking to excess is responsible for a large proportion of the cases of insanity which occur with apparently increasing frequency in civilized lands, while others declare that the harmfulness of taking an undue amount of stimulating drinks, so far as the production of mental disorders is concerned, has been greatly exaggerated. Dr. Jones takes the more pessimistic view of the matter, and attributes to drink a substantial percentage of the insanity in England and Wales.

Dr. Jones divided the class of inebriates into two divisions, the periodic drinker and the more or less constant drinker. The victims of these two classes were of different ages; those in the periodic class being mostly young men who, in the intervals of their paroxysms, were apparently rational, and fulfilled their obligations both to society and to their friends. There doubtless was in all inebriates a considerable mental deterioration, as was evidenced by the fact that over 20 per cent. of all the inebriates under treatment in retreats and reformatories in Great Britain were transferred during one year, 18902, into asylums for the insane. The author then gave statistics dealing with the effects of alcohol. He stated that out of the 116,000 insane patients at the present time detained in English asylums there were probably no less than 11,000 males and 6,000 females whose insanity was directly or indirectly caused by drink. He quoted the statistics of the London County Asylums for the ten years 1893-1902, inclusive, stating that during this period 35,916 persons had been admitted into these institutions, of whom a proportion of 21 per cent. among the men and 11 per cent. among the women were ascertained to owe their insanity to drink alone. To Claybury Asylum there had been admitted during the period, 1893-1902, inclusive, 9544 persons, of whom 8664 owed their insanity to drink, a proportion of 22.7 per cent. among the males and 13.1 per cent. among the females. He stated that there were 400 persons at present in retreats and reformatories whose detention was caused through inebriety, and that this only represented a small proportion of the inebriates in the country whose presence among the young was most injurious, both directly through their neglect and cruelty towards those for whom they were responsible, and indirectly by their evil influence and example. Dr. Jones said that "his experience of the treatment of 'drink cases' in asylums had been a disappointing one, as to the actual recovery which took place, for when such patients were discharged they almost invariably relapsed if they tasted alcohol at all, and they were only a few who could afterward go through life without it."—Medical Record.

German Catholics In Convention.

The German Catholic Confederation of Illinois held its State convention in Springfield recently. Among the many important matters affecting Catholic interests discussed was the school question, and the federation went squarely on record in claiming a share of public money (much of it their money) for the support of Catholic parochial schools that came up to the public school standard.

On this question the federation adopted the following resolution: The whole future of the Christian social life lies in the Christian family. Therefore we pledge at all times and everywhere, with all our power, to work for the founding, continuing and forwarding of our Catholic parochial schools in line with the oft-repeated advice and instructive words of our bishops, that such schools are a necessity.

We, as citizens, have the absolute right to protest against the double burden of taxation for the public schools and the support of the parochial school carried by us.

We consider it, therefore, a just demand, especially since through the action of parochial schools the State saves each year untold sums of money, and the accomplishments of our schools at least equal those of

the public schools, that denominational schools which fulfill every demand in the education of children required by the State schools are entitled to aid from the State, and this without any regard to the denomination which has charge of the schools.

Socialism was attacked by resolutions adopted. It was charged that this party is making progress among the workmen. The convention urged that societies among workmen similar to those existing in Germany be established.

A committee was appointed to organize Christian Workingmen's societies, and to report at the next convention.

Sir Horace Plunkett And Church Building

"M. O. R.," in a communication to the Dublin Leader, refers to the attack of Sir Horace Plunkett on Irish Catholics for building too many churches, as follows:

In Ireland there are 2417 Catholic Churches for 3,308,000 Catholics. In Great Britain there are 1954 Catholic Churches for 2,013,400 Catholics.

In the United States there are 11,000 Catholic Churches for 12,000,000. That is to say:—In the United States every 1090 Catholics are provided with a Church; in Great Britain, every 1030 Catholics are provided with one; in Ireland there is a Church for every 1368 Catholics.

Again there are in Ireland 1362 Protestant churches for 581,009 Episcopalian Protestants—I am leaving out the Presbyterians, Methodists and others. That is to say, whilst every 426 Protestants are provided with a church, there is only a church for every 1368 Catholics. I will be reminded that 426 Protestants could better afford to build a church than 1368 Catholics. I admit it. I am not at all accusing them of extravagance in church building. Far from it; their churches are to me a symbol, not of their extravagance, but of their "economic sense," inasmuch as most of these have been built at the expense of Catholics. I do not refer to the old church of which they despoiled our forefathers; I refer to modern churches built even within the 19th century. Sir Horace Plunkett has not made a full indictment of the extravagance in church building against the Catholics of Ireland. I take leave to add another item to the charge. He indicts Catholics only for extravagance in building churches for themselves; I indict them for the additional extravagance of building churches for Protestants also.

Amongst the most shameless iniquities which the Catholics of Ireland have had to bear in modern times were the Vestry Laws. A few Protestants met together, and, without let or hindrance, control, or responsibility of any sort, levied a cess at their discretion or caprice on the Catholics for the building or repairing of their churches, for cleaning it, for ringing the bell, for washing the parson's surplice, buying wine for the Communion, paying the parish clerk, the pew-openers and vestry-men, etc. It was bad enough that Catholics should have to bear these burdens at all, but it was worse that they should not dare to ask if they were necessary, had no option but to pay whatever it pleased the vestrymen to levy. From 1725 when Catholics were excluded from having a voice in vestries, their powers passed through three processes of extension until it came to this, that the Protestants bishop was empowered to unite for any such cess process any parish he chose, even though there is not a Protestant in it, to another parish where the vestry men determined to build or repair a church. It depended on them to assign what value they thought fit to each one's property, to levy a cess accordingly, and then let the church wardens loose upon the Catholics whom they had decreed to fleece. Thus wealthy Protestants could escape scot-free, whilst poor Catholics fleeced already for their rents, were fleeced anew for their churches. Thus the Catholics of a district were often made to bear the burden of building a church for Protestants who, perhaps lived fifty miles away.

TRUST IN GOD.

This is the lesson we must learn from the three wise men: to trust in God always, and in every place, and under the most discouraging and sorrowful circumstances, and to pray for the grace to be like those simple-hearted kings of by-gone days, who asked no questions, but went along "trusting."

Bishop Grimes and New Cathedral.

In a communication to the New Zealand Tablet, his Lordship Bishop Grimes gives an account of the progress made in the erection of a new Cathedral, and makes a strong appeal to his flock for the necessary financial aid to complete the undertaking. His Lordship says:

"Will you kindly allow me, through the medium of your valuable journal, to say a few words which, I trust, will be of deep interest to many of its readers. The Catholic Cathedral now in course of construction in the city of Christchurch was begun three years ago last February. We are assured by the contractors that we may rely upon its being completed and ready to be opened soon after the coming Christmas, unless we are compelled to stop the works—a calamity which may God avert!

Even in its unfinished state the noble and majestic building is the admiration of all who behold it. Competent authorities have declared it their conviction that our new Cathedral building, when finished, will be one of the richest and handsomest buildings in the southern hemisphere. It is estimated to cost £48,000. This amount is apportioned in the following manner:—Removal of the Pro-Cathedral, preparing of the site, printing, advertising, bank charges, interest, etc., about £2000; metal for the ceilings, the flanking towers, and dome, £3000; fees for the architect and the clerk of the works, another £3000.

In cash and promises we have already received the magnificent sum of £32,000—in cash over £24,000. We hope to receive, in the very near future, the balance of the promises, amounting to a sum of between seven and eight thousand pounds.

Up to the present date we have expended between £28,000 and £29,000 for which purpose we were obliged to borrow £5000. The contractors have already received well nigh £24,000, the architect and the clerk of the works £2080 18s. A sum of £1000 will be due almost immediately for the first instalment of the metal ordered for the ceilings and the roofing, whilst the contractors' certificates come in monthly. To stop work at this critical stage would not alone be disastrous—it would be nothing short of a real catastrophe.

Most earnestly do we appeal to our friends to come to our rescue and help us to avert so serious a calamity. For this we implore those who have not yet fulfilled their promises, to do so at once, and we beg all who have at heart the greater glory of God, who love the beauty of his house and the honor of our holy religion, to give a donation towards this noble work, even though they may have already contributed.

Our Holy Father the Pope has graciously promised a special blessing to all those who contribute, and every week Masses are offered up for the benefactors, living or dead.

Realizing the gravity of the position, and eager to prevent what would be nothing less than a grave scandal, some, within the last few days, have come forward with their long-promised subscriptions. Amongst these are P. Henley, Esq., of New Headford, who has just sent a cheque for £200, bringing up his subscription to the amount of £1000. Whilst offering them the expression of our heartfelt thanks, we venture to hope that others may follow their generous example, with a fervent prayer that our dear Lord will bless and spare them and others to do even more for God's greater glory and the good of their immortal souls."

The fifty-first General Congress of the Catholics of Germany will be held at Ratisbon from the 21st to the 25th August.

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Patent Report.

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

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

Nos. 758,786—Archer T. Shearer, Vancouver, B.C., perambulator.

758,876—Pierre Trepanier, Burlington, Vt., bristle combing machine.

759,271.—James T. Griffoch, Lachine Mills, Que., carding machine attachment.

759,473—Esdras Rousseau, Montreal Que., water closet.

754,919—George F. Rooney, Leicester, Eng. Trousers presses.

760,006.—William H. Little, McKellar, Ont., dust guard.

760,425—Anthony O. Connor, Lombardy, Ont., potato digger.

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Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1946. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansley.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Recording Secretary, J. P. Gunning, 716 St. Antoine street, St. Henri.

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

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

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 189 Vistation street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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CHAPTER XI.—

Cecilia, who was about the room, stood with her dressing smoothing her hair. The woman resist her.

"I shall say no more, will leave it all to you that you promise to keep my way."

"I promise that, girl," she said, "I shall thank you for Aunt Nellie's gift."

"That girl's witchery is doing all our brains," muttered when Cecilia was had been told even yesterday would ever give my con-

Catholic priest coming here not have believed it. B conquered. She may be to turn her poor old over to Romanism, but she do it. I like her frankness and her willingness to be and surely there can be my listening to her; if it good in it, she alone can me, but she will have a n-

task, and perhaps in the some of victorious and of the pure reformed relig-

father and myself, "It is trying."

CHAPTER XI

Aunt Nellie's illness was dangerous one, and her y-

ter, just entering the li- so pleasant, feared that the mingled gowns she so

mirrored would have to be for deep mourning, and would take the place of

The dreams that had been on that evening when a gathered around her, cau-

forget for the time her were gone now, and she

how dear the sufferer was resolved never again to from her. She had heard

sician say that overmuch to do with the at the wakened state of her was the chief thing ager-

covery. Mrs. Daton, too, with remorse and realization first time that a few dol-

she would have never mis- abundance might have pre-

this. She, too, had n- plans for the future, and nestly that she might be opportunity to carry the

execution. Once during the days w-

despaired of and Agnes from the room for a need-

Daton sat beside her sist- the kindest words to com-

been by them, Cecilia had ly in. She had no thou-

ing anything not intenc- ears, for she never suspi-

there were any family so-

"Cecilia," said the addressing Mrs. Daton,

is no hope for me, but content if it were not for

"Do not speak of death you will not die. The you are only a little over-

good care is all you need shall have, and I promise when you are well you more hard work."

"I must return to my soon as I recover, that not been given to another I must find another, I to remain idle.

"No, Nellie," the other "I have played a selfish I first left you to com-

am sorry for it now, making amends by help-

your life easier."

"You have done a great me, sister, by taking in could have done more I appreciate it. God will that."

"Speak not of what I for Agnes. She has been sister to my poor, lone-

she has been a true daughter I did wrong in leaving t-

be a drudge while I ma-

the child."

"The life I have been my own choice. It was me to have work to occ-

especially since I gave child."

"You spoke of dying were not for one thing did you refer. Not Ag-

"No, not Agnes. I her in your hands and

City Directory.

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S. T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. J. McPhail; President, D. M.P.; Sec., J. F. Quinn, 10 St. Dominique street; M. J. Treasurer, 18 St. Augustine street. Meets on the second Sunday every month in St. Ann's corner Young and Ottawa streets at 3.30 p.m.

YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 57 Ottawa street, on the Sunday of each month, at 8 p.m. Spiritual Adviser, Rev. J. Flynn, C.S.S.R.; President, J. J. Hart; Treasurer, Thomas J. Hart; Sec., Robt. J. Hart.

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THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

CHAPTER XI.—Continued.

Cecilia, who was about to leave the room, stood with one hand caressing smoothing her grandmother's hair. The woman could not resist her.

"I shall say no more, Cecilia, but will leave it all to you on condition that you promise to keep him out of my way."

"I promise that, grandma, and thank you for Aunt Nellie."

"That girl's witchery will be turning all our brains," mused Mrs. Daton when Cecilia was gone. "If I had been told even yesterday that I would ever give my consent to a Catholic priest coming here I should not have believed it. But she has conquered. She may be trying next to turn her poor old grandmother over to Romanism, but she can never do it. I like her frankness, however, and her willingness to instruct me, and surely there can be no harm in my listening to her; if there is any good in it, she alone can prove it to me. But she will have a most difficult task, and perhaps in the end I may come off victorious and win her to the pure reformed religion of her father and myself. It is well worth trying."

CHAPTER XII.

Aunt Nellie's illness was a long and dangerous one, and her young daughter, just entering the life she found so pleasant, feared that ere long the beautiful gowns she so greatly admired would have to be laid aside for deep mourning, and that crepe would take the place of delicate laces. The dreams that had been so bright on that evening when admirers had gathered around her, causing her to forget for the time her poor mother, were gone now, and she fully realized how dear the sufferer was to her; she resolved never again to be separated from her. She had heard the physician say that overwork had had much to do with the attack and the weakened state of her constitution was the chief thing against her recovery. Mrs. Daton, too, was seized with remorse and realized for the first time that a few dollars which she would have never missed from her abundance might have prevented all this. She, too, had made better plans for the future, and prayed earnestly that she might be given an opportunity to carry these plans into execution.

Once during the days when she was despaired of and Agnes had gone from the room for a needed rest, Mrs. Daton sat beside her sister, trying by the kindest words to cheer her. Undeceived by them, Cecilia had glided quietly in. She had no thought of hearing anything not intended for her ears, for she never suspected that there were any family secrets.

"Cecilia," said the sick woman, addressing Mrs. Daton, "I fear there is no hope for me, but I could die content if it were not for one thing."

"Do not speak of death, Nellie, for you will not die. The doctor says you are only a little overworked, and your good care is all you need, which you shall have, and I promise you that when you are well you shall do no more hard work."

"I must return to my position as soon as I recover, that is if it has not been given to another; if it is, I must find another, I cannot afford to remain idle."

"No, Nellie," the other protested, "I have played a selfish part since I first left you to come here, but I am sorry for it now, and I intend making amends by helping to make your life easier."

"You have done a great deal for me, sister, by taking my child. None could have done more and I fully appreciate it. God will bless you for that."

"Speak not of what I have done for Agnes. She has been not only a sister to my poor, lone child, but she has been a true daughter to me. I did wrong in leaving the mother to be a drudge while I made a lady of the child."

"The life I have been living was my own choice. It was a blessing to me to have work to occupy my mind, especially since I gave up my last child."

"You spoke of dying content if it were not for one thing. To what did you refer. Not Agnes, I hope?"

"No, not Agnes. I could leave her in your hands and rest assured

of her safety, but—the other one."

"The other one, Nellie? Whom do you mean?"

"You have not forgotten, Cecilia, though he has not been mentioned between us for years. I mean our brother Charlie."

Mrs. Daton frowned slightly. "Why do you recall him to mind, Nellie, when he has undoubtedly been dead for many years, and if he is not, do you forget that he helped to break our poor mother's heart and send her to her grave?"

"No, Cecilia, I do not forget; but the poor boy was young when he went away, and he would never have gone had he not been driven to it by fright. I never believed, nor now shall believe that he took that money."

"I hope not, Nellie, but you know the evidence against him was very strong, and think of the disgrace he brought upon us."

"I understand it all as well as yourself, and perhaps better, for I was older than he, while you were younger, but remember, Cecilia, he was our own brother, our own mother's son, and I have not forgotten him in all these years, but have prayed for him every day, as mother did while she was alive. I had always hoped that I might not die until I saw him once more."

"Would you wish to see him in disgrace?"

"No, Cecilia, God forbid; but Charlie had many good qualities which I cannot forget, and if he was inclined to be wild as a boy, he may have made a good man, and it would greatly brighten my last hours to know that such were true."

Cecilia, who had not yet been noticed, sat spellbound, undecided what to do, for she felt that she had been listening to what her mother would not wish her to hear. She arose at length and glided softly from the room, still undiscovered. But she could not drive from her mind what she had heard, and longed to know the whole truth.

After a time, owing to the good care and the kindness of those around her, Mrs. Cullen began to improve, but Christmas had almost come ere she was able to sit up. Dinner on that glorious day was the first meal she was able to partake of with the family. Agnes at her side waited upon her devotedly. It was only a continuation of what the girls had been doing during the days of her illness, and the mother fully appreciated it, but in her heart she felt that Cecilia had done more; for while Agnes had ministered to her temporal wants, Cecilia had braved the displeasure of the elder Mrs. Daton in the matter of the priest. After the first visit the good father had been permitted to come and go as he pleased, without a word of objection from the grandmother or her son; the latter, on the contrary, met him with a cordial welcome, and on two or three occasions took him to his own room for a pleasant conversation after his duties in the sick room were over, and pronounced him a most affable companion, especially as he was so well posted on the topics of the day, and intruded none of his religious views upon the host.

"I do not see how you ever dared bring him here at first," said Mrs. Daton to her daughter on one occasion, when she had left the priest on one occasion with her husband.

"I dared to bring him because I knew Aunt Nellie wished it, and she was in danger of death. I did not stop to consider what grandma or anyone else in the house would think."

"You have done more, Cecilia, than I, the mistress of this house, would have dared, and you are a brave girl."

"It was only duty, mother. You would have done the same had I failed; but see how my courage conquered even grandma herself."

"Yes, I know, but it is the result of a mysterious power in my daughter which few can resist."

"Not that, dear mother; only courage."

After the Christmas dinner Mrs. Cullen went to her room to rest. Her sister followed.

"I have come, Nellie," she said, "to tell you of a decision reached by my husband and myself a few days ago. We have kept it as a Christmas surprise."

"What is it, Cecilia, something good, I know by your face."

"Yes, we have decided to ask you

to share our home. You are to do no more hard work."

"That is too much, Cecilia," said the other, tears of gratitude filling her eyes.

"No, Nellie, it is not even enough. I can never repay you for all you did for me when you were young but you must help to make some reparation for the wrong my stubborn pride has caused me to do you."

"I am afraid I cannot, Cecilia. Think not that I do not appreciate your kindness. I do, more than I can find words to express. But I could never live in the gay society in which you move."

"You may have a quiet room here, the one you occupied during your illness, and you need not mingle with my gay friends if you do not wish. Make your home with us and do as you please."

"You are indeed very kind, Cecilia, and I am most grateful to you and your kind husband, but I intend to go back to my own home."

"And leave Agnes here without you?"

"Certainly, Cecilia, unless you wish to send her away. Why do you ask such a question after the years she has spent with you?"

"Because she told me after I had informed her that we were to keep you with us that it had been her intention to go with you and seek a position by which she could support you both."

"Did Agnes really say that, Cecilia?" inquired the mother a strange note of joy in her voice.

"Yes, she did; and she meant it, too."

"It must not be," protested Agnes' mother. "You have brought her up as a lady and, like the little sister I had years ago, she is wholly unfit for hard work."

"Ah! I understand! You spoiled your sister by keeping her in school and giving her a life of freedom and ease while you worked early and late denying yourself. And I have done the same thing by your child, but with this difference, I made no sacrifice, but gave out of my abundance what I never missed. No, Nellie, she is no more suited to face the world and work than I was at her age, so to save her from the course her mind is set on you have only to remain here and be a lady, if you wish to put it in these words."

"I do not think Agnes would leave you if I insisted upon her remaining here when I go away."

"I fear she would, and I am determined to part with her only on one condition."

"What is that, Cecilia?"

"When some good man whom I deem worthy of her comes to claim her for a wife, she may go, but not before."

"When that happy time comes, if Agnes still wishes the company of her mother I may go to live with her but if it would not be agreeable to both herself and her husband I shall be content to live alone till the end of my life."

"And until then you shall and must remain here with us."

At this point the girls came in arrayed in hats and fur wraps, saying that they were going for a drive. Cecilia spoke of a fire whose glare she had noticed the night before in the direction of the lower part of the city and declared her intention of going to see where it was, as there might be some sufferers in need of help on this Christmas Day.

"Dear Cecilia, how thoughtful she always is of others," said her aunt, as they departed.

"Too much so sometimes, I fear for her own good," said Mrs. Daton. She will never spare herself where the poor are concerned; but as long as she enjoys her work I do not like to stop her."

"That is right, leave her alone. We need have no fear of any harm coming to her while she is doing a noble work."

Two hours later the girls were back their cheeks glowing from their ride in the frosty air. Both were greatly excited. They found Mrs. Daton and grandmother in the parlor.

"Did you locate the fire?" asked the younger Mrs. Daton.

"Yes, we did; and Aunt Nellie's home is gone."

"Gone, Cecilia? Was the fire there?"

"Yes, the tenement where she lived and several others were burned to the ground. I have seldom seen such a complete wreck."

"Were any of her things saved?"

"After some difficulty in searching among the various articles of furniture and clothing that had been stored in a barn across the street, we found her trunk and centre table, on which were piled a few small things rolled up in a tablecloth. Really, mother, I never got into such a pile of debris as there was in that building—furniture, dishes, old clothes and everything imaginable, some of them badly burned, all piled in there together, and it fairly made me ill."

"Then why did you go among them?"

"Because we thought some of Aunt Nellie's things might be among them and, poor as they are, I know she treasures them and would like to have them rescued from such a pile of trash."

"You are very kind, Cecilia, but what disposition did you make of them?"

"I had them set aside and instructed a truckman to bring them here in the morning."

"That was right, and your aunt will be pleased to hear it. Poor Nellie, I dread to tell her of her loss."

"Here are two pictures I found in the tablecloth, and I brought them home because I feared something might happen to them. This is grandmother," and she held up the picture of a woman closely resembling her mother, "but this one I do not know. Whoever he was, he was a pretty boy. Agnes did not know him either, for she had never before seen the picture, but I suppose it must have been some one dear to Aunt Nellie."

Mrs. Daton took the card, and Cecilia noticed a light flush on her face as she gazed on the boyish features.

"Who is it, mother? Do you know?"

"Yes, Cecilia; it is a brother we lost long ago, several years before either of you girls were born."

"Strange we never heard of him before," said Agnes.

"It is sometimes hard to speak of the dear ones who are gone," was the reply, "especially to those who never knew them."

Agnes was satisfied with this explanation, and took it for granted that the brother in question had been dead for many years, but not so with Cecilia; the strange conversation with regard to Charlie between her mother and aunt came back to her, and she rightly guessed this to be Charlie's picture. She kept her knowledge to herself, and not even her cousin suspected her secret.

The next day the girls told Mrs. Cullen as kindly as possible of her loss. It was a bitter blow at first, but she was relieved when she learned that her dearest treasures had been saved, and it was less difficult now to persuade her to accept the home her sister had offered her in the house with her own child.

CHAPTER XIII.

The gay life upon which our young heroine had entered was suspended during the most dangerous part of Mrs. Cullen's illness, and then, when she was on the road to recovery and the girls might have gone out in company, the holy Advent season had commenced, so their pleasures were postponed until after Christmas. The disappointment to themselves was very light, for Agnes thought only of her mother now, and Cecilia was glad of an excuse to withdraw her self a little longer from the world she dreaded. They were missed, however, by others who on the evening of their coming out had put the two fair maidens on their list of those who were to take part in the social events of the season, and the hospitality received at their home made the people of fashion eager for another evening there. It was two days after Christmas ere the girls were again seen in public.

The "Clinton," a grand opera company which had just returned from an extended European tour, was to make its first appearance on the American stage since its departure over two years ago. The troop had won great fame abroad, having sung before some of the crowned heads, and they were now gladly welcomed to their native land. Their coming had been looked forward to for many weeks by the leaders of society, and a few days before their arrival there was hardly a seat to be procured in

the vast theatre. Those who were fortunate enough to have boxes were considered the lucky ones of the evening.

Mrs. Daton, knowing well the class of people who were attending to the opera, had spared no pains in getting the girls ready to show off. Just as the curtain was about to rise the portieres at the rear of the Daton box were divided, and Mr. Daton stood holding them back as four ladies passed through. First came his mother, wearing a rich black silk, then Mrs. Daton, in dark red velvet, followed by the two girls. Cecilia was enveloped in an opera cloak of garnet plush, and her cousin wore one of dark blue plush, both lined with ermine. The removal of these costly garments revealed creamy gowns of soft cashmere, trimmed with ostrich feathers and delicate tips of the same with aigrettes in the hair.

All eyes had been turned toward the stage, and opera glasses were levelled in every part of the vast edifice, but many of them were now aimed at the new-comers. Mrs. Daton's quick eye was not slow to catch the admiring glances, and she smilingly turned to her mother-in-law, who understood her meaning and smiled back. Mrs. Cullen had told the girls when they came to bid her good-bye that they looked like angels, and so many of the audience thought.

Agnes was fully conscious of it all, and while she was glancing slyly around, Cecilia, her opposite in every thing, sat with her eyes cast down upon her programme. The sound of music from the orchestra had thrilled her to the heart's core, so that she was almost unconscious of what was passing around her. Music always affected her thus, and she closed her eyes, a habit of hers when listening to what pleased her, for she could better enjoy the sweet sounds when not distracted by visions of things before her. In spirit she soon found herself carried back where she had been a year ago, in the convent, where all had been peace and quiet, and the vast staring crowd around her seemed far away. The music ceased and a hand was laid lightly on her arm, causing her to turn with a start.

"Cecilia," whispered Agnes, "I hope you were not falling asleep here when you should be wide awake."

"No, Agnes; I can listen and enjoy the music better with my eyes closed."

"That is strange; I want to see as well as hear everything. Look, there is our prima donna. Isn't she beautiful?"

"Yes," said Cecilia, glancing at the tall, willowy figure of a woman of rare beauty, who might have been anywhere between thirty and forty. She was singing now in a voice the like of which Cecilia had never heard and after going a while, the girl's lids dropped again.

"I must wake you again," said Agnes, when the song was finished.

"As I told you before, I was not asleep. What a grand voice she has!"

"Beautiful, Cecilia; I have never heard its equal."

"Just listen how the people are encoring. They are shaking the hall to the foundations, and I half fear we are in danger."

"There is no danger, Cecilia," said her father, with a laugh; "the house is too strongly built."

The encoring suddenly ceased, for the lady had appeared again, but only sang one verse of a familiar song.

The opera was half over when Agnes again spoke to her cousin, this time calling her attention to different acquaintances and people of note she had discovered in different parts of the hall.

"There is Mr. Carroll," she said, indicating his position in a box directly opposite, "and I have been quite amused to see how he has been trying for three quarters of an hour to catch your eye."

"Really, Agnes, what are you doing, trying to make fun of me for what you choose to call falling asleep?"

"No, indeed, Cecilia; it is really so. He bowed to me when he first came in, and it has been a great effort for me to keep from smiling when I saw how closely he has watched you, for, turn which way I might, it seemed to be my fate to catch his eye every time."

"Now, Agnes, I know you are exag-

gerating, but I will reward him by looking over when a favorable opportunity presents."

"That is right, Cecilia; now, please do not fall asleep and forget."

Cecilia gazed for a time at the stage, and just as the chorus was finished she turned her head, glanced at the opposite box and bowed to its watchful occupant. He returned the salute with a smile, and at the same time some of the audience, who like himself had been vainly trying to catch a sight of her face, were rewarded, but her head was turned back too quickly to please the admiring public, some of whom had raised their opera glasses in order to get a better look at her.

"She is a perfect beauty," one lady remarked, "far prettier even than the blonde, but that dignity of hers shows a proud, cold nature, and it would be much harder to approach her than the other one."

Such is the mistaken judgment of human nature, for could that same woman have seen the girls in their own family circle she could easily have seen whose nature was the prouder. But her judgment was at least partially correct, for Cecilia, though ever a true friend whom the poor and needy feared not to approach, had built a barrier around her which few among the wealthy would find it easy to scale. But the chosen few to be favored with her rare friendship would know well how to appreciate it as they should, for they were to be mostly the ones who would be able to see the hidden gems Maurice Carroll was destined to be among the happy minority.

When the curtain fell for the first time Maurice came over to the Daton box and, after saluting the occupants, took a chair Mrs. Daton offered him beside the two girls.

"Where have you ladies been keeping yourselves during the past few weeks?" he asked. "I have missed you from the gatherings."

"At home," said Agnes, "mother has been very ill, so we could not go out."

"Taking the part of a nurse," he said, "and I suppose Miss Daton assisted you in your good work."

"We did not do much work," replied Cecilia, "and I should be really sorry for the unfortunate patient who might be depending wholly upon us for care; but we could not leave my aunt when she was ill."

"Good, dutiful young ladies, both of you, and I am sure your presence did much to cheer the invalid and restore her to health. How is Mrs. Cullen? much better I hope."

"Yes, thank you, mother is much better and is able to sit up most of the time."

"I am happy to hear it; and now, how are you enjoying the opera?"

"Very much," said Agnes.

"And I, too," Cecilia answered, "Madame Bement has the sweetest voice I ever heard. I could listen to her for hours."

"She has, indeed, Miss Daton; but without descending to flattery I may also say that with equal training your own voice would be just as good."

"Impossible," said Cecilia.

"My judgment is based on hearing you sing at your home, and I consider myself a pretty good judge of voices."

"Few judges are infallible," she said.

He smiled but made no reply. After a few more pleasant remarks he bade them good-evening and returned to his own box, but not before he had received a kind invitation from Mrs. Daton to call. The eyes of Agnes turned after him as he went through the curtains, but Cecilia turned as unconcernedly to her programme as if she had no thought of their recent guest.

To be Continued.)

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THE WAR FROM A RUSSIAN STANDPOINT

"Russia in the Far East," is the title of an article contributed by Count Cassini to the last number of the "North American Review," in which many phases of the war between Russia and Japan are discussed. The writer says:

"A common belief is that war comes only when diplomacy fails. As a general proposition this idea is correct; but it must be remembered that there are instances on record where diplomacy has been invoked for the specific purpose of precipitating war. Russia's diplomacy has ever made for her peace and that of the world. It was in this spirit that she entered into negotiations with Japan last summer, in the fervent hope that an understanding satisfactory and honorable to all concerned might be the result. Russia believed that Japan's diplomacy was directed to the same end. She saw her mistake only when Japan, without fair warning, substituted arms for diplomacy. It was then that my country realized that her patience in the negotiations had been abused and that Japan was using diplomacy as a time-gaining device that she might better equip herself for the war upon which she appears all along to have been determined.

"When I was in Paris last summer a prominent Japanese remarked to me:

"Before we meet again our countries probably will be at war."

"Why do you say that?" I asked. "Russia's desire has always been for peace, and the war would not be of her making."

"Certainly not," he replied. "It would be what my country has so long been hoping for and expecting. She needs a war to place her in the front rank of nations; and while your diplomats may stave off hostilities a little while longer, Japan will get a war with you before a year has gone."

"I hoped my Japanese friend was wrong; my government hoped so; and yet even then there were many evidences that he spoke the truth. The correctness of his statement was not fully appreciated, however, until the treacherous midnight attack on Port Arthur by Japanese torpedo boats while the Japanese Minister at St. Petersburg was still enjoying the protection and the courtesies of the Russian Government to whom he had only a short time before expressed the confident hope that war might be yet averted.

Russia has never ceased to wonder why the idea she was willing and anxious to make war with Japan became so prevalent in the United States. Prejudiced minds, or those having nothing beyond a superficial knowledge of my government's position preceding the unexpected and dishonorable attack upon our fleet at Port Arthur may dispute the statement that Russia hoped for, and tried to maintain peace, but I have no hesitation in making it. If proof of the assertion be demanded, it lies in the simple but uncontradicted answer, Russia was not prepared. For the personal representative of the Russian Emperor to make an admission seemingly so humiliating to national pride may appear strange and remarkable to the people of the United States, but it is made with full appreciation of its importance and significance. I repeat that Russia was not prepared for war because she had no reason to expect war. In her faith that the negotiations with Japan were being conducted by both parties with the object of reaching an amicable and an honorable adjustment of their differences, she was not conscious that the outcome was to be other than peaceful.

Faithfully adhering to the terms of her treaty with China respecting Manchuria, she had withdrawn the major portion of her troops from that province until between sixty thousand and seventy thousand only remained. Such a proceeding makes ridiculous the allegation that Russia, actuated by designs upon not only Manchuria, but Korea, was from the first determined to possess this territory by force of arms, and that negotiations were prolonged for the purpose of giving opportunity for the concentration of the Russian forces upon Manchurian soil. Had Russia desired war, or even had she expected it, no consideration would have induced her to evacuate Chinese territory, and thus lose the opportunity of ending the war quickly.

It should not be supposed that

Russia is at war for the purpose of gratifying the ambition of her opponent to become a great nation. Russia is fighting to defend her position in the Far East; for vast interests which it would be foolhardy for her to abandon. That Russia, foremost in developing Manchuria, holds a privileged position in that vast expanse of territory, will not be denied by fair-minded men. It is a popular impression that Russia has attained her present foothold in this Chinese province through the right of virtual military conquest. No idea could be more erroneous. Through the pacific channels of diplomacy my government acquired privileges which, accepted in good faith, have been exercised in a spirit of true modern progressiveness, until now the flower of enlightened civilization blooms throughout a land that a few years ago was a wild, and in many parts a desolate seemingly unproductive waste. Before the signing of the treaty which I had the honor to negotiate on behalf of my sovereign, giving to Russia railroads and other concessions in Manchuria, no white man could have ventured into that province without danger to his life.

"China, of her own free volition, conferred upon Russia permission to build a railway through Manchuria to Port Arthur, and it was to Russia that China turned when, forced to assent to Japan's demand for one hundred million dollars as a war indemnity, she found herself unable to meet this enormous obligation imposed upon a defeated country, bankrupt, or practically so, by the exactions of a costly war. China's appeal was not in vain; she received the loan from Russia. I claim it to have been another friendly act on the part of my government in co-operation with France and Germany, to save China the Liaotung peninsula which Japan had seized as part of the spoils of victory. How much more serious even than it is to-day would have been the menace to Europe and to the whole world, if Japan had secured a firm foothold upon the Asiatic mainland.

Upon the basis of the rights to commercial exploitation thus peaceably obtained, Russia built a railway into and through Manchuria. She built bridges, roads and canals. She has built cities whose rapid construction and wonderful strides in population and industry have no parallel, certainly in Europe and Asia, perhaps even in America. Harbin and Dalny are monuments to Russian progressiveness and civilization. These great undertakings, wonderful even in a day of marvellous human accomplishment, have cost Russia more than three hundred million dollars. To have abandoned them in the face of the menacing attitude of an ambitious and daring nation would have been an act of stupendous folly that would have made Russia not only the laughing stock, but the object of the scornful pity of the whole civilized world. Had the menace not existed, however, had China not failed to offer satisfactory guarantees of adequate protection to Russia's interests in Manchuria, Russia would cheerfully have continued to carry out her arrangements with China for the withdrawal of the Imperial military forces from Chinese territory.

It may properly be asked, and doubtless is asked: Why was a Russian army sent to Manchuria at all? The answer involves only a simple explanation. Initial successes achieved by the Boxers in the anti-foreign uprising of 1900 emboldened them to cross the Amur river, which divides Russian territory from Manchuria, and attack the Siberian city of Blagovistchensk. There were regular Chinese troops in this attacking force, commanded by officers of the Chinese Imperial service. That fact gave Russia cause for war. It was an act of war. But Russia, with a fortitude that contradicts the charges against her of a desire to dismember the territorial integrity of the Chinese Empire, took no such advantage of the situation. Her military forces in Siberia vigorously repulsed the invasion, and punished the invaders, and then, in accordance with that high law of self-preservation, crossed the frontier to protect the vast Russian material interests in Manchuria from the destructive designs of the fanatical hordes of soldiers and Boxers whose rallying cry was "Death to all foreigners."

Had not Russian troops gone into Manchuria that province would doubtless have witnessed scenes of carnage, pillage and wanton destruction that would have created a sensation

throughout the world. Russia restored order in Manchuria. She held her military forces there pending an adjustment of the differences between China and the Powers. When inquiries were made as to Russia's intentions towards Manchuria, assurance was promptly and cheerfully given of her willingness to evacuate as soon as China had furnished guarantees absolutely necessary to the preservation of Russia's vast interests.

"In accordance with her expressed purpose, Russia negotiated an arrangement with China which provided among other things for the evacuation of Manchuria by the Imperial troops, and more than half of these troops had been withdrawn when the failure of China to furnish the required guarantees produced a halt. In failing to complete her evacuation of Manchuria on October 6 last Russia is charged with the violation of her agreement with China. It requires but a reading of every Russian note on the subject to prove the injustice of this charge. Russia in all her diplomatic exchanges, written and verbal, on this subject, has qualified this pledge with the condition: "if action of others Powers proves no obstacle thereto."

Jealous of the growing interests of Russia in Manchuria, the Japanese government long ago endeavored to establish a parallel between its position in Korea and that of Russia in the Chinese province. The justice of this contention my government has never for a moment admitted. To consent to the establishment of such a parallel would be to surrender a principle which the Powers, Japan included, have repeatedly recognized, and the same powers have stood, or claimed to have stood, for the absolute integrity of the Korean Empire and for its independence. Having promised protection to the interests of foreign Powers in Manchuria, Russia refused to enter into a bargain with Japan by which that country might secure certain rights that in themselves would affect the political and territorial integrity of Korea.

"In the progress of the negotiations begun last summer between St. Petersburg and Tokio, Russia showed at all times a most conciliatory spirit. She modified her terms again and again so intent was His Majesty the Emperor upon preserving the peace of the Empire. At all times, however, my government insisted upon a mutual and unconditional guarantee of this principle of the independence and integrity of Korea; on an undertaking to use no part of Korea for strategic purposes, as the authorization of such action on the part of any foreign Power was directly opposed to the principle of the independence of Korea, and finally upon the preservation of the full freedom of navigation of the Straits of Korea.

The Japanese Government declined to accept these conditions, and replied by demanding again that Russia incorporate in a separate treaty between the St. Petersburg and Tokio governments a declaration defining anew the rights which Japan was to enjoy in Manchuria, and a reiteration of the statements of my government's future intentions in that province. First, because such a subject was irrelevant to the negotiations, in progress, and for the additional reason that Manchuria was a question to be settled between Russia and China in which Japan was no more legitimately concerned than any other power, my government refused to accede to these demands. To have entered into a separate arrangement with Japan regarding Manchuria would not only have been a violation of good faith with China, but with the Powers which, with Russia and Japan, signed the peace protocol of 1900. However, in another effort to bring the negotiations to a peaceful conclusion, my country did all that dignity would permit and offered to give assurances again that the sovereignty of the Emperor of China in Manchuria would be recognized. Such a declaration had already been addressed to the powers. Having made this marked concession solely in the interests of peace, my government waited the Japanese answer in the expectation that it would at least be diplomatic in character, and would furnish the basis for the furtherance of the negotiations to a satisfactory conclusion. Before the Russian Minister at Tokio could deliver this reply, the Japanese answer came not through the regular channels, but as a torpedo attack at midnight. And now that war has come, Russia does not doubt the issue.

It is not a thoughtless statement that were Japan to obtain supreme control in Manchuria, the dominant military spirit of the Japanese would lead them to organize the Chinese into a modern army of such proportions that Europe and America would

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stand aghast at this menace to their peace and well-being. That is a phase of what has been called the "Yellow Peril" that it would be well for the thoughtful and intelligent classes to consider carefully. The Chinese make good soldiers. To suppose them to be pusillanimous in character is erroneous. They are easily trained by competent instructors, and with a population of more than four hundred and thirty millions to draw from, an army could be raised that, co-operating with Japan, might, with a reasonable show of confidence, defy the civilized world. You in America should pause to contemplate the result of a union of the two great Mongol races — one progressive, aggressive, alert, ever-ambitious, dreaming dreams of standing dominant not only in the Far East, but in the Councils of the Powers; the other imitative, easily influenced, ready if not anxious to have a stronger hand mold its flaccid character into whatever shape would be best suited to carry out a scheme of national aggrandizement. You of America as well as we of Europe have this to confront. It is not Russia alone that the danger threatens but the whole family of Caucasian nations.

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Men's Fine Clothing Man Tailored—Economically Priced. To the critical buyer and smart dresser there's a wealth of meaning in offering such remarkably fine Suits as these at \$7.90, made of hard twisted diagonal serge, in navy and black, in sacque or double breasted style, cool and easy for hot weather. They are away up in point of fit and finish, style and tailoring unequalled in point of value; they are the finest in the city at this price. Come in and try them. 150 Men's and Young Men's Tweed Suits, fancy stripes and checks, the newest materials in the smartest of new style, good linings, best of finish, tailor-made early selection. Price \$11.00

BOYS' NAVY BLUE SERGE SUITS, \$2.75 These splendid Suits at this price take the edge off most Bargain Suits you read about. We have never found their equal at the price; made in the usual perfect CARLSLEY manner, with special care to every detail. Boys' 2-piece Suits, in navy blue serge and dark gray tweed, pleated and Norfolk style, lined best farmer's satin, and worth at least \$1.25 more than they're marked. Boys' 3-piece Suits sacque or double breasted Coats, lined throughout, cut, work of excellent material to select from, and in all sizes, too. Prices from \$4.50

S. GARSLEY CO. LIMITED 1765 to 1788 Notre Dame Street, 184 St. James Street Montreal CARPETS. Just put into stock, an immense range of Novelties in Carpets, Rugs, Curtains, Made up Carpets, richly bordered and ready for immediate use; also, Beds, Bedding and Mattresses. A large consignment of Japanese and Chinese Matting just opened up at exceedingly low prices, and in all designs and colourings. Just the thing for Country and Seaside Homes. MAIL ORDERS CAREFULLY EXECUTED. THOMAS LIGGET, EMPIRE BUILDING 2474 and 2476 ST. CATHERINE STREET

The John Murphy Co., LIMITED OUR GREAT MID-SUMMER CLEARING SALE Recognising the fact that our customers make a much earlier exodus to the country NOW than formerly, we have decided, as a matter of fairness, to afford them, as far as possible, the economical purchasing of OUR GREAT MID-SUMMER CLEARING SALE before leaving. Beginning this week, therefore, we will offer a succession of clearing bargains drawn from the various Departments that will rival in price-cheapness and high-grade quality and "specials" hitherto offered in Montreal. The underlined list will partially indicate what a money-saving opportunity this will really prove. Other lists will appear from time to time in our advertising columns. Price-Values that speak louder than words: Great Dress Goods Offerings. LOT No. 1. 1,000 YARDS ALL WOOL DRESS GOODS. Colors, black with white flake, navy blue with white flake, brown with white flake, royal blue with white flake. This line All Wool and worth 50c. To clear the lot out at once, Our Price will be, per yard.....25c LOT No. 2. A LOT OF BLACK WOOL GRENADINES. Usual prices, 60c, 65c and \$1.00. Choice of this lot at HALF PRICE. 60c for.....40c 65c for.....32c \$1.00 for.....60c LOT No. 3. COLORED SKIRTING MOREEN, assorted colors, 30c, 50c, 55c & 60c. All HALF PRICE. 50c for.....15c 50c for.....25c 60c for.....37c 60c for.....30c LOT No. 4. 500 YARDS FANCY FRENCH DRESS GOODS. This lot in Costume lengths. No two alike. The original prices were \$1.50, \$1.75, \$2.00, \$2.25, \$3.00 and \$6.00 per yard. Choice of any Costume length at, per yard.....50c LOT No. 5. 25 Pieces FANCY FLAID DRESS GOODS. Regular prices, 60c, 75c and \$1.00 per yard. Out this line must go, so the price will be marked at, per yard, 35c The JOHN MURPHY COMPANY 2341 & 2343 St. Catherine St., Corner Metcalfe. Tel. UP 2740 Terms Cash.

THE TRUE WITNESS IS PRINTED AND PUBLISHED BY THE S. GARSLEY CO. LIMITED. Vol. LIII, No. 1. THE TRUE WITNESS IS PRINTED AND PUBLISHED BY THE S. GARSLEY CO. LIMITED. "If the English-speaking interests, they would powerfully Catholic papers work" NOTE CAP DE LA MAI Holy Father has just able evidence of his the Catholic people Friday last, Rev. Dozias, O.M.I., Superior of the Holy Father's la Madeline, announced from Rome, announcing has accorded the privilege, with the usual status of the Blessed old sanctuary at Cap. Rev. Father Lemistive of the Oblates See, has worked long ly to secure this favor applied to the Roman and finally to the Pope. The Holy Father, Oblates were destroyed rating the fiftieth an proclamation of the Immaculate Conception, to issue a brief crowning of the Most Holy Rosary at the of the coronation he fixed, but it is expected in September. The he exceptionally impo Holy Father will be the Apostolic Delegation. A rich crown on the statue in the In France the only Blessed Virgin solemn those of Lourdes, Lette and Ste. Anne. In Canada there statue of the Sacred rite. ROMAN RUMORS this "Roman Rumors no other authority for a section of the press rally well and correct which, after all, is no "Seide" says that a tholic represented to many Catholics could the meeting of Cardinal King Victor-Emmanuel on the 30th May last Pope's pontifical presence Loubet's visit. King. The Holy Father: "The note in question rected against France renounce the unprescribed as long as no arrangements reached. I do not touch with politics. I simply that which Leo XIII. He ordered Cardinal have the "Marsillaise" episcopal palace. I be al Svampa to listen March at the City Hall That is all." American despatches a mild sensation at These despatches asked that Dr. Lapponi had ed as Papal physician Pope wanted to have a Venetian doctor. A if it is true that Dr. a Freemason, had ins Pope should leave the tending that the Pont ger a prisoner. In an Lapponi authorized Press to state that been asked to resign, dreamed of and has n resigning, since he en entire confidence. He Pope's Venetian doctor. The Pope had onl adviser, when in Venice muzzi—and that he Lapponi was appointed sician to the Pope thr the election of Pius X was never a Freemason