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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 powerful Catholic papers in this country. I heartily bless those who encourage this excellent work." —PAUL, Archbishop of Montreal.

## NOTES OF THE WEEK.

"ASSASSINATION POLICY."—Decidedly the age is one of progress, and there is "nothing too hot or too heavy" for the speculators of our day. We all know how persistent the insurance agent is, and how enterprising insurance companies have become; possibly the number ever increasing of these institutions, and the competition demanded may account for the extremes to which the business is carried. There is scarcely anything imaginable that may not be made the object of an insurance policy. But it seems to have been reserved for Germany to cap the climax. When Prince Henry of Prussia was about to visit the United States, a policy of \$900,000 was taken out upon the life of the Prince. This was no ordinary accident policy, for it was payable only in the event of the Prince's death at the hands of an assassin. It is decidedly a novel kind of insurance. From the insurance business standpoint we are not very competent to judge of the value of such a policy; but according to an American exchange, an insurance expert has given his opinion concerning it, which amounts to the following:—

"Assassination insurance is absolutely new to American underwriting, and I doubt whether even the experts at Lloyds, London, have heard very much of the proposition before. It is another indication of the expansion of the insurance idea to hazards never thought of in the old days, when a fire or life policy comprised about the only form of insurance that the public knew much of anything about. Although novel, the actual risk involved in an assassination policy is very little when one thinks of how few people are murdered in the course of a year. In Russia and some other countries, the rates might be high for such insurance, although each application has to be judged on its merits, apart from considerations of caution obvious to every one. In other words, a man generally beloved, and who is known to have few enemies, would be insured for a third or half the premium asked for protecting the life of an applicant that was mixed up in entanglements, political or otherwise. In that respect, at least, something approaching what is known as the 'moral hazard' would also be taken into account in estimating the cost of carrying such risks. While this insurance is unknown in this country, it is only because conditions here are different from those lines without taking stock in its obtaining abroad that we are developing the business along familiar 'trick phases.'"

Whether known, or unknown in America, we have our doubts as to the morality of such a risk. In our country, and under our system of law, the writing out of such a policy would at once create a suspicion as to the intentions of the one applying for the same. Decidedly it gives rise to a deep interest, on the part of some person in the assassination of the one upon whose life the risk is taken, and that alone is sufficient to render it an illegal transaction. The more we learn concerning the legal systems of other lands the more confirmed are we in the assurance that our own is one of the best and most perfect in the world to-day.

NOAH'S ARK.—"Some of the Indians of Alaska say that they have discovered on the lower Yukon a huge petrified ship, and those of them who are familiar with the Bible are convinced that it is Noah's Ark! It is said to lie on a high-hill thousands of feet above the sea-level."

This paragraph has gone the rounds of the American press. This ship may "lie on a high hill," but it seems to us more likely that the Indians, or else the inventor of the story, lie on a high scale. Suppose a petrified ship were found on the Yukon, what connection could it have with the Ark that rested on Arrarat, and that certainly went to pieces there? Some time ago we read of a petrified whale that was found by some Indians in South America; "those of them who were familiar with the Bible" might have declared it to be their conviction that it was the whale which once swallowed Jonas. There is no limit to the queer and wonderful things that may be conceived by both Indians and whitemen who are familiar with the Bible. It is just like the interpretations of that sacred volume; a clever fellow could twist almost any text into whatever meaning he desired, and justify from the pages of Holy Writ almost any crime. "A little learning," in Biblical lore, "is a dangerous thing."

THE ENGLISH BIBLE.—The National Educational Association that recently met at Minneapolis adopted the following resolution:—

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name, in many school laws and state constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

Here we have a clear evidence of the unsoundness of that system of religion which is entirely based upon the written Word of God, unaided and uninterpreted by competent authority. The Bible, be it in English, French, German, Latin, Greek, or any other language, is the Word of God, and not a mere work of literary merit. If we are to read the Bible just as a work of literature, and as nothing more, we will soon become accustomed to disregard its essential merit—its inspiration. Moreover, as a mere piece of literature the English version of the Bible would soon cease to have a hold upon the minds of students. For generations the world has been accustomed to hear Protestantism preach the Bible as the sole foundation, the only source of Christianity or of Christian teaching; the literary merits of that Holy Book were entirely disregarded, and it held its sway as a book of principles, of religious indoctrination, and not as one of beauties and flowers of rhetoric. Now that Protestantism appeals to the literary work of its English version in order to awaken a fresh interest in the Bible, it is evident that faith in the unaided Scriptures is dying out. At least, to our mind, this sounds like a frantic effort to save the fundamental principle of Protestantism from the abyss into which its own ministerial hands are dragging it. The decline of Protestantism is evidenced in the falling off of the thousands from the undivided reliance upon the Bible alone, which, in the beginning was the test of their faith.

The day has gone when the Catholic Church was looked upon as the

enemy of the Scriptures; no preacher, at present, who would attempt to prove that the Bible was forbidden to be read by our Church, would be listened to with the slightest degree of patience. The encyclicals of Leo XIII.; the works of such eminent churchmen as Cardinal Gibbons; and the universal preaching from the Catholic pulpits of the world, have sufficed to crush forever that great calumny, that monstrous and preposterous lie. Henceforth Protestantism can no longer claim a monopoly of the Bible; consequently, it begins to reject the Bible as a basis of religion and turns to it as a work of literature. The religion is going out of Protestantism, and it is gradually assuming the mantle of literary refinement and pagan culture — such as marked the golden era of Roman civilization. The Forum and the Pantheon are to replace the temple of faith; the classic beauties of the Scriptures are to overshadow the religious truths contained therein. In a word, we have in the above-quoted resolution, the evidence of the secularization of the Bible, or rather the return of Protestantism to its real principle and the casting off, for the future, of the mask of religious persuasion that so well served its purposes in the days of its first impulsive rebellion against constituted authority.

CATHOLIC BOYS' BRIGADE.—In almost all our Catholic colleges and our larger schools, we have what are known as Cadets—members of a boys' brigade. As we now approach the close of the summer vacation, and students, professors, and parents will soon be devoting their attention to the important period of school openings, we may be timely in giving our readers an idea of what is thought of and what is being done by these Cadet Corps, or Boys' Brigades elsewhere. We have before us a very interesting paper, read at the annual conference of the Society of St. Vincent de Paul, 1902, in London, by Mr. J. W. Gilbert, B.A. The author of this paper discusses at length and in a very detailed manner all the merits of the drill organizations for young boys. He conclusively shows that where clubs and confraternities have failed, the brigade has succeeded. We admit that Mr. Gilbert is quite an enthusiast on the subject, but none can deny the authority with which and the experience from which he speaks. He says:—

"For the past sixteen years I have taken part in work amongst Catholic boys. I have been the Prefect of a boys' confraternity, I have been the manager of a boys' club, and for the past two years and a half I have been an officer of the Catholic Boys' Brigade. Moreover, since the formation of the South London Battalion, two years ago, I have been a member of its committee, which meets regularly once a month, and as such I have been brought in close contact with the different companies of the Brigade that exist in London and in the country, and have consequently been able to ascertain the views of the priests and officers in charge. Every priest and every officer whom I have met in connection with the Brigade are enthusiastic as to the good which the Brigade has already accomplished, and as to its possibilities for the future."

We will not attempt to follow this gentleman in his account of how the brigades are organized, nor through all the details of rules and weekly practices. Of a necessity these vary with the different conditions and circumstances in each institution. But the scheme itself is intended for the purpose of attracting and retaining Catholic boys when they leave school. Recently, on the occasion of a general drill of 10,000 boys, at Eppingham, the London "Times" selected one brigade, composed of 600 Catholic boys, as the subject of special note and praise in the report.

In speaking of the numberless benefits derived by the members of the Brigade, Mr. Gilbert says:— "The physical improvement in the boys after taking part in the drill and gymnastics, and the excursions and the camp, are most noteworthy. By improving Catholic boys physically the Brigade obviously gives them a better opportunity of battling for themselves in life in this world. The mental and moral benefits obtained from the practice in discipline and obedience to authority are equally apparent in the boys.

Here is a striking example of what can be effected in this direction. Last year there were 300 boys who took part in the annual summer camp at Eppingham, 250 of whom stayed during the whole week. Yet, during that time, not a single complaint was made against the boys by anybody residing in the district. Furthermore, the Brigade, through its uniform, has the effect of smartening the boys as far as their personal appearance is concerned, and of bringing home to them the value of personal tidiness and cleanliness. The difference in these respects between the recruit and the Brigade boy of some months' standing is very marked indeed."

We could easily go on furnishing a continued list of the benefits to be derived from the drill system; but, for our present purpose, the foregoing will suffice. We all know with what pride we have marked the progress and success of such organizations as the St. Ann's, the Mount St. Louis, or the St. Mary's (Jesuit College) Cadets. We know how magnetic is the influence of military display upon the young mind, and we see with delight the happy results of these different bodies of trained and drilled and disciplined boys. It is, therefore, encouraging to learn that the experience elsewhere has been in accord and harmony with our own. And, high above all other considerations, is that of the protecting, keeping and safe-guarding of the youth of our country.

It needs not the eyes of a sage to perceive that the great aim of the anti-Catholic world is to get possession of the youth of a country. Fletcher of Saltoun is credited with having said: "Give me the making of a nation's ballads, and I care not who makes the laws; we could well alter that wise saying, by substituting, 'give us the education of the youth of the country and we care not who legislates for it.' In France to-day, the closing of the schools, the secularization of education, the banishing of God from the homes of instruction, the wiping out of religious influence upon the minds and in the hearts of the young, is the real aim of the Infidel Government—a tool of the unbelieving and God-hating sectaries. On all sides the most persistent efforts are made to get hold of the boys, of the rising generation. It, therefore, becomes a paramount duty of all Catholic educationalists to devise the best means of retaining the Catholic youth, of banding them together, of keeping them under the influence of the Church. As far as we can see there is actually no more effective way of attaining this desired result than by encouraging such organizations as the Boys' Brigades. The subject is one that will permit of endless development, and we hope to have occasion to return to it again in the near future.

INFLUENCE OF THE PRIEST.—It is proverbial that the influence of the priest is all powerful over the faithful Irish Catholics. The presence of the priest, a word, or even a sign from him may suffice to quell the storms of passion and to restore tranquility when it is least to be expected that such a result could be obtained. On the steamship Celtic which reached New York last week there might have been a most serious riot, had it not been for the presence and action of Rev. Father M. Meagher, of Ridgewood, Pa.

Among the third-class passengers were a party of Salvation Army people, who held services frequently, a Welsh choir, and a large number of Irish Catholics. When in mid-ocean the Catholics arranged to hold services at 3 o'clock in the afternoon. The Salvation Army people and the Welsh held services in the morning. Rev. Father Fitzgerald of Brooklyn, officiated during the afternoon service, and just as it was over the Welsh choir appeared and tried to take possession of the deck to hold another service. The Irish outnumbered the Welshmen, trouble was imminent, when Father Meagher's attention was directed to the disturbance. He went down to the stowage deck and raised one of his hands. Immediately the Irish bared their heads and stopped the quarrel.

IRISH ATHLETES VICTORIOUS.—The Irish and the Scotch have much in common; both have the Cel-

tic strain, and, even though their characteristics differ very much, they still possess qualities that they may be said to enjoy to the exclusion of other races. However, it would seem that the Irish generally outstrip the Scotch in athletic games. Not that the Irish are more hardy, or more powerful; rather does the superiority lie in that special activity, or 'kveliness peculiar to the Sons of Erin. On the 19th July last the representatives of both these countries met for the eighth annual international contest on track and field, at Balesbridge, Dublin. The programme consisted of eleven events; and each country was allowed to start two men, but only the winner counted, and his score was one point. In the half-mile run J. E. Finnegan, the Irish champion, won easily in the cracking time of 2 minutes, and J. J. Daly placed the mile to the credit of the "Green Sod" in the good time of 4 minutes 27 4-5 seconds. As the track is a grass one, both these races were exceptionally meritorious. The brothers Leahy monopolized the high jump for Ireland, tying for first place with 5 feet 11 inches, and the veteran hammer thrower, F. F. Kieley, Ireland, had almost a walk-over in his pet event and turned out afterward for the hurdles which he won in 17 seconds. Daly also accounted for the four miles in the rattling time of 20 minutes 42 1-5 seconds. Ireland finally won by a score of 9 points to 2 for Scotland.

MORGAN'S WIT.—Despite the serious cares that must necessarily occupy the mind of J. Pierpont Morgan, he appears to have a ready wit. Two weeks ago he paid a visit to the House of Commons, in London, to meet Premier Balfour and the Chief Secretary for Ireland, Mr. Wyndham. During the course of conversation Mr. Wyndham jokingly asked Mr. Morgan if he could not form "a trust" to take over the Irish question. Half seriously Mr. Morgan replied that "a trust would do it right enough—that is, trust in the people." While we may fairly set down this reply as being witty, we cannot overlook the fact that it contains a great amount of political wisdom, of statesmanlike sagacity. In fact, we can go further and say that it outlines, in a few words, the entire Irish policy that the Government must adopt if it wishes for success, or for a satisfactory settlement of the Irish question. It is the lack of trust in the people of the country that engenders in their breasts the fatal distrust of the government. If the people cannot be trusted to conduct their own domestic legislative affairs how can they be governed otherwise than as if they were slaves? All over the earth Irishmen have proven themselves pre-eminently worthy of the trust placed in them, and why should it be otherwise in their own land? Mr. Morgan has struck the key-note; it remains for Mr. Wyndham to run up the gamut.

THE "SUN'S" APPRECIATION.—Recently one of the readers of the New York "Sun" took exception to that organ's apparent bias in favor of the Catholic position. In so doing the reader asked whether the newspaper was Catholic, anti-Protestant, or what its belief was—as reflected in its editorials. The "Sun" did not hesitate to make a clever and direct reply, from which we quote the following paragraph:— "The criticisms of the 'Sun' are not of any doctrine, Protestant or Catholic, but only of attempts of churches or individual theologians to escape from creed, officially confessed by them, or to turn their creeds into ambiguous declarations, artfully fashioned with a view to making them agreeable to both religious faith or religious infidelity. Of course, such criticism cannot, in any justice, be directed against the Roman Catholic Church; for that Church stands by its creed uncompromisingly and invariably and makes a square fight with the modern science which rejects all supernaturalism as undemonstrable. You always know exactly where to find it, whether friend or enemy."

It would be difficult to place the question, or rather the situation in a more exact light. Why the "Sun" has so little occasion to criticize the Catholic position is simply because that position has never changed; it

is to-day what it was yesterday, and what it has been from the very commencement. It is otherwise with an up-to-date journal that attempts to follow through all its contradictions, innovations, mutations and vagaries, the will-o-the-wisp of Protestantism. What it finds fault with at one moment, it may have to commend the next; what seems rational under some circumstances may appear folly under others; there is no stability, no union, no reliability. In the case of the Catholic Church, even the most sincere and bitter opponent, cannot but admit that its attitude is immutable.

## LOCAL NOTES.

MR. P. J. GORDON, the well-known artist photographer of St. Catherine street, has just completed a picture in ink of the late Father Seanlan, C.S.S.R., of St. Ann's Church. Its execution gives evidence of true artistic instinct, and it is exceedingly lifelike. The portrait is on exhibition in his studio.

THE ANNUAL outing of the children of St. Patrick's orphanage and the old inmates of St. Bridget's Home took place on Wednesday, under the direction of Mr. B. Tansey. After been driven through the western suburbs of the city and around the mountain, the party were taken to the Shamrock grounds. After luncheon in the club-house the "freedom" of the grounds was accorded to them, all, both young and old, enjoyed themselves, the weather being very fine. Supper having been served by the genial Mr. and Mrs. B. Dumphrey, the party returned to the city delighted with the trip.

THE FIRST RETREAT of the pastors of the various parishes of the archdiocese of Montreal opened on Monday at the Grand Seminary, and lasted all this week. The Rev. Father Lecocq, one of the foremost preachers of the archdiocese, conducted the retreat. The second retreat begins on Monday next.

## Local Government In Ireland.

The Leinster "Leader" says:— Ireland is proud of its local bodies. Their record is an unanswerable argument for Home Rule—a hard rock of fact against which Unionism will dash in vain. The Agricultural and Technical Committees, whose work in particular sheds lustre on the new administration, are giving effective play to the practical capacity of our people. In a few years their labors will yield tangible advantages for all classes. Schemes for stock improvement—for education in cookery, laundry, and dairy work—for the promotion of fruit growing and poultry rearing—for the development of skill and intelligence in the manual worker—are but a few of the enterprises that are now successfully in swing throughout the country. These undertakings require for their motive power popular interest and effort, and if this is forthcoming the results in hard cash to the farmer, the laborer, and the artisan will be considerable.

Could anything be more admirable, on the administrative and economic side, than the records and achievements of the County Chairmen in Queen's County, Kildare, Meath and Carlow? These are the real exponents of the capacity of the Irish people, and these are the men who would be reaping the "harvest of the Statute book" in the British House of Commons to-day if a healthier spirit animated Ireland. Some of them will yet, no doubt, be called to the higher duty for which they are so eminently qualified; but, meanwhile, in the responsible office they fill they can continue work of inestimable value to their countrymen. Whatever happens, our County Councils and our "nation-building" Agricultural and Technical Committees should be kept steadfast on the paths to self-government and prosperity—paths that they have unwaveringly travelled since the country was blessed by their creation.

TOPICS OF THE DAY.

(By a Regular Contributor.)

MOCK CHRISTIANITY. — It is painful to note how many eminent writers and professors, of different Protestant persuasions, exhaust their talents and erudition in attempts to improve upon the pure doctrines of Christ. They do not seem to notice that they are actually carrying on an anti-Christian propaganda, far more dangerous than the open attacks of professed infidelity.

In the "Christliche Welt," of Leipzig, Professor Kaftan, a colleague of Harnack's in the University of Berlin, reviews the work in a few pages, and the review is even a more barefaced attack upon the Divinity of Christ than is the long-winded and frequently ponderous and confused original work.

In a few words the contention may be thus summarized: Whence did Jesus derive the doctrine and proclamation that the Gospel is the declaration of the Kingdom of God, the eternal Kingdom of the future, inaugurated in the present, without ceasing to be one of the future? He gave out this proclamation, because "He was conscious of the fact that He was the Messiah."

Without going any further: is not this the mere placing of Christ's Divinity in doubt? If Christ be God, co-eternal with the Father, there is an impertinence in such a question. He had not to "come to the conclusion that He was the Messiah," for He knew that He was such, even from all eternity. To be obliged to argue out the nature of His own mission with Himself, and to come to final conclusions regarding His own personality, presupposes a merely human spirit in His human body, and precludes the idea of Divinity.

Only one conclusion is possible, namely, that the Messianic claims of Jesus of Nazareth were the outgrowth of a deep inner consciousness and that in his most unique personality he was not a child of his times.

That Christ was not a child of His times goes without saying; but what follows is evidence that this is said of Him, as it might be said of any renowned and original genius who happened to be in advance of his times.

The Feast of The Week.

(By a Regular Contributor.)

THE ASSUMPTION.— After the death of Our Saviour the Blessed Virgin remained in Jerusalem, in company of the Apostles, and especially of St. John, the beloved disciple, to whom she was entrusted by her Divine Son. Even during her lifetime on earth she was an object of veneration, and countless numbers of the faithful came from all countries to Jerusalem to visit her and receive lessons of wisdom from her lips.

Ancient and credible chroniclers tell us that Mary lived upon earth some twelve or fifteen years after the

"This conviction is strengthened by two further considerations. The first and more important one is this, that Jesus was able to connect in a deep inner harmony his own Messianic call with the certainty that this would also compel his death. Just how soon in his career Christ became convinced that he must die in order to establish his kingdom is uncertain. This is a matter over which the Gospel records throw a veil. But the fact remains, that he knew the way to life for him led through death, and by this conviction he placed himself in the boldest opposition to the popular Messianic views of the times. Such a conviction could have come only from within. Secondly, it must be remembered that in this break between himself and the Judaism of his day is to be found the real beginning of the Christian world-religion."

The writer has already told us that Christ wished to make the events of His life fit in with the prophetic announcements made from time to time throughout the previous centuries. This would simply mean that Christ was an exceptionally clever impostor or, in other words, a most resourceful agitator and one who built up His future work upon human calculations. According to the foregoing passage we see that Christ anticipated being put to death; and that He was firmly convinced that by playing the part of a Messiah, He would have to undergo that ultimate penalty for His success in carrying out the prophecies.

Without going any further: is not this the mere placing of Christ's Divinity in doubt? If Christ be God, co-eternal with the Father, there is an impertinence in such a question. He had not to "come to the conclusion that He was the Messiah," for He knew that He was such, even from all eternity. To be obliged to argue out the nature of His own mission with Himself, and to come to final conclusions regarding His own personality, presupposes a merely human spirit in His human body, and precludes the idea of Divinity.

Hence we conclude that such a work is based upon the very denial of Christ's Divinity, and while the writer may be called a Christian, and his teachings Christianity, he is simply doing the work of infidelity and atheism.

Ascension of Our Lord. At last, the hour came when she was to be reunited to Him. Her death was the result of the intense fires of love for God that burned within her breast. The scene of her death was the room in which Our Lord had instituted the Sacrament of the Last Supper. A short time previous the Spirit of the Lord led all the Apostles, except Thomas, to the city of Jerusalem. When she was about breathing her last, Our Lord came, accompanied by angels, and handed her soul to the keeping of St. Michael, the great archangel. Then the Apostles, with a throng of the believers, carried her precious remains to a newly-made tomb in Getsemani. For three days the Apostles remained on the spot praying and singing psalms, and mingling with their voices were heard sweet strains of angelic music.

On the third day St. Thomas arrived, and wishing to look once more on the sacred body of the Blessed Mother, the lid of the tomb was lifted, but there was nobody there. Then all understood that as the sacred body which had enclosed the body of Our Lord, and which had been

conceived immaculate, could not be left to undergo corruption, it must have been carried to heaven. Thus to Mary would be applied the words of David "Thou wilt not give Thy holy one to see corruption."

In commemoration of this glorification of Mary the Church now celebrates every year, on the 15th Aug., the festival of her reception into heaven and her coronation. It is known as the festival of the Assumption of the Blessed Virgin Mary, and is one of the most ancient established to honor our Blessed Mother, as on this day, in some lands, especially in Ireland, it is customary to bless fresh flowers and sweet herbs and other autumn fruits, it is often called Lady Day in Harvest. In Canada, as the day is not a feast of obligation, the solemnity is transferred to the following Sunday; thus to-morrow, the 17th August, will be the day upon which yesterday's festival will be solemnized. To-day—the eve of that grand feast, is a day of abstinence and fast.

In the Old Country the devotion of the people to Mary, the Mother of God, has been proverbial; and the feast of the Assumption, or Lady Day,—mid-summer—has ever been one of unusual rejoicing. In chronicle and song is that day commemorated. As far back as pagan times, long prior to the advent of St. Patrick, there was a mid-summer festival in honor of Bael, when fires were lighted by the Druids on the hill-tops, and the people were summoned to especial rejoicings. It is well known that St. Patrick disturbed as few as possible of these olden customs, but rather adapted them to the requirements of Christianity, thus facilitating his conversion of the Irish nation. Of these ancient customs that of lighting the Bael-fires or Bell-fires as they were later called, was made use of to celebrate the Assumption of Our Blessed Lady. Hence the meaning of the introduction to one of the most beautiful ballads of ancient Ireland, rendered in English by Edward Walsh. It began thus:—

"One mid-summer's eve when the Bell-fires were lighted, And the bag-piper's tunes called the maidens delighted, joined a gay group by the Araglen water, And danced till the dawn with O'Donovan's daughter."

In the midst of the harvesting a trace to labor was called, and the workers left the field, bearing with them the choicest samples of earth's fruits, to decorate the altar of Our Lady. It was this chivalrous devotion to the Mother of God that proved the talisman which guarded the Faith of Our fathers through the gloom of long centuries, and it is this same devotion, if kept alive and intense, that will guarantee to their descendants in this new land the perpetuation in their hearts of that same golden gift of Faith.

What Is Yellow Journalism?

(By an Occasional Contributor.)

In the "Star," one evening last week, appeared a very timely and yet amusing editorial, in which the organ makes an exhibition of the yellow journalism now so much in vogue. The subject selected for comment was the conflicting and dime-novel style of reports that appeared in the New York "World" concerning the suicide of the notorious Tracey, the outlaw. We are not exactly certain at what degree of shading the line, beyond which journalism becomes yellow, is to be drawn.

What we understand by the yellow journal is an organ that seeks to gain circulation and popularity by means of the most extravagant sensationalism. Possibly there may be some other technical standard that we do not know of; but we think that we have defined this peculiar species of journal as exactly as circumstances demand.

In the "Criterion" for July, a well known New York journalist, Mr. Samuel E. Moffett, undertakes to defend yellow journalism: His principal argument in favor of this species of daily literature is that yellow journalism is not of yesterday; but dates back half a century or more. He claims that in 1835 the New York "Herald" was "yellow," in as much as it invited editors, in order to have their papers upon its exchange list, to furnish something original and good: "A droll story, a wonderful accident, a tale of the

mountains or rivers, a prodigious growth, a horrible murder, a curious marriage, or such like tit-bits."

This seems to us more like a desire on the "Herald's" part to have other organs grow "yellow," than any special degree of yellowishness in its own make up. However, the fact of the "Herald" being so tinged with sensationalism in 1835, by no means justifies the extravagance into which the daily press of the great cities at present permits itself to dip. The sin of disobedience is as old as the human race, our first parents having been guilty thereof; but that is no excuse for the prevalence of the same sin in the world today. Time does not consecrate that which is wrong, nor does it alter the nature of that which is morally dangerous.

As long as Mr. Moffett argues in favor of flash headlines and extensive illustration we have nothing to say against his contention. We do not think that the form of the paper, or the character of the type, or the artistic value of the cuts has anything to do with ranking an organ amongst the yellow journals. He dwells very insistently upon this phase of the subject, possibly in order to cover up the weakness of his argument when he comes down to the real index of color in these sensational journals. The essence of "yellowness" in journalism, Mr. Moffett says, "is the vulgarity of the rich pork packer whose family displays its diamonds at the breakfast table. This vulgarity, however, is not because taste and refinement are lacking in those who make these newspapers; it is deliberate, done to suit a heterogeneous constituency."

This is exactly the point. The vulgarity is not introduced because the managers and editors are vulgar, but because they want to please the depraved taste of the vulgar in their constituency. Herein lies the sin, the wrong, the injustice to society, the crime against the rising generation. Instead of educating the readers up to higher standards, the yellow journalist deliberately lowers and vitiates his own standard in order to pander to the craving of the masses for that which is false and injurious. And even were vulgarity the only blemish we might pass it over, and ascribe it to the folly of an unreflecting age; but there is the immorality of the yellow journal; and we suppose that Mr. Moffett will here make use of the same argument. It is not that the newspaper men are immoral, nor that they are devoid of abhorrence for immorality, but because they are obliged to satisfy the morbid and the immoral tendencies and sentiments of a heterogeneous constituency. When we use the word immoral we do not necessarily mean the immodest, or unchaste; we refer to that which is demoralizing and antagonistic to the principles and inculcation of all Christian virtues. And no serious Christian parent will deny the poisonous effects upon the younger generation of the wild, the unbridled sensationalism of yellow journalism. We do not object to a newspaper making as elaborate a display as its means will permit, and thereby augmenting its circulation to any possible degree; but let that display not sow the seeds of vulgarity, nor inculcate the principles of immorality. It is this danger that looms up along the journalistic horizon of the immediate future. It is the multiplication of crimes in consequence of this glorification of criminals, the ruin of souls through this tinsel of notoriety bestowed upon the sinner, the corruption of society by means of this perpetuation of all unsavory odors amongst the impressionable youth of the country, that we condemn, and that we claim to be the special mission—"the deliberate work"—of the yellow journalist.

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Narrow minds think nothing right that is above their own capacity.

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A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meeting on the 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Mrs. Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanagh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

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

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

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

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

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AST month, in a steamboat, passed by, awakened my suggested painful the as convictions to my versation turned upon finally led to the con importance of Cathol gentlemen present, a one who would feel it to insinuate that I practical Catholic, sa liked the Catholic pa His reason for this ment towards our ov that he had purposely time back, made it s out all the errors, ty otherwise to be found papers, and that he numerous mistakes came under his eye.

What a delightful sa Catholic. Without th blush, without the tion in his voice, t frankly admitted that time hunting for slip in the columns of the pers that he read, an pleasure in making k who might wish to h story of his discove your intimate and tru one in whom you hav tre confidence, amusi your expense in such estimate would you friendship? Suppose s friend were to spend h association with you in tect your every short out and noting dow ities you may have, a ing another set of acq the recital of all yv ishes or faults; what think of his profes ship? Yet that is ex gentleman was doing the organs that defe faith which he claim this were a solitary instance I might recor osity, a freak; but I say that, in the cour sations, I have found treating our own inst a rule than an exc pleasure a person can doing the work of the more than I can ev Suppose, even, that it

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MECHANICAL POW the total horse power gines in the United Sta 200,000; in 1900 it wa an increase of 10,000 total motive power, e draulic motors, increas enty years from 1,900 000,000 horse-power. of population in this 493 per cent. In 1 power per inhabitant v 0.7 horse power in 19 the horse power of lo lone has increased 12 while the population in 52 per cent. The tota the country in this int creased prodigiously, t being 900. In 1830 th inhabitant was about 1 1900 \$1,200. It mu however, that the woa itant, which increas from 1850 to 1870, in 5 per cent. from 1880 to 1853 the urban wealth bly to exceed the rural day. In 1860 wages c per cent. of the total v they make 74 per cent. average wages of work creased from \$300 per to \$675 in 1900.

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# The Gaelic Revival.

Nations are as distinct, positive and dissimilar as individuals. Their impress has moulded and shaped the individual. We know full well the force of environment. We know its elevating or subjugating effect. We realize its power for the development of the nobler or baser qualities, and we know by centuries of traditional teaching its tremendous influence on human memory. It is simply an irresistible force, not to be gainsaid, ridiculed or dismissed with levity; a living, animate, yet invisible agency, controlling humanity throughout the entire universe. This mysterious influence, though different in results, on a comparison is always the same—being an attribute of nature divined by our Creator to give effect to the theory of universal compensation. Thus we find the Spartan, born centuries after the Pantheon had crumbled into dust, after the Athenian Assembly had been hushed in death, after Pericles had almost ceased to inspire, would not if he could change his nationality or forewear his country, although the prize were a diadem. No; the memory and the sentiment attaching to the glory and grandeur of his nation's achievements, however remote, were more to him than any earthly gift or wealth. And as of Greece, so of any land. The patriot's boast is ever of home and fatherland. His birthplace is sacredly enshrined, and he it ever so lowly 'tis first to him.

The native of sunny, smiling Italy, the toiler of the seas of Norway's rocky coast, the Hindoo traversing the impenetrable jungle and the Russian peasant all experience the same thought, the same belief—the country of each is to him paramount. When a different conception arises patriotism is strangled and nationality dies. This all-powerful belief is the cardinal principle and corner-stone of the fabric of statehood—the heart, the pulse, the brain of national existence. In its action it binds together the men of a nation and makes them familiarize themselves with the deeds of their progenitors and proclaim to the world the same. It makes them proud of the race from whom they sprang, and keenly inspires them to similar or greater deeds. It invigorates, intensifies and enlivens their national essence and fires with a spirit of determined and enthusiastic emulation their patriotic ardor, thus bringing into union in a holy and hallowed communion the men of one kin. Thus united on the broad platform of their country's greatness, each vying with the other in the narration of everything sublime, patriotic and holy in their nation's life, singing her songs, recounting her achievements, telling anew the stories, the folk-lore, the traditions of centuries, celebrating the anniversaries of her heroes of past ages, the spark of national existence is rekindled and a future of promise and grandeur assured.

To-day the Gaelic League in Ireland is thus engaged. To unite the Gaels, not alone in Erin, but wherever found, is the mission of its members. To revive the tongue, the music, the poetry of ancient Erin, to herald her work in the Christian civilization of the world, to sing her matchless songs, to tell of her bards and her heroes, of her works of art and specimens of precious metal working and illuminations, her early literary activity and great mental culture and refinement, proving beyond question the superior elevation and cultivation of the nation during the infancy of the universe, and paramount to all—to de-Saxonize and revitalize the Irish nation.

The active possibilities of such a movement cannot be estimated or measured with any degree of accuracy. They can only be conjectured. The underlying strength of nationality is the love of the native. He must be proud of his country's greatness; he must reverence the good she may have accomplished in the arena of Christian civilization, and he must take for his ideals the stalwarts of his race. Everything illustrious or ennobling, whether the result of humble effort or exalted and extolled action, in the national life of the land that bore him must be imperishably and lovingly preserved.

If the records of antiquity and the music of a tongue not at present in general use are necessary to be investigated, the same must and will be done. If a familiarity with a language new to him in words, if not in spirit, has to be acquired, the labor will be a pleasure. Libraries will

be ransacked and manuscripts with the mildew and stamps of oblivion, perhaps of centuries, will be exposed to gaze and their hidden beauties laid bare. The barefooted boy, trudging wearily over the stony road to the distant village school, will go blithely on his way to learn the story of Ireland in her own dulcet, liquid tones. The scholar at the university, reading for the medal, will find in the realms of Gaelic lore an asylum of calm and repose both uplifting and glorifying.

The stories of Greece and the fables of Rome will be surpassed by the romance of native Gaelic. The busy clerk will lay aside the pen to learn its mysteries; the armorer will leave the forge and having become intoxicated with its delightful perfume will dream of fashioning pike-heads as did his ancestors in '98. The mother will croon soft lullabies to the infant, and the prattling babe will raise its voice to God in the tones of His greatest, earliest workers; the press will turn to it as the richest and purest language of antiquity, and the poems of the future will be written in Gaelic as the tongue best adapted for exact literary expression. A nation's greatness depends upon the education of its people. Its education in what? In its own or a foreign tongue? What would the world think if France tomorrow abandoned its own language, with all its associations and literature, for the adoption and cultivation of that of its ancient foe, Germany? Astounding and transfixing as such a change would prove, it is not too extreme a hypothesis, for practically that is what Ireland has done in part voluntarily and then forced involuntarily to continue. Gaelic was stamped out by the Saxon invader, yet it never was completely obliterated.

A nation without a distinct literature and language is dead and soulless. On the other hand, the higher the native literary development of a people the greater is their refinement and prominence. It follows that to teach the Gaels anything but native Gaelic undermines their national being, deprives them of the glory of centuries, robs them of their history, archaeologically and philologically considered, of their brightness, temperament, feeling—in a word, ostracises them from all that constitutes a nation's greatness and drives them into new, uncongenial and unnatural realms.

The establishment of a Parliament at College Green alone will not make Ireland a nation. No! "Ireland a nation"—the prayer, the dream, the fondest conception of all true Gaels, native or sea-divided, will only set her people free and greet the rising sun by reflecting on her emerald banner his blaze of golden glory when that people once more speak and write her ancient language and sing her glories in the tones of their forefathers.

In Ireland are thirty-two counties, and in these are now instituted one hundred and fifty branches of the Gaelic League. In the western and southern portions of Ireland Gaelic is spoken by thousands of natives, and when fifteen thousand branches of the Gaelic League shall have been established in as many towns and cities the resurrection and salvation of the old language will follow. The day schools are now teaching it and Irish history and literature play an important part in their curriculum. It is not a visionary dream to prognosticate results on such a basis a generation hence.

The essence of national life is a mother tongue teeming with national achievement and tales of glory and romance. Something distinct, indigenous, native born and inspiring. English is not and never can become the tongue of the Gael. He may have risen to fame in English literature, but to his own quick native intuitive genius, not to the intrinsic value of English, must such success be attributed.

The Welsh nation, although an integral part of Great Britain, governed in English by an English Parliament meeting at Westminster and transacting its business in English, is nevertheless distinct, separate and dissimilar, possessing a language, a history and a literature that is Welsh in every fibre and English in nothing. It, too, had to be resurrected, and to-day results repay the pains taken in its restoration.

What has been accomplished for Wales can be duplicated for Ireland. The people can be educated in their own language and thus preserve

their ancient and pristine glory while practically remaining bilingual. English may be used for commercial purposes, but Gaelic and Gaelic only for history, poetry, literature and national achievements, and, if properly supported, the Gaelic League will accomplish this almost superhuman undertaking. Home Ruler and Revolutionist, Catholic and Protestant, can all stand united on its platform and within its folds, and if this union be effected a generation hence will see Ireland entirely nationalized.

This leads me to remark that that hackneyed and much abused phrase, "Ireland a nation," is to thinking minds a senseless expression. Ireland never can be a nation if the creative force be an act of the British Parliament. Forces that constitute a nation's growth are almost infinite and beyond human comprehension. The roots of a civilization older than anything kindred in Europe, capable, if properly tended, of bringing out what is best in us, stimulating our national pride, encouraging our respect and self-reliance and inspiring us with love and enthusiasm, can alone make us a nation. A revival of our ancient language and traditions will give us back our pride and self-respect, and with such incentives we will reconstruct our nation anew and await with hope and fortitude the return of that glory of former centuries when "Ireland a nation" accomplished so much for mankind.—By P. C. O'Donovan, M.A., LL.B., in the Catholic Standard and Times.

## DEATHS OF THE WEEK.

**REV. FATHER CHARAUX, S.J.**—The simple and impressive services held at the Gesu, last Tuesday, on the occasion of the obsequies of the late Rev. Father Theophile Charaux, of the Society of Jesus, marked the humble and fitting close of an humble and yet exalted priestly and religious career. On Sunday, the 10th instant, death came to the aged priest, at St. Mary's College, Bleury street, where for the past three years the venerable and beloved Father resided in retirement preparatory to his final journey to the region of his reward. Forty years ago last May, Father Charaux pronounced his final vows as a member of the Order of St. Ignatius, and during that half century of unceasing labor and of gigantic efforts, he had become one of the greatest of the spiritual directors that the Order possessed in America.

The late lamented priest was a native of Pont-a-Mousson, Lorraine, where he was born on the 19th April, 1830. Although only in his seventy-second year when his life closed, he had done the work of several lives and had won for himself merits far surpassing in greatness and glory those that ordinary men can claim, even though their years be a decade more than his. In 1852 he joined the Order of the Jesuits, and in 1854 he was sent to study theology at St. John's College, Fordham, New York. For ten years, as student and professor, he remained at Fordham. In 1864 he was sent to St. Francis Xavier College in New York city. There he taught until 1866, when he returned to his native land, and made his third year of novitiate at the Jesuit house of Notre Dame de Liesse, near Laon. In 1867 we find him teaching rhetoric in Quebec; in 1868 we see him back, once more, amongst the scenes of his earlier labors at Fordham. It was in 1871 that he came to Montreal, and a year later was appointed master of novices at Sault-au-Recollet. In 1874 he was made Superior-General of the combined provinces of Canada and New York. This was the most responsible and exalted office held by him in the Order. When the two provinces separated, Father Charaux came to Montreal, and in 1881 he took up, at the Sault the great work of his life—the training of novices, the spiritual directions of Fathers making their third year of novitiate, and the general spiritual director of all members of the Order who found need of or sought his guidance. It is only the one who has known Father Charaux in his capacity as a spiritual guide that can form any conception of the grandeur of his mind, the loftiness of his ideas, the depth of his sentiments, the fervor of his faith and the self-sacrificing character of his every dealing with others. No wonder that he was as beloved and as revered as he has been. In any other sphere—outside the bonds of religious life—he was calculated to attain the most exalted positions. Even had he been a secular, instead of a regular, there is no telling to what high place in the hierarchy of the Church he might not have been elevated. But his was the humble life of obedience, self-devotion, self-sacrifice; his was the career of poverty, of chastity, and of religious discipline; his was the chosen part

so fully in accord with the teachings, the recommendations, and the desires of the Sacred Heart; and the consequence is, that his is the reward to-day, proportionate to the sacrifices made and the labors performed. At the Sault, in a humble grave, beside the brethren whose director he had been, within sight of the home that had known him for so many long years, Father Charaux sleeps the sleep of the just; and over his cross-marked grave—as simple as all the others around him—we can repeat the closing lines of a poem on the "Graves at the Sault," by Dr. J. K. Foran.

"But read the lesson they have taught,  
How life and worldly gain are naught,  
Christ's battle only have they fought,  
Dona eis Requiem!

"To live like them in virtue's glow,  
Merry 'twere unto the grave to go,  
If we were sure to be buried so,  
Dona eis Requiem!"

**REV. MICHAEL T. REILLY.**—In one of our recent exchanges we notice the death of the Rev. Michael T. Reilly, of the Cathedral of St. John the Baptist, Savannah, Georgia. The sad event took place on the 26th of July, on board the steamer City of Memphis, while she was lying off Barnegat. He was on his way to Boston, to visit his sister, who is a member of a religious order there. He was sixty years of age. Those of our readers who have been long connected with St. Patrick's parish will, no doubt, recall the name of the talented Irish-American priest, who filled with so much credit to himself, and so much satisfaction to the parishioners, the office of vicar during a period of several years. Father Reilly was beloved by all the parishioners of St. Patrick's during his stay in our midst; and he made a marked impression as a pulpit orator. His zeal and devotedness in performing every work appertaining to his holy office was recognized and appreciated by them. The news of his death, we are sure, will be received with profound regret by those who remember the time when he was connected with St. Patrick's parish. May his soul rest in peace.

**MR. JAMES O'BRIEN.**—It seems but a few days since a representative of the "True Witness" met Mr. James O'Brien, son-in-law of the late M. C. Mullarkey in the street, apparently in the enjoyment of the best of health. Now he is dead. He suddenly passed away on Tuesday at his residence on Cherrier street. The suddenness with which a number of our leading Catholic business men have been removed by death during the past year or two conveys a salutary lesson on the uncertainty of life, and the inevitableness of death, and the supreme importance of keeping ourselves in a state of spiritual preparedness for the dread summons. Mr. O'Brien was a prominent figure in the business circles of Montreal during the past twenty-five years. In the earlier portion of his life he engaged in the boot and shoe business, and more recently he was in the lumber trade. He was highly esteemed by all who knew him, irrespective of their creed or their race. He took an active part in religious works, particularly in connection with our church choirs. For nearly a quarter of a century he was associated with St. Patrick's choir, and he was very enthusiastic in everything that concerned it. He leaves a family to mourn his sad and untimely end. The funeral took place on Thursday, and was largely attended.—R.I.P.

**MR. PETER BRADY.**—The death of Mr. Peter Brady occurred at Trout River Lines, at the residence of his mother, after an illness of about three weeks. With absolute confidence in God's mercy he bore his sufferings without the slightest murmur, passing away quietly on the morning of the 22nd July. Mr. Brady was probably the best known man in Huntingdon County, and esteemed by all who knew him. Beside managing his farm of over 300 acres, he did an extensive business in pianos and organs, and made a success of it. The funeral was held in St. Bridget Church, Trout River Lines, and was the most largely attended ever seen in the parish. The pall-bearers were his three brothers, John, William and Charles Brady, his cousin, E. J. Massam, and his two brothers-in-law, Michael Mahoney and Dr. Dalphin. The church was beautifully draped. The solemn Requiem Mass was sung by Rev. Father Neveu, of Huntingdon. The singing by Mrs. Matt. McDonald Lanctot, of Colorado, and Mr. Tobin, of Malone, was said to be the finest ever heard in the church. Mr. Brady leaves a wife (daughter of the late John Massam, Kensington), and three small children to mourn his loss. Mr. Brady has the heartfelt sympathy of the community.—R.I.P.

## Catholic Sailors' Club.



CAPTAIN KELLY.

The concert last Wednesday evening, at the Catholic Sailors' Club, under the auspices of St. Mary's Court Catholic Order of Foresters, was a gratifying success in every respect. Standing room could hardly be obtained. Amongst those present were: Rev. Father Gagnier, S. J., and the Rev. Father Gorman, S. J.

Captain Kelly, whose photo we publish, was Chairman. He has had a long military career, having served for years in the West Indies and West Africa, and having been decorated by her late Majesty Queen Victoria for bravery in the field.

Capt. Kelly said that it gave him much pleasure to take the chair at such a large audience as that which had assembled. He thanked all the performers. Especially the members of St. Mary's Court, Catholic Order of Foresters, for their excellent programme, which was of a high class order. He also thanked the ladies and gentlemen who assisted at the concert, and the seamen in particular. He strongly advised the sailors not to leave their ships without permission. If they did they would be treated as deserters and punished accordingly. He also advised them to avoid the many snares set for them when they were ashore, and to frequently visit their excellent Sailors' Club. In conclusion, the Chairman, on behalf of the sailors thanked the ladies and gentlemen, who had done so much for the institution. On resuming his seat he was loudly applauded.

A programme which reflects great credit on St. Mary's Court was then gone through. The following taking part: Mrs. Leslie, steamer Sarmatian; Miss Gertrude O'Brien, beautifully rendered "Killarney," and was encored several times; Mrs. Wm. Smith, Mrs. E. Baker, Miss Millie Allen, Miss A. Rowan, the Misses L. and B. Rowan, Messrs. F. Butler, G. Morgan, A. Jones, Hector Tessier, seaman, T. Brady and Wm. Patterson. The concert was brought to a close by the choir singing "God Save Ireland."

The concert next Wednesday will be given by St. Patrick's choir, under the direction of Prof. J. A. Fowler.

## A Millionaire's Tomb.

The John W. Mackay mausoleum, which crowns Ocean Hill in Greenwood cemetery, Brooklyn, is in the form of a Greek cruciform, treated in the renaissance school of architecture of the fifteenth century.

The exterior is of white Maine granite, surmounted by a massive cross of Calvary and adorned with four groups of statuary bronze, heroic size, symbolizing religion, grief, faith pointing to heaven, hope and peace. These groups were modeled and cast in Europe.

The entrance doors are of statuary bronze, leading to the vestibule, at the opening of which are two massive and richly wrought and chased bronze grilles work gates, executed by John Williams. The vestibule opens into an exquisitely decorated and appointed chapel, the principal feature of which is an altar composed of rare marbles and onyx, with a reredos in which is inset a Madonna and Child in white marble. The work of art is several centuries old and was procured in Italy by Mrs. Mackay.

The interior plan of construction of the chapel is based on the eight-pointed cross of Malta, which symbolizes the eight beatitudes. This symbolism has been carried by inserting in the chapel walls eight stained glass windows, portraying the beatitudes. These works of art were made in Munich by the most eminent artist in Europe. In color, beauty of drawing and artistic treatment they are examples of the high-

est obtainable treatment in art glass. The ceiling is a dome decorated with Venetian glass mosaics of several shades of gold, ending in the apex of the dome in a cardinal cross entwined with palm branches. Concealed in the marble moulding surrounding the base of the dome are sixty incandescent electric lights which produce exquisite effects of light and shade upon the gold, green and cardinal shades of the white expanse of mosaics, sparkling like jewels.

Beneath the altar is a crypt designed for two bodies, and in the north and south wings are crypts for twenty bodies. The crypts are of Tennessee marble, closed with a tablet of the same material, fitted with bronze screw sockets, into which detachable handles may be inserted for removing the tablets when interments are made.

## Bishop McDonnell On Pope Leo.

Bishop McDonnell, of Brooklyn, who returned recently from Rome, made a statement in reference to the audience with the Pope, in which he said:—

"Our Holy Father is a wonderfully preserved old man. His eyes at times light up with a strange spiritual lustre that impresses every one. All his mental faculties are alert and vigorous and his present physical condition is such that his physicians and those who are very close to him express the opinion that the august Pontiff will yet round out the century mark.

"He especially likes Americans. He was extremely gracious to us when we were admitted to pay our homage to him, and stated it was always a great pleasure for him to welcome Americans to his palace. When we were leaving, after our final audience with His Holiness, he blessed us and sent his blessing to America. 'To all Americans,' he said. He was very affectionate. He showed no signs of fatigue at any time through any of the audiences we had with him, and he expressed the hope that we would come again on another pilgrimage."

## A Convent on Mission Work.

A remarkable instance of the thankfulness of converts is when they get in out of the storm and stress of shifting opinions outside of the Catholic Church may be found in a letter just received from a bright literary man of New York city. He had been received into the Church last spring after some years of harassing doubts and trying anxieties in the pursuit of the truth. He writes: "It is very difficult for me to find expression for the peace, the joy, and the hope kindled in my heart by my entrance into the Catholic Church. During the past winter and before I was tossed on a sea of doubt without rudder or compass. As I look back and study my heart during those months I wonder I was saved from shipwreck, my belief in a loving and watchful God. But now I am at home in peace and absolutely content in mind and heart. How my heart bleeds for the thousands of others who are out in the night on the sea, buffeted by every wind of doctrine or wild vagary. The profoundest catastrophe of history was the cataclysm that separated the English-speaking world from the Catholic Church."

The greatest need in the non-Catholic missionary field is missionaries. It is simply impossible for the present religious missionary corps to supply the demand for missions. Every missionary at work now has more than he can do, and the effort is to refuse work.

The Redemptorists of the Saratoga Mission House last year gave 127 missions. The Paulists are so pressed with work that last year some of the missionaries could not get back home during the entire year. There must be more missionaries and it is this demand that the Apostolic Mission House is intended to supply.

The proper equipment of the Church is an efficient missionary band in every diocese of three or more good missionaries. This band will constitute a corps of light infantry at the service of the bishops, that can be sent here and there to do all kinds of choice work in the diocese, and then on extraordinary occasions the religious Orders may be called in.

## ANOTHER

Miraculous cures, mercy and goodness the intercession of Beaura, continued trustworthy corner, the "True Witness" ing account of a m place a few weeks of the divine favor of the great pilgrim Kingston for Ste. in the latter end of name is Miss Minnie she belongs to Brev. Our correspond as follows:—

I was staying in Beaura on my vacation there before, but then down for a long visit 24th of July. I had a mass and had Masses, and was just Church when, as I door, I met an a was staying at the myself. He asked m of the miracle which place. When I told he turned with me, to the High Altar. very large crowd kn statue of Ste. Anne, also a crowd surround lady who was walking the door of the Church and spoke to her, as she told me:—

Her name is Miss and she lives at Brev. She had come up with age which had arrived fore, numbering 1,200 ton and vicinity. Th said that four years been seized with severe right leg. Medical sought, and her doctor was suffering from d hip-joint. In four we leg shortened one in weeks she lay in bed ment with a fifteen po tached to and hang limb. That was four in spite of the treatment she had never walk or kneel since th use of crutches and a having a sole three in make up the difference tween the limbs) to tached an iron bar w means of straps, etc., ed to the injured limb knee and thigh, and w the waist, she was ab able to move about. Th having heard of the w by the good Ste. Ann year a trip to the shr pre, but until now h relief. Her faith was however, but on the ce ed greater each year. 1902, after having c made again her prayer cession of the Mother c Lady and received Holy

**Statistics of Catholic Pr**

ST. BONIFACE DIO archdiocese of St. Bo has made great progress past half dozen years. "Les Cloches de Sain forty-three churches and which twelve are either stone, have been built short period. Twenty-th have been founded of w resident priests; twelve for French-Canadians, t lish-speaking, two for G for Poles and Gallicians for Indians. A materni an orphanage for boys, pital for contagious dise been founded. Ninete schools have been organ new orders—the Redemp Salette missionaries and tention Fathers, have be ed into the archdiocese; the Sisters of St. Hyacinthe; the Sisters of our S the Five Wounds of our S the Sisters of Our Lady of M the Franciscan Missionary Mary. The progress mad ingly gratifying.

**UNITED STATES.**—Fr olic American Directo, just been published, the to of the faithful in the Uni

ANOTHER MIRACLE AT BEAUPRE.

Miraculous cures, wrought by the mercy and goodness of God, through the intercession of Ste. Anne de Beaupre, continue to be recorded. A trustworthy correspondent furnishes the "True Witness" with the following account of a miracle which took place a few weeks ago, the recipient of the divine favor being a member of the great pilgrimage which left Kingston for Ste. Anne de Beaupre in the latter end of last month. Her name is Miss Minnie Murphy, and she belongs to Brewer's Mills, Ontario. Our correspondent writes to us as follows:—

I was staying in Ste. Anne de Beaupre on my vacation. I had been there before, but this time I went down for a long visit. It was the 24th of July. I had been to communion and had heard several Masses, and was just leaving the Church when, as I was near the door, I met an acquaintance who was staying at the same hotel as myself. He asked me if I had heard of the miracle which had just taken place. When I told him I had not, he turned with me, and we went up to the High Altar. There was a very large crowd kneeling round the statue of Ste. Anne, and I noticed also a crowd surrounding a young lady who was walking down towards the door of the Church. I went up and spoke to her, and this is what she told me:—

Her name is Miss Minnie Murphy, and she lives at Brewer's Mills, Ont. She had come up with the pilgrimage which had arrived the day before, numbering 1,200, from Kingston and vicinity. The young lady said that four years ago she had been seized with severe pains in her right leg. Medical advice was sought, and her doctor told her she was suffering from disease of the hip-joint. In four weeks' time her leg shortened one inch. For five weeks she lay in bed under treatment with a fifteen pound weight attached to and hanging from the limb. That was four years ago, but in spite of the treatment, Miss Murphy said she had never been able to walk or kneel since then. With the use of crutches and a surgical boot having a sole three inches thick, (to make up the difference in length between the limbs) to which was attached an iron bar which was by means of straps, etc., firmly attached to the injured limb at the ankle, knee and thigh, and with belts round the waist, she was able with assistance to move about. The young lady having heard of the wonders worked by the good Ste. Anne, made each year a trip to the shrine at Beaupre, but until now had obtained no relief. Her faith was not shaken, however, but on the contrary, seemed greater each year. On July 24th, 1902, after having confessed she made again her prayer for the intercession of the Mother of our Blessed Lady and received Holy Communion.

A few moments after receiving the Blessed Sacrament, she felt herself cured. A curious sensation was noticed in the useless limb, and without the aid of her crutches she walked a few steps. She then went aside and removed the surgical appliance she had worn so long, and walking to the statue of Ste. Anne she laid it at the foot of the onyx column on which the statue stands. She then with her friends and her father knelt down and returned thanks, and it was as she was walking down the aisle after this that the writer met her. She was walking without any support, but I noticed that there was the slightest possible limp in her walk.

And this was the girl who, though seventeen years old, had never put the right leg to the ground or walked or knelt since her thirtieth year. I can never describe the impression her story made on me. Nor could I make your readers understand the wonderful look on her face. Her countenance seemed almost to shine with the light of faith. Truly hers was the faith that could move mountains. She was a sweet, modest-looking girl, and I saw her two or three times during that day, but the look of holiness that was on her face that July morning at seven o'clock will never fade from my memory.

As was natural, the miracle created intense excitement. All day hundreds of people knelt round the statue of Ste. Anne and examined the surgical boot that was left at its feet. I myself made a careful examination of it. I measured the thickness of the sole, and noticed how the iron plate on it had been worn away by the dragging of the helpless leg as it swung when she moved about. The iron bar was about 3-4 of an inch thick, and reached from the boot to the waist. Here was evidence of the entire uselessness of the limb.

A very large number of the pilgrims who accompanied, Miss Murphy, confirmed her story in every particular. Her doctor was Dr. Dixon, who, by the way, is a Protestant. During that day the miracle was mentioned in two sermons that I heard, and Father Connolly, the parish priest of Brewer's Mills, knows the truth of all that Miss Murphy has told me.

I had a letter from the young lady dated Aug. 5th, in which she gave me permission to publish her story, and says he is now quite well. The writer can only say in conclusion that he made every effort to confirm each statement made above, and for himself has not the shadow of a doubt of their truth, and is very happy to bear witness to the truth of another wonderful miracle performed through the powerful intercession of the good Ste. Anne at her shrine at Beaupre.

Statistics of Catholic Progress.

ST. BONIFACE DIOCESE.—The archdiocese of St. Boniface, Man., has made great progress during the past half dozen years. According to "Les Cloches de Saint Boniface," forty-three churches and chapels, of which twelve are either in brick or stone, have been built during that short period. Twenty-three missions have been founded of which there are resident priests; twelve of them are for French-Canadians, two for English-speaking, two for Germans, one for Poles and Gallicans, and five for Indians. A maternity hospital, an orphanage for boys, and an hospital for contagious diseases, have been founded. Nineteen convent schools have been organized. Three new orders—the Redemptorists, the Salete missionaries and Premonstratensian Fathers, have been introduced into the archdiocese; and five sisterhoods—the Sisters of Mercy, from Montreal; the Sisters of St. Joseph, from St. Hyacinthe; the Sisters of the Five Wounds of our Saviour; and the Sisters of Our Lady of Missions, and the Franciscan Missionary Sisters of Mary. The progress made is exceedingly gratifying.

UNITED STATES.—From a Catholic American Directory, which has just been published, the total number of the faithful in the United States

is put down as being 10,970,953. This, however, is only an estimate, most of the dioceses qualifying their figures by the word "about" or "estimated." Archbishop Ireland said the other day that 15,000,000 is the Catholic population of the United States.

The great archdiocese of New York has about 1,200,000, Brooklyn returns 500,000, and Newark, N. J., 290,000. Here, in a comparatively small space, is massed nearly one fifth of the total estimated Catholic population of the country.

The next greatest Catholic centre is the archdiocese of Chicago, with 800,000 and a total of 245,000 in its three suffragan sees of Alton, Belleville and Peoria, making over a million of Catholics in the single State of Illinois.

The archdiocese of Boston comes next, with an estimated 650,000, and the aggregate population of its six suffragan sees, 952,000, gives New England a total Catholic population of 1,602,000.

The archdiocese of Philadelphia has about 460,000, but the great diocese of Pittsburgh, in the same State, has 250,000, even with the new see of Altoona, with its 44,000, cut off. The old and long settled archdioceses of Baltimore, St. Louis and New Orleans show slighter change in their figures, as they no longer attract much immigration and grow from natural increase.

Population by Ages.

Table showing population by ages in Ottawa, August 14. Columns include age groups (0-1, 1-2, 2-3, etc.) and corresponding population counts.

Join the Church.

A large number of converts have recently been received into the Church by the priests at St. Patrick's in Washington, D.C. Within the past few weeks more than a dozen have been baptized.

The Situation In France.

The Paris correspondent of the Dublin "Freeman" gives some striking proof of the revival of manliness among the Catholics of France under the strain of religious persecution. M. Combes, the sinister ex-Seminarist, who is head of the Cabinet, has proved himself to be a greater enemy of religion than any of his predecessors. But he has succeeded in one thing which was necessary. He has aroused up the French Catholics, real and nominal, to a sense of the situation. Resistance is being organized everywhere. M. Combes is not being allowed to do what he likes. The Cardinals, the Archbishops and nearly all the bishops have protested with the people. Paris has been filled throughout the week with excited crowds of men, women and children shouting "Vive les Soeurs!" and clamoring for liberty for all.

Amid the present extraordinary agitation caused by the action of the Government many people wonder at the amazing display of anti-clerical animosity on the part of a man like M. Combes, who was an ecclesiastic in his youth. The motives of this strange statesman's severity towards the Church are, perhaps, best interpreted by M. Leon Daudet, who is not by any means noted for his religious zeal, but who ably defends the faith of his fathers. Written recently in the "Gaulois" M. Daudet said that M. Combes is a "Cabotin," a "Mas tu vu?" These are phrases applied to inordinately vain actors who want to shove themselves to the front, and to be always well seen and heard. M. Combes, in the opinion of M. Daudet, wants to do more than any of his predecessors, so as to get himself well "en vedette." Then there is the peculiar renegade temperament. It is a well-known psychological fact that renegades, as was amply demonstrated in the cases of Roman and others, are the most uncompromising and the most truculent enemies of the creed which they have abandoned. They are also vixenly jealous of those who have been able to remain true to their vocation. So writes M. Daudet.

There are also many deep political influences at work, many hidden forces of which the public in general know little, such as the international relations of the Vatican, the old recurring friction between France and Germany, and between France and Italy over the Roman question, which is still open, combining in order to bring about the strange spectacle which the French Cabinet at present offers to the world. There is also the fact of the ever-abiding presence in France of a large portion of the population hostile to the Church, and there is still the shadow of the Dreyfus affair, which hangs over the country, to account for much that is now happening. But in any case the fury of the phenomena of the day, and there is something strangely significant in the circumstance that an ex-ecclesiastic, has been found ready to do dirty work which an agnostic, with a leaning towards Protestantism, like M. Waldeck-Rousseau, shirked with prudence.

M. Combes has gone so far that he fort, who has not certainly been as even disgusted M. Henri Rochefort, friendly towards Catholics during his agitated political and journalistic career, although he wrote hymns to the Blessed Virgin in his youth and wore medals, one of which saved him from receiving a bullet through his heart in a duel. M. Jules Roche, another non-Catholic, has also protested, and the "Temps," generally ready as a semi-official organ to back the Government through thick and thin, thinks that matters have been carried too far. As to the Catholic writers, they are attacking the Neronian Presidency of the Council with all their might. One of them calls on 20,000 Parisians to turn out and to pelt M. Combes with rotten eggs. M. F. Veillot, writing in the "Univers," describes the minister as "devoid of talent, virtue, honor—a brute unable to conceive a generous thought, to realize a great work, to produce anything useful, to show any effort of a patient and beneficial kind. The brute, however, has formidable fists, and he strikes us blindly before him. The man is without a breath of intelligence, a single sentiment of delicacy. He is but a common-place mediocrity personified, rancid with hatred and puffed up with pride. As he cannot leave anything to make him famous, he will be notorious to posterity for his brutality alone."

In connection with the fetes at Quiberon in honor of General Hoche, a writer in the "Libre Parole," referring to the speech of M. Pelletan,

Minister of Marine, on the occasion, points out that there was a serious lapsus in the ministerial utterances. M. Pelletan, for instance, forgot to tell his auditors that Hoche once wrote in a letter to the Government of the day as follows: "I have told the Directory twenty times over that if religious toleration is not practised, there will be no chance of securing peace in these regions of La Vendee." These words are deserving of the notice of M. Combes as well as M. Pelletan.

The indiscriminate arrests made by the police during the demonstrations of the week do great honor to the persons arrested. M. Francois Coppee, the poet, has practically shown his readiness to die for his religion, if necessary. So, too, have several priests, deputies, journalists, clerks, shopmen, and artisans, who protested in the name of liberty. M. Paul Tailliez, a leading Catholic journalist and political writer for the "Verite," although by no means a robust man, had the magnificent audacity to beard the Prefect of Police himself, and to tell him that he was doing a bad work. M. Tailliez was immediately hustled off by two policemen, who kept him in arrest until he was released through the intervention of M. Cochon, one of the Catholic deputies. The Prefect of Police accused M. Tailliez of having incited the people to demonstrate on the boulevards, and the journalist, in a very humorous account of the affair, contributed to his own paper, says that he was thoroughly satisfied to have passed a few hours in penance, by M. Lepine's order, for having cried: "Vivent les Soeurs" and "Vive la Liberte." If the Government continues its campaign it will find itself confronted with more formidable opponents than M. Tailliez. The "Libre Parole," for instance, calls on all the tradesmen, shopkeepers and others who have lost heavily by the closing of the convent schools to form leagues against Combes all over France.

Wore His Hat in Church.

An interesting incident related by a recent convert appears in the story of his conversion in the "Catholic World Magazine" for August. In his own language the writer relates the story as follows:—

"Protestant historians and statisticians pretend to put in contrast the illiteracy of Catholic countries and the education and enlightenment of Protestant countries, and I believed that the Catholic Church purposely kept the majority of its membership in ignorance, knowing that its unreasonable doctrines would not bear the light of knowledge. As an example of my inexcusable bigotry, I will relate an incident that occurred in the year 1897. I was returning from the Tennessee Centennial at Nashville, in company with my daughter, and stopped over for a few hours in Chattanooga. It was a week-day, and while out walking we came to the Catholic Church; actuated by curiosity, we entered. I did not take my hat off, but went strolling down the aisle with my hat on. A priest was slowly walking up and down one of the aisles reading, and noticing me, he rebuked me for showing disrespect to the house of God in not removing my hat. At that time the priest was totally unknown to me, and it was some three years later I learned he was Father Tobin, of Chattanooga, who has since then become to me a spiritual father indeed; and Providence so ordered it that the same priest who rebuked me some years after baptized me. I kept my hat on in the church partly through thoughtlessness, but mostly through contempt; for I did not then believe that a Catholic Church building was in any sense the house of God."

BAD PENMANSHIP.

When the instructors at Rugby took a lad to task for his poor penmanship, he replied: "Many men of genius have written worse scrawls than I do; it is not worth while to worry about so trivial a fault." Ten years later this lad was an officer in the English army doing service in the Crimean War. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and cost many brave fellows their lives.—Saturday Evening Post.

Two churches were injured by a severe earthquake that shook the city of Caracas, in Venezuela. Seek not to store worldly goods, but place acts of kindness and goodness to your credit in heaven, and the debts will be less.

Live Stock Market

A despatch from London, under date Aug. 11, says:—The trade in cattle was firmer and prices show an advance of 4c per lb. since this day week. Choice Americans sold at 14 1/2c, and choice Canadians at 14 1/4c. The tone of the market for sheep has been much stronger, and prices are quoted 1c higher than a week ago, at 12c. Liverpool, August 11.—There was also a firmer undertone to this market, and choice Canadian cattle sold at 14c and sheep at 12c. A private cable from London quoted choice Canadian cattle 13 1/2c to 14c, and sheep at 12c. A private cable from Liverpool quoted choice Canadian cattle at 13 1/2c to 14c, and sheep at 12c. A cable from London quoted choice Canadian cattle at 14c, and sheep at 11 1/2c, and one from Liverpool quoted cattle at 13 1/2c, and sheep at 11 1/2c.

The firmer feeling in the ocean freight market for cattle space, says a local authority, referred to a week ago, has since developed into strength and rates to Liverpool and Manchester for September shipment have advanced 2s 6d per head. The demand has been fairly good and the bulk of the space to the above two ports for September has been engaged at 37s 6d per head, Glasgow rates are unchanged at 35s, and London, for August, has been let at 25s to 27s 6d per head. Although cable advices to-day were a trifle firmer, and noted a slight advance in prices over a week, yet they are discouraging to exporters, and particularly so to Americans, as they claim present figures are much too low to permit consignments to pay out. This seems odd, in view of the fact that British supplies are small and the Australian shipments cut 50 to 75 per cent., on account of the drought and the only explanation offered for the lower prices recently is that the consumption has been cut down in proportion to the supply.

A cablegram from London says that the Argentine Government has intimated its willingness to enforce the regulations which the British Government deems necessary to prevent the shipping to Great Britain from Argentina of diseased cattle. In consequence of this arrangement it is expected that the present prohibition upon the importation of Argentine cattle will shortly be removed.

At the East End Abattoir market on Monday the offerings of live stock were 700 cattle, 600 sheep and lambs, and 100 calves. The butchers were out in large numbers, and as cattle in good condition were much more numerous than they have been for a long time, the butchers bought freely at rather lower prices than they have been paying recently for equally good stock. These cattle consisted of fat cows, coarse, and fat steers, and small cattle in prime condition, which sold at 4 1/2c to 5c per lb. There were only three really prime heaves on the market, and they were sold at 5 1/2c per lb. The common kinds of pretty good cattle sold at from 3 1/2c to 4 1/2c, and the ordinary stock at from 2 1/2c to 3 1/2c per lb., while the lean and small bulls were bought by cannery at 1 1/2c to 2 1/2c per lb. Calves were in good demand, and sold at from \$2 to \$10 each. Sheep sold at 3c to 3 1/2c per lb., and the lambs at from \$2.50 to \$4.25 each, or from 4 1/2c to 4 3/4c per lb. Fat hogs sold at 6 1/2c to 7 1/2c per lb., weighed off the cars.

The shipments of live stock for the week ending August 9th from the port of Montreal were:—

Table showing live stock shipments from Montreal. Columns include destination (To Liverpool, To London, To Glasgow, To Manchester, To Bristol) and quantities of various animals.

AN ARCHBISHOP'S WORK.

In two decades the late Archbishop Feehan conferred about 200,000 persons, ordained 250 priests, laid the corner-stones of eighty churches and dedicated over hundred churches.

The Week in Ireland.

Directory United Irish League. Dublin, Aug. 2, 1902.

LAI D TO REST.—On 26th July all that was mortal of the great Archbishop of Cashel, the Most Rev. Dr. Croke, was laid to rest in the quiet spot which he had marked out for his last meeting place in the Mortuary Chapel, Thurles Cathedral.

A great concourse of bishops, clergy, and representative people assembled from all parts of the country to take part in the solemn ceremonies. Special trains were run from Dublin and Waterford, bringing large numbers, while the ordinary trains, arriving from Limerick and Cork, were also crowded, and by the time the ceremonies started at 11 o'clock the spacious Cathedral was thronged with people.

At the conclusion of the ceremonies a public funeral through the town took place. All through the night rain fell heavily, and this forenoon the weather also was threatening. The procession through the town was favored happily by a glorious burst of sunshine.

The procession made a circuit of the greater part of the town. Business was completely suspended for the time, and all the shops were shut. Returning to the Cathedral, the "Dead March in Saul" was played by Canon Arthur Ryan on the organ.

the old Ursuline Burial Ground, now enclosed in the Cathedral, which he had for years marked out for himself.

The outer coffin is of solid oak, beautifully carved and ornamented, with solid brass mountings. At the head of the outer oaken lid is a crucifix cut in solid brass.

IRISH PARTY AND LANDLORD.—The following writ has been issued:—

Writ of summons—Form 1—App. A. Part 1, 1902. No. 9,677.

IN THE HIGH COURT OF JUSTICE IN IRELAND—KING'S BENCH DIVISION.

Between—JOHN E. REDMOND, M. P., WILLIAM O'BRIEN, M. P.; JOHN DILLON, M. P.; and MICHAEL DAVITT, Plaintiffs.

And

HIS GRACE THE DUKE OF ABERCORN, K.G.; THE MARQUIS OF WATERFORD, K.P.; LORD ASHTOWN, LORD CLONBROCK, K.P.; THE RIGHT HON. A. H. SMITH-BARRY, otherwise known as BARON BARRYMORE, THE RIGHT HON. HENRY BRUEN, COLONEL CHARLES G. TOTENHAM, and COLONEL EDWARD JAMES SAUNDERSON, Defendants.

The defendants, who are members of the Landlords' Trust, are charged with conspiring to commit the offence known to the law as "maintenance" by assisting Lord De Freyne in his legal proceedings against the plaintiffs and others.

THE AMERICAN ENVOYS.—The complimentary banquet to Messrs. W. Redmond and Joseph Devlin, given by their colleagues in the Irish Party, in recognition of their splendid services to the Irish cause during their recent mission to America, was held on the 26th inst. at the Holborn restaurant, London.

THE AMERICAN ENVOYS.—The complimentary banquet to Messrs. W. Redmond and Joseph Devlin, given by their colleagues in the Irish Party, in recognition of their splendid services to the Irish cause during their recent mission to America, was held on the 26th inst. at the Holborn restaurant, London.

THE LEAGUE WINS.—Following the purchase by the Congested Districts Board of three great sections of Lord Lucan's estate, the same

Board have now completed negotiations with the same landlord for the purchase of a large tract of land, comprising several hundred acres, situated at Ballinabul, a few miles from Castlebar, adjoining the Pheasant Hill property, which has already been purchased by the Board from Mr. James Faulkner, J.P.

RELEASE OF MR. SHEEHY.—Mr. David Sheehy, ex-M.P., was released from Mountjoy Prison, Dublin, on 27th July, at 7 o'clock, after undergoing a period of five weeks' imprisonment under the Coercion Act. Mr. Sheehy was welcomed back to liberty by several friends, who were much pleased to learn that he is in excellent health, and that the imprisonment has had little effect upon him physically.

THE LAND WAR IN THE WEST.—This morning at five o'clock the occupants of Mr. Freeman's house, Kilbrudane, were early aroused by a raid of bailiffs.

At a meeting of the Irish Party held in London, July 31, Mr. J. Redmond, chairman, presiding, the following resolution was proposed by the Chairman on behalf of Mr. William O'Brien, seconded by the Lord Mayor of Dublin, and supported by Captain Donelan on behalf of the Protestant members of the Party:—"That the Irish Parliamentary Party, representing a Nation the overwhelming majority of whose members are bound in affectionate allegiance to the Chair of Peter by an unbroken chain of sad but cherished memories, and by an unbounded reverence and admiration for its present illustrious occupant, cannot allow the year to pass which marks the prolongation of the auspicious reign of His Holiness Pope Leo to the days of Peter, without dutifully tendering to His Holiness, in the name of 20,000,000 of Irish Catholics, who are the mainstay of Catholicity throughout the English-speaking world, the expression of their and our own joyful congratulations upon the unparalleled length of days and honors with which it has pleased the Almighty to bless his reign; our sympathy with His Holiness in the manifold anxieties which still surround him; and our fervent prayer that it may please Providence to prolong to the utmost human limit a life and reign which have been so fruitful in blessings to religion, to poverty, to human sufferings and to liberty—and that Sir Thomas Esmond, M.P., the Chief Whip of the Irish Parliamentary Party, be requested to lay this unanimous resolution of the representatives of Ireland at His Holiness' feet."

THE agent on the estate, Woulfe Flanagan, has put costs on the last two years in collecting this rent, and the people have never been able to pay more than they have paid, and only this by the English earnings. The arrears, which were unheeded for the last eighteen years, were totted up, and a writ served last January. The land, with other farms, was put up for sale in Roscommon and the usual proceedings of the other notorious cases adopted. So that this holding of a few acres is now taxed with almost forty pounds costs and the five years' old arrears—some £26 2s 6d—a total cost and rent of some £66.

Recently Mrs. Freeman's two cows were taken away by Bailiff McNeill and his drover. No demand was made on Mrs. Freeman before the seizure, and the neighbors, who were, naturally, in bed at four o'clock in the morning, had not time to come and see after her. The cows were driven to Frenchpark, and Mrs. Freeman was not even asked to settle. The outhouse, in which the cattle were, was securely locked, and the lock was broken by the bailiff and the cattle taken away. This story of truth tells the ways and means adopted by Lord De Freyne to extract the arrears of his bogs.

On this holding, like many others on the De Freyne estate, no fair rent has been ever fixed. The same rent of £6 4s 8d has been paid by the Freemans since, Mrs. Freeman remembers, some thirty years ago. So that actually, although land value has gone down by one-half since 1870, the De Freyne have extracted the rent paid in 1870 every year since. There is no word of when the two cows will be sold, and, in the meantime, the little children, who had milk each day for their scanty meal, will have to do without it.

HOME RULE PREMIERS.—Mr. J. E. Redmond, M.P., Chairman of the Irish Party, had a very interesting dinner party at the House of Commons on July 31st, according to a report from London, to meet the Right Hon. Sir Wilfrid Laurier, Prime Minister of Canada, and the Right Hon. Sir Edmund Barton, Prime Minister of the Australian

Commonwealth. Mr. Redmond's other guests included:—Right Hon. John Morley, M.P.; Lord Justice Mathew, Mr. T. Shaw, M.P., ex-Solicitor-General for Scotland; Mr. John Dillon, M.P.; Mr. T. P. O'Connor, M.P.; Father Cronin, of Buffalo; Mr. Barry O'Brien, Mr. J. O'Kelly, M.P.; Mr. W. T. Stead, Mr. H. W. Massingham, Mr. Flannery, Private Secretary to Sir Edmund Barton; Mr. Darcy Scott, of Ottawa; the Hon Charles Russell, Mr. Devlin, M.P.; Mr. W. Redmond, M.P.; and Mr. M. Dalton. The gathering, as will be seen, was a remarkably representative and notable one, and excited very great interest in Parliamentary circles, affording as it did a striking evidence of the sympathy with the Home Rule cause in the most powerful quarters in England's greatest colonies. The dinner was entirely private, there being no toasts or speeches of any kind. It is, however, probable that before they leave England the Colonial Premiers will find an opportunity of making a definite pronouncement of their views on Home Rule. Mr. Edward Blake, M.P., to his great regret, was unfortunately prevented from being present, as he has not yet quite recovered from the effect of his recent accident.

CONGRATULATES THE POPE.—At a meeting of the Irish Party held in London, July 31, Mr. J. Redmond, chairman, presiding, the following resolution was proposed by the Chairman on behalf of Mr. William O'Brien, seconded by the Lord Mayor of Dublin, and supported by Captain Donelan on behalf of the Protestant members of the Party:—"That the Irish Parliamentary Party, representing a Nation the overwhelming majority of whose members are bound in affectionate allegiance to the Chair of Peter by an unbroken chain of sad but cherished memories, and by an unbounded reverence and admiration for its present illustrious occupant, cannot allow the year to pass which marks the prolongation of the auspicious reign of His Holiness Pope Leo to the days of Peter, without dutifully tendering to His Holiness, in the name of 20,000,000 of Irish Catholics, who are the mainstay of Catholicity throughout the English-speaking world, the expression of their and our own joyful congratulations upon the unparalleled length of days and honors with which it has pleased the Almighty to bless his reign; our sympathy with His Holiness in the manifold anxieties which still surround him; and our fervent prayer that it may please Providence to prolong to the utmost human limit a life and reign which have been so fruitful in blessings to religion, to poverty, to human sufferings and to liberty—and that Sir Thomas Esmond, M.P., the Chief Whip of the Irish Parliamentary Party, be requested to lay this unanimous resolution of the representatives of Ireland at His Holiness' feet."

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CATHOLIC EXCURSIONS.—More Catholic excursion have to be reported throughout the country this week. From Glasgow alone about twenty thousand persons took part in them.

HAPPENINGS IN SCOTLAND.

SCHOOL EXERCISES.—The annual distribution of prizes to the pupils of the boarding school for young ladies, conducted by the superioress and community of the Benedictine Convent, Maxwelltown, the function, which was largely attended. It was held in the large classroom of the handsome new building, which is now nearing completion. In an adjoining classroom were exhibited specimens of the scholars' work. The needlework was particularly noticeable for its decided advance on previous years. It included beautiful hand-done lace. On the walls of the classroom were also shown the work of the art students, which, as a whole, was extremely creditable. The studies included some remarkably good oils and water colors, besides a few black and white pieces. The Rt. Rev. Bishop Turner presided at the usual entertainment which preceeded the prize distribution, and was supported by Canon Lord Archibald Douglas, Rev. Father O'Brien, Rev. Father Hayes, Brother James (St. Joseph's College), Mr. C. S. Plyn, and Mr. M'Lellan Arnott. Rev. Father O'Brien read the reports by various examiners. Mr. F. R. Jamieson, H. M. Inspector, in his report said: "I find that the skill and assiduity which have in recent years been conspicuous in the teaching have undergone no abatement. Few schools can provide so large a staff for the same number of scholars, and few scholars can retain the services of ladies with so many accomplishments. Still more seldom is it possible to find a group of ladies who have no interests beyond the welfare of their pupils. All things thus combine to secure rapid progress."

CONGRESS WITH GREATER POTENTIALITIES FOR WIDESPREAD DEREGULATION THAN THE TRUST PROBLEM, AND NO QUESTION EVER MADE GREATER DEMANDS UPON OUR NATIONAL INTELLIGENCE, ABILITY AND SELF-RESTRAINT. UNQUESTIONABLY THE MODERN INDUSTRIAL COMBINATION, PROPERLY ORGANIZED AND CONDUCTED, IS MORE EFFICIENT AND ECONOMICAL, FOR MANY OF THE LARGER DEPARTMENTS OF PRODUCTION AND DISTRIBUTION, THAN THE OLDER METHODS; FURTHER, IT HAS COME TO STAY;

and its use for the benefit of the people is simply a matter of judicious regulation adapted to the new conditions. Thus far the trust system has fallen far short of the expectations of its promoters; it has only partially succeeded in suppressing competition, and through one defect or another it shows many symptoms of weakness which might only too rapidly develop into breakdown; not a few of the trust evils being self-corrective.

BISHOP HOWLEY'S SERMON.—Considerable interest was imparted to the morning service at St. Mary's Cathedral, Edinburgh, last Sunday, by the presence of the Right Rev. Dr. Howley, the Bishop of St. John's, Newfoundland, who occupied the pulpit, and delivered a trenchant and able sermon on the Gospel of the day. The Archbishop of St. Andrews and Edinburgh attended the Church in an unofficial capacity, and quietly took a seat amongst the congregation to listen to the distinguished preacher.

A PRESENTATION.—The Rev. Father Ahern, of St. Mirin's, Paisley, the indefatigable and zealous chaplain of the local League of the Cross, has been presented by the members with a valuable and handsome chalice as a token of their esteem and gratitude for services rendered to the cause of total abstinence in the district.

PROFESSIONAL RANKS.—Dr. J. A. Hagerty, of Rutherglen, a Catholic and an Irishman, is the latest acquisition to the medical profession of Glasgow from the rapidly rising ranks of the Catholic community along the banks of the Clyde. The successful student, who last week received the degree of M.B., Ch.B., at the Glasgow University, got his early training at St. Mungo's Academy, Townhead.

PUBLIC SERVICE.—The proposal has been made and received with general favor that a testimonial be organized in favor of Mr. F. J. Doran, who for almost a quarter of a century has been prominently identified with Catholic and Irish interests on the South side of Glasgow. For some time past Mr. Doran has been laid aside from business by a serious illness and is only now recovering from a painful operation successfully undergone in St. Elizabeth's Home for sick and nursing.

CATHOLIC EXCURSIONS.—More Catholic excursion have to be reported throughout the country this week. From Glasgow alone about twenty thousand persons took part in them.

How to Curb the Trusts.

The large "combines" of capitalists, or, as they are erroneously called, the "trusts," which have of late been formed in the United States have assumed a character which renders them dangerous to the public weal. That the peril is a grave one is proved by the note of warning sounded by the New York "Journal of Commerce," no unfriendly critic of the capitalists, and by the remedies which it suggests for the state of things which these capitalistic combinations have created.

"While both parties," it says, "without, however, proving the assertion, 'have maintained an attitude of imbecility in regard to these trusts, the great body of public opinion has patiently waited for action; amazed and disappointed at Congressional incapacity, and thoroughly determined to find some relief from the burdens imposed by dominant combinations of capital or labor, which are a menace to our peace and stability when governed by men using their power without regard to public interests. Admission of our incapacity to deal with these conditions is of course impossible. It is well, therefore, to recognize a few hard facts: chief among them that sooner or later these industrial combinations must submit to such restraint and regulation as an intelligent, self-governing people may see fit to impose. Opposition to such control will only stimulate more radical intervention. New legislation will have to be introduced to suit the emergency, and the discussion preparatory thereto should be free from passion or class prejudice. A deaf ear must be turned to those whose judgment has been warped by mere envy or dislike of wealth, and who by destroying the trusts would thoughtlessly bring down upon themselves worse hardships than those now endure."

"No question ever came before Congress with greater potentialities for widespread derangement than the trust problem, and no question ever made greater demands upon our national intelligence, ability and self-restraint. Unquestionably the modern industrial combination, properly organized and conducted, is more efficient and economical, for many of the larger departments of production and distribution, than the older methods; further, it has come to stay;

and its use for the benefit of the people is simply a matter of judicious regulation adapted to the new conditions. Thus far the trust system has fallen far short of the expectations of its promoters; it has only partially succeeded in suppressing competition, and through one defect or another it shows many symptoms of weakness which might only too rapidly develop into breakdown; not a few of the trust evils being self-corrective.

"No more opportune time could be selected for regulatory legislation than now, when the country is prosperous and favorable to rational agitation. While there may be no need for radical legislation, there is nevertheless a class of abuses connected with the trust system which call for prompt and thorough correction. They are especially those of the class resulting from special legislation in the form of tariffs, patents, public franchises and reckless corporation laws, which have proved particularly injurious from the standpoint of public policy. These have fostered monopolies and afforded undue power and opportunity to wealth, the real basis of the everywhere rising public jealousy.

"Reduced to the simplest terms of expression, the trust evil is largely due to special legislation and the inefficient enforcement of existing laws. If this be true, the course is clear and straight. Legislation must be readjusted to the new conditions; special favors must be withdrawn; natural economic forces must have freer play, and such restraints as may be necessary must be imposed upon personal or corporate ambition and power. Public supervision and regulation are to be infinitely preferred to either a policy of destruction or the other extreme, public ownership. The latter is hardly thinkable, unless we wish to invite universal confusion and turn our backs upon the ideal which have made America what it is. With such a policy, the trust movement may be safely left to work out its own solution. Withhold these corrections and we may drift into a sea of Socialistic fantasies where all our boasted freedom and order will vanish. Below we append suggestions looking to a policy calculated to avert these impending dangers.

"New legislation should be expressly and directly devoted to these ends:—

- "I. Protect competition as the most effective prevention of monopoly.
"II. Reduce the tariff to a moderate revenue basis, especially on products dominated by large corporations.
"III. Reform State corporation laws which now permit one State to openly defeat the laws of another State, doing elsewhere acts unlawful within its own borders.
"IV. Reform legislation permitting monopolies based upon patents and public franchises.
"V. Secure reasonable publicity in the affairs of large corporations.
"VI. Secure national laws against fictional capitalization of corporations.
"VII. Establish Government supervision of real or national monopolies.
"VIII. Enact such laws as may be necessary to protect small rivals from unjust competition.
"IX. Compel public officers to a stricter enforcement of existing laws against restraint of trade.
"X. Oppose vigorously all legislation leaning toward public ownership; preferring Government supervision as safer and more efficient than Socialistic control."

Jail Cut Out of a Rock

What is probably one of the most unique prisons in the world is located at Santa Rosalia, Lower California. It is cut out of the solid rock, the gates being made of thick iron bars.

The prisoners never know how long they will be detained in this terrible place, as they are not allowed to be present at their trial—an interesting custom which practically insures their conviction, unless they are in a position to oil the machinery of justice. Their friends, if they have any, bring them food, as the state does not undertake to feed them, and they get their water for drinking and bathing out of a cask set outside the door. Although the ordinary convict prison of America seems like a haven of luxury compared to this rock-hewn penitentiary.—Exchange.

ALL COMMUNAL FORE 6

PARISH S

FIRST SUNDAY Holy Scapular Society and investment in a... ately after Vespers General Commun Heat League at 8

SECOND SUNDAY Temperance Society giving of temperance Vespers in Church. General Commun Name Society at 8 Station of office of 7,30 p.m.

THIRD SUNDAY Society after Vespers Church, after which attended to in large

FOURTH SUNDAY Mary, general Com o'clock Mass, meeting Patrick's (girls') school.

Promoters of Sacred hold meeting in 245 p.m., distrib etc., in library, 92 A on 4th Sunday, 3 to ter evening service, day, after evening s

FIRST FRIDAY The Blessed Sacram exposed all day in S every first Friday, tion and Act of Repen p.m., followed by sh

LADIES OF CHAR Tuesday at 2 p.m., a to make garments There are some sixty of whom attend week to join in this able and meritorious

THE

CATHEDRA

OF

LEEDS.

The Catholics of Leeds the first step in connection of a cathedral, said, will cost £375,000 money of laying of the performed last week by Rev. Dr. Brindle, Bishop of Ham. Among those present Lord Mayor, aldermen, magistrates, the School of the Board of Guardians, "olic Times" in referring many, says:—"The pre many Protestants of ex of genuine gratitude in of the Catholics not on but of all England. It course, be understood any approval of distinct doctrines, but it will be what it was—a proof of al esteem."

PROTESTAN

TACTICS

IN

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OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

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

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

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

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

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

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

THE CATHEDRAL OF LEEDS.

The Catholics of Leeds, Eng., took the first step in connection with the erection of a cathedral which, it is said, will cost \$375,000. The ceremony of laying of the corner-stone performed last week by the Right Rev. Dr. Brindle, Bishop of Nottingham. Among those present were the Lord Mayor, aldermen and councillors, and representatives of the magistrates, the School Board, and the Board of Guardians. The "Catholic Times" in referring to the ceremony, says: "The presence of so many Protestants of prominent position cannot fail to excite a feeling of genuine gratitude in the breasts of the Catholics not only of Leeds, but of all England. It will not, of course, be understood as conveying any approval of distinctive Catholic doctrines, but it will be accepted for what it was—a proof of real fraternal esteem."

PROTESTANT TACTICS IN AUSTRALIA.

The Melbourne correspondent of the London "Daily Chronicle," says that owing to "the real administrative ability of the Colonial Irish, and the solidarity with which they support causes dear to the Celtic heart" the Protestants in Australia

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES.—Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

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

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

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

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

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

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

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

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

Notes of the Week.

LANORAIE PILGRIMAGE. - Below we publish a list of those who kindly contributed, either in cash or provisions, fruit, sweet cakes, etc., to the great pilgrimage to Lanoraie. A glance over the names in the list, a large number of them being those of non-Catholics, will show

in what high esteem the pastor and parishioners of the parent Irish parish of Montreal are held by their fellow-citizens, not merely of their own faith and nationality, but of all the other creeds and races. That the pilgrimage was so strikingly successful is due to the able management of Rev. Father McShane, and to the fervent piety, on the one hand, and the practical businesslike tact in temporal affairs, on the other hand, of the enthusiastic ladies of the parish who assisted on the committee in charge of the arrangements. The contributors deserve the thanks and prayers of the pilgrims.

CASH DONATIONS. - Chas. M. Alexander, American Tobacco Co., Atwater, Duclou & Chauvin, Mrs. Armour, J. F. Alexander.

A. Booth & Co., T. Berthiaume, Benning & Barsalou, R. Bickerdike, Bovril Ltd., J. L. Bittinger, Bagley & Wright, J. C. B., Blouin, Desforges & Latourelle, Mr. Boyd, Bellhouse, Dillon & Co., F. A. C. Bickerdike, G. Beaudry, Miss Byrne, Mrs. John Barry, Mrs. Burns, P. Brault, Mr. Brown, Miss Brown.

A. E. C., The John L. Cassidy Co., Ltd., Canada Sugar Refining Co., C. Coughlin, Cash, Jas. Crat-her, Jno. Crowe, Cash, H. J. Chard, Jas. Coristine Co., Ltd., Cash, C. P. C., Corticelli Silk Co., E. S. Clouston, Lt.-Col. John Carson, Cash, Mrs. T. C. Collins.

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Mrs. Wm. McNally, Miss McGrath, Mrs. McLaughlin, Miss McDonald, Mrs. McLaughlin, Jas. McCrory, Jas. McVey, W. P. McVey, Miss O'Sullivan.

P. Poulin, A. Prevost, J. A. Per-ras, Mrs. Peart, J. Palmer & Son, E. C. Pratt.

N. Quintal & Fils, Miss Quinn.

Miss Ryan, Mr. Ross, Mrs. Ryan, Renaud, King & Patterson, Alex. Robertson, E. P. Ronayne. R. Wilson-Smith, Geo. W. Sadler, Sir Thos. Shaughnessy, W. W. Stevenson, St. Lawrence Sugar Ref., W. Scott & Son, J. Craddock Simpson, W. H. Scroggie, The Sherwin, Williams Co., W. E. S., Mrs. C. F. Smith, Sanctuary Boys, Stuart & Herbert.

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Mrs. Cherry, Miss Cunningham, A. Cook, Miss Cott, Miss M. Courtney, Mrs. W. Coleman, Miss K. Churchill, Miss K. Clancy, Canadian Vinegar Co., Miss Coleman, Mrs. Cusson.

Miss Doyle, Miss De Ladurantaye, Thos. Dery, Thos. Davis, Mr. Donahue, Miss T. Dooley, P. J. Donahue, Mrs. Delahanty, Mr. Davis, Miss Driscoll.

Mr. Evans. A. Friend, F. G. Flood, Fruit Co., A. Friend, Miss Finn, Mr. Furlong, A. Friend, Mrs. Foley.

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J. O'Gorman, Mrs. Ouellette, Mrs. O'Neill. Mr. Phelan, Miss Plamondon, Hugh Paton, Miss Pilon, F. Ponton, J. J. Plamondon.

Mr. Quintal, Miss A. Quinn, Mrs. Quinn. Miss B. Ryan, Mrs. Ryan. F. X. St. Charles, Miss Scullion, Mr. Stewart, Miss Scott.

J. E. Tremble, Turner Bros., Thompson & Brouffette, Mr. A. Tawney, Mrs. Tansey, Mrs. Farrell, Miss Travers.

Mr. Villeneuve, J. J. Vipond, T. J. Vipond & Co. Mr. Walker, Geo. Wait & Co., Mrs. Walsh, Miss Watte, Miss Walsh, Mrs. Robt. Warren, J. C. Wilson & Co., Mr. Welsh, Mrs. J. P. Whelan, Miss Waite, Mrs. Walsh.

A Tribute to Christian Brothers.

Referring to the Catholic Institute, Liverpool, which is under the direction of the Christian Brothers, the "Catholic Times" of that city pays the following well deserved tribute to the Brothers:—

The Brothers, who have the patronage of the Bishop and clergy of the diocese, intend to give a sound, liberal education, well adapted to students who desire to enter the Church, the learned professions, commercial life, or the civil service. Students are prepared for the London University and Oxford Local Examinations, for examination under the Science and Art Department and in the civil service, and for the entrance examinations of pupil teachers. That the education at the school will be the best of its kind may be taken for granted. The "Journal of Education," accounting at one time for the excellence of their results, said: "The Brothers, from their founder downwards, have adopted their calling from pure love of their work. Teaching with them is not a trade, but a profession, or rather a vocation. And it follows that men who work in this spirit will invent, or adopt when invented, the right methods." Testimonies from almost every English-speaking land bear witness to the fact that the Christian Brothers pursue "the right methods." "The distinctive features of the teaching of the Christian Brothers are," observed "The Times" in 1884, "its practicability and adaptability to circumstances. While the character of the education is mainly such as we call elementary and middle class, at its best it is not surpassed by that of the most advanced 'Real-schulen' in Germany, and certainly not equalled all round by the most advanced middle-class schools in this country. . . . The precision and intelligence shown by the Brothers in adapting their edu-

cation to the special circumstances of the pupils are unsurpassed."

Already the Brothers have given in Liverpool an earnest of what may be expected from them. They conduct the classes at the Liverpool Catholic Male Pupil Teachers' Centre, and the students are prepared for the examinations required by the Board of Education, for the diocesan religious examinations, and for examinations in advanced mathematics, Latin, French, physiography, and freehand and model drawing. At the religious examination held in March 27 pupil teachers and 5 probationers were presented. Of the 27 pupil teachers one (the only one in Liverpool) obtained honors, five obtained first classes, and the remainder second classes, and of the five probationers three were placed in the second class and two in the third class. At the October Board of Education Examination six third year pupil teachers, nine second year pupil teachers, and thirteen candidates were presented. Of the six presented in the third year three obtained first classes and three second classes. Of the nine presented in the second year five obtained first classes and the remaining four second classes, and ten of the candidates passed. At the December scholarship examination six students were presented, one of whom obtained a first class; three obtained second classes, and two third classes. Five of the scholarship students were presented for the examination in connection with the University extension lectures (geography): one obtained 86 per cent. of the maximum number of marks (the highest number of marks obtained).

God gives us always strength enough and sense enough for everything He wants us to do.

A lie always needs a truth for a handle to fit, else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.

Catholic Notes.

JOINED THE CHURCH. - The Hon. Violet Gibson, daughter of the Lord Chancellor of Ireland, has joined the Catholic Church.

TEMPERANCE CAUSE. - Rev. Alexander P. Doyle, C.S.P., General Secretary of the Catholic Total Abstinence Union of America says that the evil of drink has shown a remarkable decline in the large number who have lately joined the organization. "It has been a great year for temperance," said Father Doyle, the other day. "The ordinary, natural growth of our organization has been about 3,000 a year; one year, and that was the Jubilee year, the addition to our membership was 9,958, but the past year we have pledged and organized into societies and affiliated with the national union 10,436 new recruits. The union now numbers nearly 150,000 members."

CATHOLIC YOUNG MEN. - The annual conference of the Catholic Young Men's Societies of Great Britain was held in Carlisle, in the north of England, last week. The city of Carlisle has a special interest for English-speaking Catholics. Its Cathedral dates back to the eleventh century, having been commenced in 1092 by Walter, a Norman, and founded by William Rufus. Two-thirds of the Norman nave were destroyed by Cromwell. The portion left has long been used as an Anglican parish church. The choir of the restored Cathedral is one of the noblest in the country, being 138 feet long and 72 feet high. The east window, consisting of nine lights, is considered the finest decorated window in England. The ancient Priory has almost entirely disappeared, but, thanks to the self-sacrifice with which the work of renewing Catholic life in Carlisle had been carried out,

there are and have been for many years abundant signs of Catholic energy and progress in the city.

A NEW CHURCH.—The foundation stone has been laid of a new church to be dedicated to St. Patrick, in Irlam, Eng. The estimated cost, without furnishing, gas fittings, or heating apparatus, is \$12,000. Under the will of the late Miss Belinda de Trafford, \$12,500 was left towards the cost, but this will have to be supplemented by subscriptions, as not less than \$15,000 will be required. The new church will be Gothic in style of architecture, 103 feet long by 30 feet wide, with seating accommodation for over 300. It will be built of grey headers and terracotta, with a tower and belfry. Irlam, which is a little over eight miles from Manchester, and situated on the banks of the Ship Canal, has a Catholic population of about 220, which in summer time is supplemented by Irish harvesters.

A GIFT TO THE POPE. - The Pope has just received as a present from a Spanish lady, the Duchess of Villa Hermosa, a beautiful silver model of the Duchess's historic Castle of Xavier in Navarre. This castle was the birth-place of St. Francis Xavier, in memory of whom the Duchess determined to transform the castle into a cathedral. The Pope readily gave the necessary permission, and the Duchesse is now finished. The transformation is now determined to present Leo XIII. with a model of the new castle cathedral in silver, and a reproduction exact to the minutest pinnaclet has now arrived at the Vatican.

If you are in arrears for your subscription, please settle up.

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# CASHEL OF THE KINGS.

By "CRUX."



THE recent death of the eminent Irish prelate, the late Archbishop Croke of Cashel, of whose life and wonderful career of patriotic zealous and religious devotion, an account appeared in the second last issue of the "True Witness," has suggested to my mind the idea of giving to the readers a brief account of the famous See of Cashel and of its many great archbishops. I say a brief account, for the condensation of the history of any place, covering the lapse of one thousand years, must necessarily be brief, no matter how many columns it may occupy. If, therefore, the management of the paper will not consider it an intrusion on my part, I will ask permission to occupy a space in each issue, for the next couple of months, until I shall have given the story of "Cashel of the Kings," from the days of the first Archbishop, Cormac Mac-cullinan, in the year 401, down to the last of the unbroken line, the late Archbishop Croke, in 1902. As the story of the ecclesiastical See of Cashel will demand the history of the city, of the churches, the Cathedral, the famous Rock, and the different monuments, I feel almost at a loss how to commence. The mass of material before me almost defies condensation, or even selection; but being, to-day, the only person (probably) on this side of the Atlantic who possesses the information that I have on my desk, I feel that I will be adding a page to Irish Catholic history, in presenting the results of a study of these books and documents, to my fellow-countrymen and co-religionists of this Dominion. Being personally unknown to the readers there is little individual glory to be gained, but I will have the inward-satisfaction of having done justice to many others whose labors and whose works have been ignored. I must also preface my sketches with the statement that not a few of the most precious details concerning the Catholic history of Cashel are obtained from Protestant sources. I will here mention two in particular: The first is the late John Davis White, an eminent solicitor of Cashel, and one time Librarian of the Cashel Diocesan Library (Protestant), as well as editor of the "Cashel Gazette"; the other, the Ven. Henry Cotton, D.C.L., of Thurles.

In 1876 John Davis White published a work entitled "Cashel of the Kings," and the Very Rev. Dr. Cotton wrote a most erudite introduction to the same; or rather the article on Cashel, written by Dr. Cotton, in 1848, was, with his permission, used as an introduction. In dealing with the history before me, I will have to treat justly of the buildings in Cashel, and their foundations; then of the Cathedral; and finally the Crozier during one thousand years. It may here be stated that the crozier of Cashel contains the only existing portion of the crozier that St. Patrick carried during the last decade of his life. Before I undertake this work, I will quote the "Dedication" of Mr. White's admirable work, both as an evidence of the importance of the subject, and of the erudition and reliability of Rev. Dr. Cotton's writings. The "Dedication" runs thus—

"To the Venerable Henry Cotton, D.C.L.

"Venerable and Dear Sir:—

"Years ago I had prepared a dedication of this work to you, because of all living men, I believe you to be the most worthy of any honor in connection with Cashel or its history; having regard to the fact, that you were the first in modern times, to attempt to restore the Rock of Cashel from the waste, ruin, and desolation in which you found it fifty years ago, to comparative order; having with your own hands assisted to remove disfigurements. You were also active in repairing what the head of time (too readily assisted by ignorant and tasteless men) had done towards rendering that venerable pile completely ruinous. I believe it is only just that your part in THE HISTORY OF THE ROCK OF CASHEL, should be known wherever this little work is read. Your services to our Church (Anglican), and to Literature, do not require to be named here, as they are well known and appreciated. Your unvarying kindness and sincere friendship to me and mine, during a long 75-

ries of years, would prompt, even if no other consideration compelled me to beg your acceptance of this small tribute of deep gratitude and respect to one, I so truly regard and venerate.

"Your very sincerely,  
"JOHN DAVIS WHITE."  
Cashel, May, 1876.

From the work, of which the foregoing is the "Dedication," I will have frequent occasion to quote, and equally from documents and books which Mr. White has deemed well to take extracts and selections. But I will find it necessary to make selections of my own from portions of such documents and works which he did not apparently consider of sufficient moment to quote. Before turning to the pages of "Cashel of the Kings," and the musty and time-worn documents upon which it is based, I will deal with Rev. Dr. Cotton's contributions to the general history of Cashel. Be it remembered that Dr. Cotton was more noted for the material restorations of the sacred monuments of Cashel which he performed personally, than for his writings on the subject; but, still what he has written is of great value especially his masterly work entitled "The Fasti Ecclesiae Hibernicae."

Writing from St. Dominick's Abbey, Cashel, Mr. White tells us that the occasion of Rev. Dr. Cotton's article, or letter, in 1848, was an appeal to the public to obtain funds for repairing the damage done by the fall of the Castle on the Rock in that year.

THE ROCK OF CASHEL. — "The 'Rock' of Cashel is an elevated, detached mass of stratified limestone, conspicuous for many miles around, more especially in the directions of north and west. The tradition of the neighborhood reports that it was deposited in its present bed by Satan, who had bitten it out of the mountain-range called Sleive Bloom. Dr. Cotton is wrong here; for Sleive Bloom is in the Queen's County, and not at all connected with the Devil's Bit, in the northern part of the County Tipperary, at a spot where a large gap is still to be seen in the outline of the ridge, which is universally known as 'The Devil's Bit.' St. Patrick, the titular saint of Cashel, observing the fiend flying over with this heavy mouthful, compelled him to drop it where it now remains, and forthwith consecrated it to pious uses."

It might be thought unfortunate for the credit of this story, that the mountain from which the "bite" was flched is not composed of limestone. But that is a matter too significant to detain us in our present excursion. It will be more to our purpose, and bring us the sooner to our story, to learn what is to be found on the Rock of Cashel. It must be remembered, all along, that Cashel was not only an Ecclesiastical See, but also a regal residence and important military position. Hence the many-fold reason for all the sieges it has sustained.

"Upon this Rock has been erected at different periods: 1st, A Round Tower, which is still entire; 2nd, a small, but beautiful stone-roofed chapel, of what is usually called the Norman style of architecture, built in the early part of the 12th century, by Cormac McCarthy, King of Desmond, or South Munster, and still familiarly known as 'Cormac's Chapel'; 3rd, occupying the whole space between those two buildings, and, as it were embracing them, stands the larger Church, or 'Cathedral,' which was erected about the year 1169, by Donald O'Brien, King of Limerick. The Round Tower and Cormac's Chapel are built of brown gritstone, which must have been brought from a distance of six or seven miles; the Cathedral, of pointed architecture, is composed of the limestone of the neighborhood."

There are on the Rock a few other minor buildings judged co-eval with Cormac's Chapel. "The ecclesiastical establishment of Cashel shared the vicissitudes of fortune common to all parts of Ireland, during several centuries, in which the old annalists represent the country as being in an almost perpetual state

of war. Churches and monasteries were generally considered to be the depositories of valuable property, and, therefore, became special objects of pillage to the contending parties."

"It is recorded that Cashel underwent one of those frequent visitations from a very singular motive. An Earl of Kildare, in the year 1495, set fire to the Cathedral; and coolly gave as his reason and justification, that he 'thought the Archbishop was in it at the time.'"

This much will have to serve me as an introduction to what I may call "The Story of Cashel of the Kings." If the readers will kindly make up their minds to wade through a few columns of archaeological matter, I can promise them to lead their steps eventually into one of the most beautiful, fruitful, and sequestered fields of Irish history—especially Irish Catholic history.

## Immigration Into The United States.

In the year 1886-87, 623,000 immigrants arrived in the United States from Europe. The growth of immigration is given in the following table:—

Year.	Men.	Women.	Total.
1893-94	169,274	116,357	285,631
1894-95	149,016	109,520	258,536
1895-96	212,466	130,801	343,267
1896-97	135,107	95,725	230,832
1897-98	135,775	93,524	229,299
1898-99	192,277	116,438	311,715
1899-00	304,148	144,424	448,572
1900-01	331,055	156,863	487,918
1901-02	.....	.....	522,000

The total immigration in 1886-87 is not greatly different from that of 1902, but the elements of the inflow have completely changed. The immigrants now come from the east and from the south of Europe in greatly increasing proportion, instead of from the north. They are Latins and Slavs not Teutonic.

The inflow of immigrants to the United States in 1886 and in 1901 is exhibited in the following table, which gives the country of origin:

Country.	1886-87.	1900-01.
England and Wales	74,675	12,915
Scotland	18,699	2,070
Ireland	68,370	30,561
Germany	106,865	21,651
Scandinavia	67,629	39,234
Holland	4,506	2,349
Belgium	2,553	1,579
Switzerland	5,218	2,201
France	51,034	3,150
Italy	47,673	135,996
Spain and Portugal	558	4,757
Austria-Hungary	40,265	113,390
Roumania	2,045	7,155
Turkey and Greece	579	6,954
Russia and Finland	36,894	85,257
Other countries	1,376	18
Total for Europe	482,829	469,237

Antilles	4,876	3,176
Oth'r American lands	394	1,340
China	10	2,459
Other Asiatic lands	605	11,134
Oceania	1,282	452
Africa	40	173
Other countries	73	7
Grand total	490,109	487,918

If we take Great Britain and Ireland, Scandinavia, Germany, Holland, Belgium, France and Switzerland, together, on one hand; and Spain, Portugal, Italy, the Balkan peninsula, Austria-Hungary, Roumania and Russia on the other, it appears that in 1886-87, 73 per cent. of the immigrants into the United States came from the first group, while in 1900-01, this group furnished only 27 per cent. The conclusion will be a surprise to most readers. The change in the character of the immigration cannot be without a distinct influence on the character of our country.

Raphael did well, and Phidias did well, but it is not painter or sculptor who is making himself most nobly immortal. It is he who is making true impressions upon the mind of man, frescoes for eternity, that will not shine out till the light of Heaven reveals them; sculptures, not wrought in outward things, but in the inward nature and character of the soul.

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## Notes for Farmers.

ABOUT FAIRS.—With the approach of the season of annual fairs the management who will conduct them throughout the country are naturally at work on schemes that will tend to produce the best results, says the Ottawa "Free Press."

Two things are taken into consideration when we pass judgment on a fair. They are attendance and exhibits. If both are good the undertaking is a pronounced success and the fair is not a failure if either feature is well to the front.

Of the two accompaniments to a successful fair the one most sought after is the attendance as this makes it a financial success. When the means adopted to draw patronage is the procuring of attractive exhibits of farm products and stock—which is the most substantial—both objects are accomplished together and the genuine purpose of a fair is attained.

Unfortunately it has been found necessary to resort to other means of bringing people to the fairs. Performances such as races, daring acrobatic feats, clowns and so on have had to be imported to attract even farmers once a year to their own local exhibition. These are not injurious beyond the fact that it is an admission that no interest is taken in stock raising and agriculture of the best style, which is a condition sure to indicate the lack of prosperity on the farm. If every farmer went to his county fair, looked at the stock and learned from the judge what was required to turn out those or first rank, went through the grain and root departments in the same way and was entertained by the "attractions merely as a side issue it would be a different thing.

There are some who visit the fair in the proper spirit. And they are nearly always those who have something in the ring competition. If a man has a heifer he will examine all others of that class and he will be sure to go to the fair. If he has vegetables he will see all the rest and so on. Large attendance is thus brought about by inducing farmers to enter competitions. Even if a neighbor has a specimen it is likely to bring one to the grounds. There is no better impetus to patronage than the extension of competition and then it is the right kind of patronage.

The question that agricultural societies have had before them is to induce more to go into the competition. Farmers are slow about making entries. Many an exhibitor drives a herd to the fair and along the road passes in the fields numerous better specimens than his own, but nevertheless he goes and captures the prize money. It is not the entrance fee, but the want of awakening to the value of competition and to the reward the small enterprise is sure to return. Few farmers have so inferior a class of stock or field products that they could not win prizes in some lines. It is found at even large fairs that sometimes the entries are so few to allow competition.

What is lost sight of is the splendid advertising opportunity of a fair. Buyers will always watch the prize lists after the fair when they want goods. So that those who do not make a showing are much handicapped.

In recent years there has been a wonderful development along the right lines in the fairs. The employment of skilled judges who are able to give useful instructions to exhibitors and tell them how to improve the stock who fail to win prizes is one excellent departure from the old methods. Last year at fairs in the Ottawa Valley farmers heard addresses at the ring side that were educative to a degree not possible under any other circumstances. When interest is aroused in an exhibit notes will be taken of everything said pertaining to the subjects will be borne in mind and readily put in practice.

From year to year accommodation is improving. This is necessary to induce the owners of the best live stock and poultry to send their stock. Oftentimes it has been desired that some of the best specimens have suffered injury from poor protection at fair grounds. Poultry is especially subject to ailments from cold and wet when proper buildings are not erected for them.

THE FARMER'S INSTITUTE.—F. W. Hodson, Live Stock Commissioner, writes:—In view of the great success of the Farmers' Institute as a means of education in Ontario, the Dominion Department of Agriculture has endeavored to co-operate with the various local departments in establishing and improving similar systems, in their respective provinces. Trained speakers have been sent to

assist in the work in other provinces and the best available men in these provinces have been pressed into service, not only in their own province, but in others as well. By sending able and observant men from one province to another in this way we hope to get together a thoroughly capable corps of institute workers, familiar with the agricultural situation, and requirements in all parts of Canada.

Prof. E. J. McMillan of Charlottetown, P.E.I., supt. of Farmers' Institutes, etc., has prepared a sketch of the work already accomplished in Prince Edward Island, which may be of interest and benefit to those interested in agricultural education in other provinces. According to Prof. McMillan:—

"The organization of Farmers' Institutes in Prince Edward Island was first undertaken in June, 1901. At that time the Hon. Benjamin Rogers, commissioner of agriculture, assisted by the writer and two experienced Institute workers supplied by the department of agriculture at Ottawa held meetings of farmers in the different sections of the province, for the purpose of discussing the advantages of the Institute system. As a result of these meetings the organization of twenty Institutes was completed before the end of the year.

The Farmers' Institute system of Prince Edward Island is two fold in its aims. It seeks to combine the educational features of the Ontario system with facilities for dealing in live stock afforded by the old agricultural societies plan. Each organization is a Farmers' Institute and Agricultural Society combined. A Government grant of \$50 is paid annually to each society, which has at least 50 members enrolled, and collects \$40 per year in membership fees. A sum amounting to \$1,000 was expended in this way last year. A total membership up to December 31st, last year was 1,624, and the amount subscribed in fees was \$911.50. The receipts of the institutes from all sources amounted to nearly \$2,000. This money was expended in the purchase of pure bred stock and in defraying of expenses of the lecturers. Thirty-three meetings, chiefly for purposes of organization were held during the first year. At the beginning of the present year a regular series of Institute meetings was arranged and carried out successfully. Several speakers were employed and various agricultural topics were brought up for discussion, chief among which were, dairying, hog-raising and chicken fattening. As all of these are live industries at present, the interest manifested in the meetings was great. The attendance throughout was good, fully 2,000 people being brought in contact with the lecturers, who were not slow to take advantage of every opportunity to impart lessons of practical value. Already the influence of this public discussion of agricultural questions is shown in an increased interest in everything which makes for the advancement of the calling. The demand for pure bred stock for breeding purposes, which has more than doubled during the past year, may be cited as one instance of a benefit already derived from the institutes. It may also be shown that an advancement has taken place along other lines. The people realize this and are anxious that more educational meetings should be held.

During the month of July a series of midsummer lectures were given before the institutes by Prof. H. H. Dean and Mr. D. Drummond, representing the Dominion Department of Agriculture, besides several local speakers. With one or two exceptions where the advertising failed, they were a grand success.

The farmers turned out well and manifested a deep interest in the meetings. Twenty-seven institutes were visited, and an afternoon and evening meeting held at each. The average attendance at the afternoon meetings was between 50 and 60, while in some instances they were over 100 people present. The illustrated lectures on dairy cattle which formed the chief feature of these meetings were entirely new to our farmers and were very well received. The average attendance at the evening meetings was fully 100. In these too, a marked interest was taken, and free discussion indulged in, until in many instances it was 11 o'clock before the meeting could be brought to a close. Prof. Dean as was expected, has done excellent work. It seems to me that we very fortunate in securing his services just at this time, as the dairying business has not been growing much of late, and I feel sure that we may have a revival of the industry wherever he has gone. Mr. Drummond, too, has given excellent satisfaction. The people were very favorably impressed with his work in live stock, and in other lines. We should like to have both gentlemen again. The impressions created by these meetings has been very favorable and I am confident that the institutes here have been much strengthened as

a result. That the close of the present year will witness a considerable growth in the Institute system is already assured. Six new organizations have been completed thus far this year, and it is probable that more will be added before it closes. With an increasing membership and a lively interest manifested in the work by its members, the Farmers' Institute system should soon become a factor in the progress of agriculture in this province.

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THE CASE OF POLICEMAN SHERIDAN.

licitor advised him to plead guilty, but he declared he would sooner go to his grave than admit he had committed so dastardly an outrage upon a neighbor's cattle.

On the first day of the trial two Catholics were allowed on the jury because the panel was exhausted, the judge declaring that absent jurors would be fined if they did not turn up in the morning. On the day following, when the jury was being empanelled, sixty Catholics were ordered to stand aside, and a packed jury settled the case. When MacGoohan in the dock heard Sheridan's evidence he turned to Reid, and said, "Now you tell the truth, and let an innocent man go free."

The appeal disconcerted Reid, who broke down completely in his evidence. The judge then disparaged Reid to the jury, and said, "If you acquit the prisoner it can only be by blackening the character of Sergeant Sheridan."

MacGoohan was sentenced to three years' imprisonment and Sheridan got £5 reward. A young farmer who knew the prisoner went about the fairs declaring openly that he believed the constable had committed the outrage himself. Sheridan then invited a friend of his own to organize a moonlight expedition against the young farmer. When MacGoohan's time was up he went before a magistrate and swore as to his innocence.

That was the beginning of the discovery of Sergeant Sheridan's guilt. MacGoohan was compensated by the totally inadequate sum of £100. The aged mother of the man Bray is receiving 10s. a week from the Government, and Murphy was asked whether he would be satisfied with £25, and took that paltry sum, against the advice of his friends.

The truth in these cases was only established after the constables called as witnesses at a private inquiry were given an indemnity. The affair, however, was found to be so bad that the Chief Secretary was forced to go back upon his word, that the witnesses should not suffer. In his own words, he had the position put to the four constables thus: "You have given this information under promise of indemnity. You can have that indemnity; but it must be clear to you that you can be employed in no position of trust in the Royal Irish Constabulary in the future. If you care to lounge about in the depot doing nothing, drawing your regulation pay, you can do so, but my advice to you is to get out of the Royal Irish Constabulary and seek elsewhere to make good the grave offences of which you have been guilty."

Reid and Anderson thereupon elected to go. Sheridan had been dismissed previously over a totally different case, and he has openly declared that the Government dare not prosecute him. He is known at present to be in America. But there is a growing feeling that the man ought to be placed on trial. Until he is the belief will grow that the Government is afraid that revelations of an equally black character would follow were the man to be arrested. It is stated emphatically that Sheridan's case is by no means an isolated one in the Irish Constabulary. Mr. Power told the House of Commons that his experience as a magistrate convinced him that the case was a typical one, as there could be no promotion for a policeman unless he identified himself with the persecution of the people. The Irish members are therefore pressing for a public inquiry, and the public is likely to agree with them that the time has arrived when the whole system of administering justice in Ireland needs the fullest revision.

Not long after Sheridan secured the conviction of another man for a crime he had himself committed. This time he was on patrol duty with a colleague named Anderson, and he arrested a laborer named Murphy, who was resting on a fence outside the village. Murphy asked what he was charged with, but could get no answer, either there or in the barracks. The man was afterwards charged with killing a donkey owned by a villager called Cragan. It is now admitted by the Government that they have evidence that Sheridan was himself the criminal, but others go further, and say that he had seen Murphy safely locked in the cells. All the people in the locality say he arrested Murphy first, and did not commit the crime until later the same night. Murphy was so terrified at the sentence inflicted upon Bray that, to avoid a protracted trial, and in the hope that he would be treated leniently, he pleaded guilty the first time he was brought into court. He was sentenced to six months' imprisonment.

All this time Sheridan was rising in favor in the constabulary, receiving rewards for these convictions, and fast making for promotion. He was removed from Limerick to Leitrim. There he cut off the tails of several cows with a razor, and he and Constable Reid charged a man named MacGoohan with the offence. The victim was hauled before a packed jury in Sligo, where he was tried by Judge Andrews. MacGoohan's

licitor advised him to plead guilty, but he declared he would sooner go to his grave than admit he had committed so dastardly an outrage upon a neighbor's cattle. On the first day of the trial two Catholics were allowed on the jury because the panel was exhausted, the judge declaring that absent jurors would be fined if they did not turn up in the morning. On the day following, when the jury was being empanelled, sixty Catholics were ordered to stand aside, and a packed jury settled the case. When MacGoohan in the dock heard Sheridan's evidence he turned to Reid, and said, "Now you tell the truth, and let an innocent man go free."

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CATHOLIC FEDERATION IN UNITED STATES.

THREE hundred delegates attended the annual meeting of the American Federation of Catholic Societies which opened in Chicago last week. Pontifical High Mass was celebrated at Holy Name Cathedral by Rt. Rev. P. J. Muldoon. Bishop Messmer preached, and Bishop McFaul was present.

At the opening meeting in Association Hall, the delegates were welcomed by Dr. Howard S. Taylor in behalf of Mayor Harrison, and by a representative of Governor Yates. President T. B. Munahan then took the chair, and detailed the progress of the organization. Among the afternoon speakers were Bishops McFaul and Messmer, Nicholas Gonner, of Dubuque, and M. P. Mooney, of Cleveland.

A great open meeting was held in the evening at Studebaker Hall. Bishop Muldoon presided. In the course of a brief address he said:

"We must educate our people not only to know their rights, but to exact them. Too long have we been asking for favors when we should have demanded our rights. We should demand of the United States Government our pro rata for the education of our children in our parochial schools."

The meeting was the occasion for some important utterances. The Federation expressed itself strongly and unmistakably through the speakers.

Bishop McFaul made the most telling address of the evening. He launched into the friar problem and school affairs of the Philippines in no uncertain manner. He condemned the public school system inaugurated in the islands and maintained that it was the evident policy of the administration to choose the teaching for from among Protestants. He took occasion to slap at the army for "drunkenness," "immorality," "abuse" and "outrages." In precluding his remarks on the Philippine question, he said:

"It is some encouragement to know many are convinced that if this organization had been ready for action at the outbreak of hostilities between Spain and America the religious difficulties incident to the occupation of our new possessions might have received the immediate attention which would have allayed, if not prevented, the unfortunate friction now so deeply deplored, and the selection of commissioners to adjust the relations of religion to the state might have been such as to prevent the enkindling of religious animosity."

With the news arrived that the Catholic churches in the Philippines were desecrated and looted, officers of high rank in the army attempted to refute the charges, yet the desecration and looting of these sacred edifices are now so certain that claims for damages to ecclesiastical property will be accepted by the government. Reports, too, of the frightful spread of drunkenness and immorality, after the occupation of Manila by the American army, were vigorously assailed. Is there now any one who has the audacity to question their truth? Since then we have all heard of the 'water cure' and the murderous orders issued by an American general. The introduction alone of the public school system was just cause for alarm."

In declaring that "injustice was being done the church by non-Catholics," Bishop McFaul asserted that if the Filipinos were Protestants and Catholics had attempted to establish a system of schools as the administration is now doing there would be such an uprising as would shake the foundation of the republic.

In answer to the warning of Archbishop Ireland not to discuss the Philippine affairs the speaker said:

"It has been said that as the friar question was in the hands of the Vatican. Catholics should allow it to rest there. However this may be, the Federation proposes to keep up the agitation and invites the assistance of the Catholic press."

The fact that of the 967 American teachers in the islands but nineteen are Catholic called forth this rebuke:

"In obtaining American teachers only about a half dozen Catholic institutions were asked to propose candidates, whereas over one hundred

non-Catholic colleges, teachers' agencies, etc., furnished the balance at the request of the authorities. Here discrimination against Catholics is evident.

"One of the letters received by the Federation from the War Department declares that "it is the purpose of the Philippine Government to maintain in the archipelago the same kind of free non-sectarian instruction which exists in the United States and which has proved to be for the interest of all religions." This is an astounding assertion, since everyone knows that the American public school system has been one of the chief factors in leaving millions of Americans without the boundaries of any religious organization; in fact, that it has contributed largely to the dechristianizing of America."

With regard to the criticism of Archbishop Ireland, the spirit of the convention seemed to be to air rather than to suppress the Philippine grievance. Bishop Messmer, of Green Bay, Wis., voiced the prevailing sentiment when he said after the meeting that the Federation would brook no dictation from anyone regarding its rights to discuss the Philippine question.

THE LITTLE SISTERS OF THE POOR.

LAST week the "True Witness" briefly stated that a new Home for the Aged Poor had been started in San Francisco, owing to the munificence of a Catholic citizen. Additional particulars have come to hand. Archbishop Ireland laid and blessed the corner-stone of the new building, which is to be dedicated "to the honor of God," and is under the patronage of St. Ann, mother of the Blessed Virgin. Within the Order of the Little Sisters of the Poor, the history of their going to California, the gift of the site and all that led up to the memorial building, a photograph of Archbishop Riordan, one of Edward J. LeBreton, who has not only given the five acres of ground which will surround the institution, but who will build it in stone and brick and equip and furnish it for the accommodation of 250 old people; the names of the Sisters belonging to the house; the usual articles placed in a corner stone, having historic value, and many objects of religious devotion.

After the stone was set and sealed the Archbishop made a short address, in which he said the building was a manifestation of one of the noblest possible charities—the relief and protection of the old and poor. It was not limited to creed for nationality, but all who needed its shelter would find its doors open. It was a charity for all classes, as all humanity embraced the children of the Eternal Father, he said, and continued: "God is ever ready to pour His blessings on all, so the home to be erected will bring a blessing and rest to the homeless and sorrow pressed who are admitted. Their declining years within it will be made peaceful, and their souls aided with the spiritual comforts of religion as they pass forth to the tribunal of their just and merciful God."

After the ceremonies on the site of the proposed home there was an informal gathering of the priests present at the services, and at the request of Archbishop Riordan a vote of thanks was unanimously offered to Mr. LeBreton for his munificent gift to the cause of charity. In responding he said: "The works of charity performed by the Little Sisters of the Poor appeal strongly to those who realize the sufferings of humanity to which age and poverty are added. It is sixty-three years since they commenced their mission in France, and since that time ninety-three homes for aged poor have been established. The sisters depend entirely on the providence of God to sustain them, and their dependence has never been in vain. When they established a home it is never abandoned. Their work has never failed. Every home they have founded is flourishing to-day. Almighty God takes care of them from day to day in a particular manner, and they begin each work with energy and hopefulness, and with untiring zeal press it forward to success."

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CATHOLIC SUMMER SCHOOL.

Cliff Haven, N.Y., Aug. 9th. THIS, the fifth week of this session of the Summer School, is known as Alumnae Week, being especially devoted to the propagation of the work of the Alumnae Auxiliary Association. This organization, which is composed of women interested in the advancement of the school, has for its particular object the endowment of a chair in literature. Already, a lecture course in this department is supported, and a large sum of money laid aside as the nucleus of a permanent endowment fund.

Plans for the coming year's work were made, the constitution revised in regard to a few minor matters, and officers and a third of the board of directors at the general meeting held this week.

One of the announcements of the present week which aroused great interest concerned the donation of money to erect a building which will provide class rooms for those pursuing work in the special courses. The names of the donors are for the present withheld. By means of this generous gift a serious inconvenience in the matter of arrangement of classes will be removed. The gift is also significant in that it shows that people of philanthropic ideas now realize the amount of good accomplished at Cliff Haven, and are desirous of helping it along.

Of the special courses no two have been more fruitful than those in Pedagogy and Psychology. The persistence and enthusiasm of the members of these classes is due in large measure to the strong work of the lecturers, Joseph S. Taylor, Ph. D., district superintendent of New York city, and Prof. W. T. O'Callaghan, also of New York.

Dr. Taylor, who is giving the course in Principles and Methods of Teaching, devoted the past week to a consideration of the various theories of Co-ordination, Correlation, Concentration and Inter-relation of studies and the relation of these theories to class teaching and school management. He presented first Dr. Harris's views as embodied in his famous report of the committee of fifteen, then the late Col. Parker's brilliant scheme of concentration; next the Herbartian scheme as applied by Dr. Frank McMurray, and finally DeGarmo's radical method of a three-fold co-ordination. The discussion was concluded by practical illustrations of correlated school work, selected from Dr. Taylor's own publications.

Prof. O'Callaghan devoted most of his time to Descriptive Psychology. The superiority of association by similarity to the association by contiguity was explained and illustrated.

The extension of the meaning of the term association so as to include association of sensations, percepts and ideas summarized the work on association. The phenomenon of retention and the different doctrines thereof were explained; and the fact of retention was shown to be a necessary antecedent condition or all mental development. Dr. Harris's theory of the nature or sense perception was discussed and applied. Then followed a treatment of the development of percepts of size, weight and other attributes of matter from the tactile muscular and movement sensations.

In the course of Metaphysics, Rev. James J. Fox, S. T. D., directed his attention to causation, a subject of profound interest and wide application. The concept of cause was carefully elucidated and defined, and the various classes pointed out and discussed. Next week, the director of this course, Rev. F. P. Siegfried, of Overbrook, Pa., will lecture.

A man who has not been heard at Cliff Haven in some time, but who has always been a prime favorite, is this week's lecturer in the Alumnae course in literature, Rev. Hugh T. Henry, of St. Charles Seminary, Overbrook. Father Henry is well known as a critic and as a translator. His name frequently appears in some of the best magazines. His translation of the Latin poems of Pope Leo XIII, which was published recently won instant success.

He took up the work at the point left off by Dr. Fallen, the first lecturer in this course. The work of Dryden was the subject of discussion. Father Henry largely used the historical method of treatment, giving in detail the influences which first

led Dryden to write poetry, and which afterward made him the founder of the English classical school.

The morning lecturer this week was an old friend, Alexis I. du Pont Coleman, a professor in the College of the city of New York, and a well known authority on literary subjects. Mr. Coleman is the fourth lecturer in the course on the medieval period, his subject being Literary Types of the Middle Ages. He discussed in scholarly fashion the Troubadours, the Trouvires, the Arthurian Romances, the Nibelungen Lied and the Beginnings of Drama.

Few new lecturers at Cliff Haven have ever given a better first impression than did the evening lecturer of this week, Jean F. P. Des Garmes, of Washington, a graduate of Georgetown and a leading lawyer of the Capitol city. He gave in interesting and Shakespearean tragedy. From close comparative study of French and Shakespearean tragedy. From the common foundation of dramatic theory to a widely different application of these laws in the work of each dramatist, the lecturer led the attention of his interested audience.

A recital of note was given on Wednesday evening by Madame Julia Rudge, instructor in vocal music at the school. Her selections were operatic for the most part, but were somewhat varied by the addition of a few German lieder. Her voice is a pure contralto that gives evidence of skilled training, being held well in control and being voluminous and yet sympathetic in tone.

Solemn High Mass was sung on Sunday, Rev. Emil Gefell, D.D., of Rochester, being celebrant; Rev. Thos. F. Duffy, of St. Agnes' Church, New York, deacon, and Rev. Walter Slattery, of Dunwoodie, sub-deacon. A masterly and forcible sermon was preached by Rev. Wm. O'Brien Pardow, S.J., one of the foremost men in the Society of Jesus. He took for his subject "The DeChristianizing of the Race." Intense interest was aroused by his remarks, particularly referring to the Philippines, when he declared that the American spirit of fair play must win in the present discussion about the friars.

"What a stain," he said, "would there have been upon our escutcheon if we had condemned 500 men to transportation from the very homes they had created, from the very civilization they had built up, without allowing one of them to have a lawyer to plead his case before an impartial jury!"

The usual weekly entertainment at the Auditorium was a great success. It was a vaudeville performance, consisting of music, readings and tableaux. Gibson pictures, arranged by Mr. G. Prahl, of New York, formed the larger and more interesting part of the evening's entertainment. Another notable feature of the programme was the clever singing and acting of Guy H. Bartlett, of the De Wolf Hopper Co.

A reception at the New York Cottage to the dignitaries-visiting Cliff Haven was an important social event. Addresses were made by Dr. Charles Nammack and Rev. Wm. O'Brien Pardow, S.J., on the work and influence of the school. A "musical melange" at the Healy served to sharpen the wits of the guests, and a concert at the Albany gave an opportunity for the display of talent of no mean order. Two hops, one given by the members of the Chamberlain Club and another by the guests at the Rochester, greatly added to the festivities of the week.

A SUNDAY SCHOOL CONFERENCE.

THE Sunday School Conference, which will be held at Cliff Haven, on August 27th and 28th, promises to be most interesting. Many of the dioceses will send representatives who will make reports on the Sunday School work. Priests are coming from many places who are most anxious to take part in the first discussion on Wednesday morning, Aug. 27th. This discussion will be on the nature of the matter, and the exact number of questions from the Baltimore Catechism which should be taught to children prior to first confession.

On Wednesday evening reports from the different dioceses will be read. There will be no attempt at rhetorical effect; only plain facts stated. On Thursday morning the question of aids and devices in the Sunday School will be considered. The discussions are open to all. No papers will be read except the reports from the different dioceses, and in some cases these reports will be oral.

A large attendance is expected and, indeed, guaranteed, but there ought to be an extra large attendance; for not only should the priests and Sisters be there and take part in the discussions, but the parents of the children should also be in attendance.

AN HISTORIC ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXX

"Slightly indisposed," he replied, and laughed: "Such trouble received from the emphasized the woe of all the victims her altar, 'tis enough blood to galls! You lay by awhile, until the pains, by sense in ordinary with a with rope and knife, is quite capable of it, if she thought wash away the stain of her rival has led to sanctity! I should not wonder lost his head!"

I scarcely knew make. "You are roused," I thought "and you deserve merit." But he had done a great deal had really been fond saw him sitting there wretched and broken, sion stirred in my sought to comfort her that the Queen would gain into favor.

But he motioned tent, and continued right. She is only, once with the prince I acted. If politics were my head to frame me to the block as sent Mary Stuart.

state policy it is as should rot in the T others have been made vanish into one of if it is preferable to fish by the hand of was the case with the dagger or poison-days. That would in the annals of this in duplicity and by Queen Bess' outdoers. At the outset pressed us to pass to death, and meanwhile the Queen of Scots said that her innocence, she and I were firmly would made clear when the accused went, it was by Her that Parliament petition-execution of the sentence she replied how I comply with such a asked for the prayers that in this moment might act in accord Spirit of God. At she more than once to Paulet and Drury keeper) to intimate wish, that they means privately to of their prisoners. C and unveiling bigot, cause she was a Catholic fused in emphatic blood without, a was well that he did would Elizabeth have titude! Thereupon she said, and bewailed her friends and servants would carry out I Then she signed the and delivered it to her Taylor Davison to appeal Seal, and to trouble about it. That was And yet, when official came from Fothering head of England's glad fallen, and for 2 were public rejoicings, made as if she did not cause, and gave way of grief that constricted tendants. She declared deceived by her minister never intended the was executed, caused Davis rested and fast into to violating his duty, and ley and others, who h in her services and she would never have from her presence with abuse!"

My uncle sat for a the fire in silence; then a calmer tone. Let us on that subject, for I hither to complain of whom nothing better pected. My purpose you, a passport, to leave England, while I to grant it. You must other career than that at, since for that you

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S. J.

PUBLISHED BY PERMISSION OF B. HERDER, St. Louis, Mo.

CHAPTER XXXVII. CONTINUED.

"Slightly indisposed, not exactly ill," he replied, adding with a bitter laugh: "Such treatment as I have received from our most gracious (he emphasized the words) Sovereign, after all the victims I have laid upon her altar, is enough to turn one's blood to gall! Yes, I shall have to lay by awhile, unless she spares me the pains, by sending her physician in ordinary with axe and block, or with rope and knife to cure me. She is quite capable of it, and would do it, if she thought my blood would wash away the stain which the death of her rival has left on her reputation for sanctity! As for Davison, I should not wonder if the poor devil lost his head!"

I scarcely knew what answer to make. "You are reaping what you sowed," I thought within myself, "and you deserve a worse punishment." But he was my uncle, who had done a great deal for me, and had really been fond of me; and as I saw him sitting there looking so wretched and broken down, compassion stirred in my heart, and I sought to comfort him with the hope that the Queen would take him again into favor.

But he motioned to me to be silent, and continued: "She is quite right. She is only acting in accordance with the principles upon which I acted. If political interests require my head to fall, she will send me to the block as ruthlessly as I sent Mary Stuart. If for reasons of state policy it is advisable that I should rot in the Tower, as many others have been made to do, I shall vanish into one of these vaults. Or if it is preferable that I should perish by the hand of the assassin, as was the case with Northumberland, the dagger or poison will end my days. That would be nothing new in the annals of this country. But in duplicity and hypocrisy 'Good Queen Bess' outdoes all her predecessors. At the outset she urged and pressed us to pass the sentence of death, and meanwhile she wrote to the Queen of Scots saying she hoped that her innocence, of which both she and I were firmly convinced, would make clearly apparent. And when the accused was declared guilty, it was by Her Majesty's wish that Parliament petitioned for the execution of the sentence. Nevertheless she replied how loath she was to comply with such a demand, and asked for the prayers of both houses, that in this momentous matter she might act in accordance with the Spirit of God. At the same time she more than once made us write to Paulet and Drury (the additional keeper) to intimate to them her wish, that they should find some means privately to cut off the life of their prisoner. Paulet, a stern and unfeeling bigot, hated Mary because she was a Catholic, yet he refused in emphatic terms to shed her blood without a warrant. And it was well that he did so, for how would Elizabeth have shown her gratitude! Thereupon she became quite sad, and bewailed her lack of trusty friends and servants, since none would carry out her injunctions. Then she signed the death-warrant, and delivered it to her private secretary Davison to append the Great Seal, and to trouble her no more about it. That was plain enough. And yet, when official intelligence came from Fotheringhay that the head of England's greatest enemy had fallen, and for 24 hours there were public rejoicings in the city, she made as if she did not know the cause, and gave way to an outburst of grief that consternated her attendants. She declared she had been deceived by her ministers, that she never intended the warrant to be executed, caused Davison to be arrested and cast into the Tower for violating his duty, and drove Burghley and others, who had grown gray in her services and without whom she would never have won the crown, from her presence with a volley of abuse!"

My uncle sat for a short time by the fire in silence; then he resumed in a calmer tone. Let us say no more on that subject, for I did not come hither to complain of a woman, from whom nothing better could be expected. My purpose was to bring you a passport to enable you to leave England, while I am still able to grant it. You must choose some other career than that of a diplomat, since for that you are certainly

not fitted. No doubt you cursed me in your heart last summer for shutting you up in the Tower, but believe me, I did so in kindness rather than in wrath, for otherwise you would infallibly have been executed for treason. I say this because I do not wish you to misjudge me."

I began to assure him of my gratitude and affection, but he cut me short, saying: "Another thing, Francis. I wanted to see you a wealthy man, but I have not grown rich in the service of the state; on the contrary, I have lessened my own estate to provide the funds required. As long as I am in office, my creditors will not dare to touch me, and after my death there will not be much for them to seize. I counted upon your marriage with Miss Cecil, and then upon Babington's property; now Miss Cecil is gone, and when I asked the Queen to give you Babington's estate, she had already bestowed it on Sir Walter Raleigh. I can therefore only give you this"—he pushed a purse filled with gold towards me—"for the expenses of your journey. You shall have a letter of recommendation to the extraordinary ambassador Bellievre, who came over in view of preventing the execution of the Queen of Scots, and who is now returning to Paris. You can travel in his suite. Only one condition I must impose: if I restore you to liberty, you must give me your word of honor that you will never during your lifetime, divulge a word regarding the falsification of the letter to Babington."

I promised him this; he shook hands with me, and we parted. I watched the old man as he passed along the narrow corridor, followed by Sir Owen Hopton, whom he had acquainted with the fact of my being set at liberty. On reaching the stairs he turned and looked back at me; it was a last look, for I never saw him again. He died not long after in comparative obscurity, having brought himself to circumstances of such great poverty that he was buried privately by night, without any funeral solemnity. Catholics saw in this the judgment of God; but it is not for me, his nephew, to say a harsh word of him now that he is dead. I will rather commend his soul to the divine mercy, and conclude my story with the unvarnished statement, that after many years of diligent and important services to the Crown, he died in destitution, a fact greatly to his credit.

CHAPTER XXXVIII.—They say a woman must always have the last word, and therefore, my husband tells me, it is for me, who began this story, to bring it to a conclusion. I will accordingly do so, on condition that he resumes the part of narrator when he is principally concerned in the narrative.

St. Barbe has already mentioned that both my poor sister and my dear grandmother died in the spring of the year A. D. 1587, Anne, on Candlemas Eve, grandmother on the night of the 15th February. In both cases their end was most edifying, for which I cannot be thankful enough to God. I was able to be with them at the last, thanks to the connivance of my fellow-servant. Anne recovered her reason shortly before her death, begged our forgiveness in a touching manner for the woes she considered herself to have been mainly instrumental in bringing upon us, and accepted her early death with pious resignation. Just at the right time Father Crichton brought her the Viaticum. Soon after her mind wandered again, and she rambled on about the wonderful flower at Woxindon, saying the last branch but one was broken off, and the turn of the other would come soon. Then she pressed our hands, drew a few deep breaths, and all was over. How peaceful she looked, as she lay on that wretched pallet! The setting sun cast a warm glow over her marble features, and the shadow of the iron bars before the window formed a cross on the wall beside her.

My tears fell fast; grandmother did not attempt to check them, but when I began to complain of our sorrowful lot, she gently reproved me, saying: "Child, have you forgotten that beautiful 12th Chapter of the 2nd Book of the Imitation of Christ! What does our adorable Saviour promise to His friends here be-

low? Joy and pleasure, or the cross and suffering? And the nearer His friends are to Him, the more bitter is their portion. To the Apostles He said: You shall drink of my chalice; and he ordained that a sword of sorrow should pierce the heart of His beloved Mother, and she should be crowned Queen of Martyrs. The measure of the sufferings He assigns to us is the measure of the love He bears us. But the suffering will not last long. Now the world rejoices, you indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. Let us thank Him therefore for all our afflictions!"

Then she uttered aloud her gratitude and love to God, in words which rose up to Heaven as a sweet canticle of praise and triumph. From that day forth she visibly declined, her life died out like a taper that had been burnt before the altar of God. Her last words were: "In the cross, is salvation."

It need scarcely be said that I resolved to leave the Tower as soon as I had closed her eyes, and prepared her mortal remains for burial. A scene in which my mistress beheld with unseemly violence, on discovering that I was a Papist, gave excuse for my immediate departure. I did not go forth alone; the old boatman, whose term of detention had expired, accompanied me, as well as St. Barbe, whom his uncle had, on the preceding day, set free, and provided with clothes. And whether, when we reached the Thames and stepped into a boat, did we direct our course, if not to the rickety old house at St. Catharine's wharf, where my dear husband lay in hiding?

I will leave it to him to give an account of our arrival there.

On the next day but one after St. Valentine's Day, I was sitting at my attic window, looking down upon the Thames, whose turbid waters, rushing and eddying below, almost resembled the horrible river of the infernal regions.

Turbi his coeno vastaque voragine gurgites Aestuat atque omnem Coccyto eructant arenam!

I sat moody and sorrowful, for to

solitude and the misery of compulsory inaction was added the continual dread of detection, which would have been not only death to me, but to the brave lad who had rescued me. This daily apprehension preyed upon my health, and it might have had serious consequences, had I been subjected to such torture much longer. But as I gazed upon the river, lost in gloomy meditation, the pale rays of a wintry sun broke through the fog and fell upon a boat that was steering straight for the house. I instantly recognized the white-bearded man at the helm for my old friend Bill Bell, and was heartily glad to see that he had regained his liberty. But who were the two persons seated in the middle of the boat, with their backs towards me? The figure of the man seemed a familiar one; and right enough, when he stood up and turned round to look up at the house, I saw it was St. Barbe! What could he want? Ought I to welcome him as a friend or fly from him as an enemy? While I thus doubted, to my astonishment I saw him politely offer his arm to the young woman by his side, an ordinary maidservant, to judge by her dress. But when she looked up, and I saw her dear face and met her bright blue eyes, I should have known her among a thousand! Down I flew, regardless of the shaky ladder and steep, clumsy stairs, into the room below, which she was just entering, and we threw ourselves into each other's arms, kissing and hugging one another, laughing and crying for joy.

Presently I turned to St. Barbe, whose presence I had overlooked in the transport of my delight. All was explained in a few words. When he told me he had been received into the Church, I embraced him with fraternal affection. I thanked him for sparing my life, but he would not listen to me, saying he had only paid off an old debt, for he remembered the day when I fished him out of the Trent. Then he spoke of our departure from England, which now offered few difficulties. The passport his uncle had given him was one such as

envoys usually have, and in it mention was expressly made of "domestics." In this character my betrothed and I could safely accompany him. Yet we thought it wiser to act upon Walsingham's suggestion and travel with the French ambassador. Accordingly St. Barbe went to present himself to M. de Bellievre, taking with him a letter from Mary, in which Mendoza's letter of recommendation was enclosed.

We had much to tell and to hear, and the hours passed rapidly. At nightfall St. Barbe returned, to announce that all was arranged; the ambassador started for Paris the next day but one, and would be happy to take us in his suite. St. Barbe also brought a note from Mme. de Bellievre for my betrothed, inviting her to join her at once at her residence. Thus we parted again, but this time in joyous expectation.

The next day was one of busy preparation. Before sunrise on the day after, we were at St. Paul's stairs, where we went, in the ambassador's suite, on board the vessel that was to transport him and us to France. Still a few anxious moments were in reserve for us. We were about to weigh anchor, when a party of Walsingham's agents, Pooley, I believe, among them—came on board to inspect our papers. They appeared satisfied, however, and after that we had nothing more to fear. Our bark moved slowly down the Thames; once more we saw Bill Bell's old house standing over the water, the turrets and walls of the gloomy Tower, and then London was left behind in the morning mist, while we cautiously made our way between the ships at anchor and the flat banks, till the wind rose, the fog lifted, and with canvas fortunes our own had, to a great extent, been bound up. But when the subdued, sweet notes of the organ echoed through the lofty aisles and the choir of the Chapel Royal began to chant the touching strains of the "Liberia," I wept like a child. It seemed to me however, that, on this occasion, this lament and appeal for mercy might be well replaced by the song of joy and triumph which the Church appoints for the commemoration of her martyrs.

The same opinion was expressed by the Bishop of Bourges, Mgr. Renaud de Beaume, who pronounced the panegyric. He declared the victim thus shamefully put to death to be in every sense a martyr. Scarcely a dry eye was to be seen in the assembly when he depicted her death, and described how with majestic composure she ascended the scaffold erected in the great hall at Fotheringhay, and declared in unflinching tones: "I am by birth a Princess and an anointed Queen, and not amenable to the laws of this country. I am a near relative of the Queen and her rightful heir. It is unjustly that I suffer, but I thank God, that I am permitted to die for my religion. I am wholly innocent of having plotted the death of the Queen, or of having by word or deed, sanctioned any attempt against her person." Then the Bishop went on to tell how the Protestant Dean of Peterborough persistently exhorted her at this supreme moment to abandon her religion, and she again and again informed him that she was resolved to die in the faith in which she had lived, answering when counselled to lay aside the crucifix which she carried in her hand. "It is not easy to carry the image in one's hand without bearing it in one's heart, and nothing befits the Christian on his way to death than to keep before him the image of the Saviour." The audience were filled with pity and admiration as the preacher continued: "She then in the hearing of all present, prayed for the Pope, for the welfare of the Church and of the Christian princes, for her Son, for Queen Elizabeth and for all her enemies. When her ladies in vain attempted to restrain their sobri she comforted them, saying:—'Weep not, but rather rejoice. I am willing to depart out of this world, to die for so good a cause.' And with words of prayer upon her lips, she laid her head upon the block, and received the deathstroke. O happy death, O glorious victory! The only crime that could be proved against her, was her adherence to the Catholic Faith.

This, and much else that the Bishop of Bourges said, moved all who heard him to tears. Much more did it affect us who had had personal intercourse with the royal lady of whom he spoke. As we left the Cathedral, St. Barbe said to me: "When Elizabeth's turn comes to die, she will not lay her head down with the same tranquil composure where-with Mary Stuart laid hers upon the block. I believe her end will be one of black despair!"

My friend's words came true, as is well known. What, I ask you, does it avail the proud Elizabeth now to have been an object of adoration to her subjects? What are crown and sceptre, prison and fetters, axe and block, when weighed on the balance of eternity?

EPILOGUE.—And now the somewhat lengthy story of the events of our past lives, commenced last May by Your Imperial Highness' command, and continued by us conjointly during the summer, is at last completed, and neatly written out in the book which Your Imperial Highness ordered from Brussels for the purpose, I may quote the words of Marus at the close of the second book of the Georgics, and say:

Sed nos immensum spatium confectum aequor, Et iam tempus equum fumantia solvere colla!

Truly, a wide tract has been traversed, and it is time to loose the yoke from the necks of the steaming horses! And as the traveller, when he reaches his destination, pauses awhile, and looks back at the road he has covered, so we too may look back and thank God for His merciful guidance. Clouds came up, the tempest burst with terrific violence, threatening general destruction, but we were unhurt, and a still evening followed, with a bright rainbow, while light clouds tinged with gold flitted across the sky.

How it has since fared with my dear wife and myself Your Imperial Highness knows full well; for our life had been like that of a little bark in a tranquil harbor, from the time we entered your service, and have enjoyed a far larger share of your favor than our poor merits deserve.

St. Barbe also, or rather Brother Anselm, sees in all that has befallen him the gracious hand of Providence, although he has been led by rougher paths than we have; for God in His wisdom, assigns the heavier cross to the stronger shoulders, and He knows best what each one of us can bear.

Quid valeant humeri, quid ferre recusat.

After a few years of happy married life his beloved Judith and his only child were taken from him. Her death was most edifying; with her last breath she exhorted her husband not to murmur at her loss, but rather to thank Heaven for the happiness they had enjoyed, and above all for the grace of having both been brought into the Church, for whose faithful children death has few terrors. Shortly after St. Barbe took the habit of a humble Capuchin, and found in the Order of the seraphic Saint of Assisi the peace which the world failed to give him.

Frith is equally happy as a member of the Society of Jesus. In accordance with his earnest wish, he has been sent on the dangerous English mission. He has revisited Woxindon, and prayed beside the grave of his parents. The oak beneath which they were laid to rest, is still standing, but the house is in ruins. The property brought no blessing to his Cousin Page, who purchased it by his apostasy. Frith is now laboring as a priest at Preston, in Lancashire, in constant peril, or rather in constant hope, of following in the steps of his brother in religion, Edmund Campion, and receiving, like him, a martyr's crown.

Here, in Teruieren, my wife and I lead a quiet, peaceful life, a life almost too free from trouble for this world. Our two children Remy and Anne, have married happily, and when they come from the neighboring town of Brussels to visit us, they now bring our little grandchildren with them. The all-merciful God has indeed dealt bountifully with us, and as I have already said, after the storms we experienced in our youth, He has made us find life's eventide sweet, through the gracious favor Your Imperial Highness extends to us. To Him be praise and thanksgiving forever!

To you, illustrious Princess, our kind Patroness, we, the three narrators of this story, "The Wonderful Flower of Woxindon," venture to offer our book, as an expression of our heartfelt affection, and of the gratitude which, after God, we owe to Your Imperial Highness.

THE END.

ST. ANTHONY'S BREAD. One of our exchanges remarks:—The noble work of "St. Anthony's Bread" is meeting with wonderful success at St. Anthony's Convent, the Motherhouse of the whole Seraphic Order. The late lamented Minister-General, the Most Rev. Aloysius Lauer, had introduced the custom, not only to distribute the Bread of charity for the body, but to add to it the spiritual bread in form of religious instruction, which is so necessary here and is proving so beneficial to the poor, who look upon the Fathers as their main support. Thus St. Anthony, himself a great preacher, is doing good through his brethren, and promoting the welfare of body and soul.

PRIESTS HONORED BY THE KAISER. Several priests of Germany have recently received distinctions from the hand of the Emperor. His Majesty lately bestowed the Order of the Imperial Eagle of the fourth class on Mgr. Ruecker, at Altendorf; Rev. Theodore Chaisten, at Schweinfurt; and Rev. B. Reining, at Schale.

There are many people in this world who are like perfumed vases from which the perfume has fled, all the surrounding objects attracting it; and so their life is not in themselves, but in their things.

Happenings In England.

CATHOLIC ZEAL.—The beautiful new Catholic Church at Lowestoft, the munificent gift of an anonymous donor, is now remarkably well attended, and through the untiring efforts of the Rev. Father Scott, assisted by a zealous band of lay-helpers, the sacred offices of the Church are beautifully carried out, and the music exceedingly devotional.

SCHOOL BOARD.—The seat vacant on Board by the resignation of Dr. Burton, the new Bishop of Clifton, has been filled by the election of the Rev. Father Chapman, pastor of St. Bede's, South Shields.

A RELIGIOUS PROFESSION.—A large gathering assembled recently in the Church of Syon Abbey, Chudleigh, Devonshire, to assist at and witness the religious profession of a member of this community. Miss Kathleen Raleigh, who was now to make her irrevocable vows, is the second daughter of the late Mr. P. Raleigh, of Ballinamona, in County Limerick, and his wife, Mrs. Raleigh, nee Browne, of Castle Magner, in the County of Cork. This branch of the Raleigh family is lineally descended from the renowned Sir Walter Raleigh of Elizabethan fame. Miss Raleigh has passed through the various stages of aspirant, postulant, and novice for the habit of St. Bridget's children. At length, after her years of perseverance and probation, she was admitted to consecrate her whole life to the service of our divine master Jesus Christ, in the Order of our Most Holy Saviour, commonly known as that of St. Bridget. Bishop Graham was the officiating prelate.

A NOTABLE GATHERING.—At the invitation of the President, the Earl of Denbigh, between sixty and seventy members of the Catholic Association visited Newnham Paddox, Lutterworth, the seat of the Earl and Countess of Denbigh, last week. On reaching Lutterworth Station conveyances were in waiting to take the visitors to Newnham Paddox, a beautiful drive of about five miles, where they were most kindly received by the Earl and Countess of Denbigh. Under the guidance of His Lordship, the party were conducted over the handsome building, which is an excellent example of the Franco-Italian school of architecture of the period of Louis XIII. Several paintings—chiefly ancestral portraits—adorn the walls, many of them by Van Dyck, others by Gainsborough, Reynolds, etc. The chapel, which is dedicated to the Sacred Heart, was then visited, and Benediction of the Blessed Sacrament was given by Father Bannin, assisted by Father Swift, the resident priest.

GIFT OF NUNS.—The nuns of the Convent of the Assumption, Sidmouth, sent the King and Queen a coronation card and a very pretty basket containing poultry for the royal dinner table. They have received a communication from the Lord steward thanking them for their kind expressions of loyalty, and saying how pretty the King and Queen think the card is which they have received.

A PRIEST WINS A PRIZE.—The Rev. Father Langtree, of Grange-over-Sands, was one of the exhibitors at the National Rose Show held recently at the Royal Botanical Gardens, Old Trafford, Manchester. The prize for the best rose in the show was awarded to him, his exhibit being a Prince Arthur of rich crimson bloom.

A SUNDAY SCHOOL CONFERENCE. The Sunday School Conference, which will be held at the Summer School at Cliff Haven, on August 27th and 28th, promises to be most interesting. Many of the diocesan representatives who will take part in the first discussion part in the first discussion morning, Aug. 27th. Discussion will be on the nature of the exact number of children from the Baltimore which should be taught prior to first confession. Tuesday evening reports from dioceses will be read. There will be no attempt at rhetorical only plain facts stated. Tuesday morning the question of devices in the Sunday School will be considered. The doors will be open to all. No papers and no reports from dioceses, and in some reports will be oral. Attendance is expected, guaranteed, but there will be an extra large attendance. Not only should the priests be there and take part in discussions, but the parents and children should also be in attendance.

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### Household Notes.

**ABOUT THE EYES.**—A writer in an American daily newspaper says:—The easiest way to tell whether glasses are needed or to find out if they are anything like right is to hold the finest print about sixteen inches off and right in front of the eyes, with a good light falling on the print from behind. Keep both eyes open during the test, and cover first one eye and then the other with a card to see if the print looks exactly alike to each eye. If it does, there is as yet nothing wrong enough to pay any attention to. After the fifth year this test will show the slightest imperfections. If one under thirty finds the print unlike or is unable to read with comfort, something is badly wrong. The complicated tests all have their places, but this test is given to the general practitioner, and is about all that he needs to find out just what is wrong. A man may see the print alike with bad eyes or wrong glasses; he may read with comfort with bad eyes or wrong glasses; but he cannot see the print alike and read with comfort unless the eyes are about right or made so by glasses. The cheap glasses in the stores suit about half of the people. They do no harm and cannot be improved upon if this test shows nothing wrong. About one old person in four uses but one eye in reading. This is because of wrong glasses. The best oculists often spend hours in testing the eyes of the young and then fail to get the right glasses. As for the eyes of the aged, they are usually gone over in a perfunctory and stereotyped way and given a pair of magnifiers, and these suit only about half of them. The other half have astigmatism, together with unlike eyes. While eye imperfections may not cause as much pain to the aged as to the young, they interfere far more with the proper use of the eyes after middle age than before. The eyes of the young are hard enough to fit, but the eyes of the aged are even harder if there is the least astigmatism or difference in the size of the two eyes. Reading is the chief and about the only comfort that most old people get out of life, and no doubt early dotage often comes from not being able to keep the mind active by reading. The routine way of testing the eyes of the aged is a great evil, for most of them can read or see about as well as ever if they only get the right glasses. Many do this with peddlers' glasses. In farsightedness the eyeball is too small or too short; in nearsightedness, too long or too large, and in astigmatism it is imperfectly rounded. Astigmatism causes more eye trouble and interferes more with reading than all other troubles put together. People who have every kind of mysterious eye trouble when properly examined are usually found to have astigmatism. It causes blurring of the print, pain in the head and eyes, nervousness, fretfulness, etc., and is most apt to give trouble when the focussing muscle gets weak from sickness, overwork, etc., or when the crystalline lens gets hard from age. Astigmatism is such a difficult imperfection to properly estimate that glasses have not as yet benefited astigmatic eyes anything like as much as they should have. Imperfections, especially nearsightedness and astigmatism, are apt to be more pronounced in one eye than in the other, and, worse still, are usually so badly mixed up that a glass which fits one eye would injure the other, the eyes being so unlike. Many with unlike eyes, united with astigmatism, require a pair of spectacles that would fit nobody else. A few have eyeballs so imperfect that they are deformed and the focussing mechanism is powerless to make the sight good even for distance. Such eyes require the thickest and heaviest glasses, and these have to be worn nearly all the time.

**ABOUT MARKETING.**—The fundamental rule of marketing, writes

Martha T. Wentworth, in the Chicago "Inter-Ocean," is a knowledge of meats, and this cannot be thoroughly learned from books. Practical knowledge obtained through the senses is the only guide to be trusted, and books can be dispensed with better than the information obtained from a man who knows his business and explains the different cuts of meat as they lie before him. Beef is the meat standard in all families except those where flesh of animals is a luxury to be enjoyed once a week or so. No matter how high the price may soar, beef is chosen in preference to other meat. It does not agree with all people; it should be shunned by those afflicted with rheumatic tendencies, but habit has made it first among flesh foods and first attention it surely deserves. Good beef is recognized by firmness of grain and color. It is bright red, mixed with white fat, not yellow. Unless there is a good quantity of fat, the meat is sure to be tough and unsatisfactory. There are several cuts in beef to be mastered, and, beginning with a roast, the first choice is the rib or sirloin, one, two, three, or four of the middle ribs for the former, according to the size of the family. For a small family a single rib, with the bones removed, rolled and stuffed, will make a nice roast at a small cost. If sirloin is the choice, have it cut from the chump end, nearer the hind-quarters, for it has a good undercut or fillet, and supplies an extra dinner. There are epicures who will tell you that the rump is the best cut, but they may neglect to add that it is too large to serve whole, and the preference is given to the chump end. Economy, which rules in large families with slender purses, advises the round, or buttock, because it is cheaper—has no bones and is unusually juicy. But unless it has been hung up for some time it will be found to be rather tough, and that one cannot always know. Steak has the same grades of quality and price that govern roasts. The other parts of the animal are corned or used for soups, stews, and fancy dishes. They are cheap and nutritious, particularly the parts near the neck, which contain more juice. Mutton and lamb stand next to beef in importance. The older the mutton the better, and its test is a dark color and plenty of fat. All the joints of a sheep may be roasted, but the saddle is the preferred portion. Its name indicates its location. For boiling the leg and neck are chosen, the loin furnishes chops, and the thick end of the loin, the best end of the neck, or the middle of the leg, supplies cutlets. The breast is corned, and the cheaper portions are made into toothsome dishes with vegetables. Lamb should be small, pale red in color and fat. Hind or fore quarters, according to the preference, is used for roasting. The hindquarters costs more, but furnishes a larger quantity of meat than the forequarter, where the bones are numerous. Chops are of two kinds, kidney and rib, and they vary some in price. They are equally popular, however, with people, who never consider cost. Boiled leg of lamb is a favorite with some persons who do not like the strong flavor of mutton. The lean parts of good pork are white and fine the fat firm, and the rind thin and smooth. Reject a piece which will not come up to these requirements, for it is not fit to eat. Spare rib is the choice roast, and that is found about the shoulder, quite far toward the front. The legs are smoked, the shoulders smoked and corned; the feet are regarded as delicacies, and the head is converted into cheese, which is generally relished. Pork is cheaper than beef and lamb, and much harder to digest, by the way. Less care is taken in the preparation of meat than of any other food. If we stopped to think with what filth it comes in contact before it reaches our homes, we would not forget to wash it, or, at least, wipe it with a dry, clean cloth before the cooking. In some homes meat is bought in quantities and kept some time. Decay is prevented by dusting it with powdered charcoal. There are

authentic cases of the taint in old meat disappearing entirely by a coating of charcoal. It is wise, in hot weather particularly, to keep a lump of charcoal in the larder, as it purifies the place wonderfully. Meat grows tender and becomes digestible by hanging, but lamb and veal cannot be kept as long as the stronger meats, beef and mutton. It is better to dispense with meats altogether than eat any morsel which is not sweet and wholesome, as scores of persons have learned to their cost. There is a poison in bad meat which works havoc with the vitals and sometimes causes death. The cooking, too, must be directly by knowledge, for underdone veal and pork have been known to cause serious bodily trouble. Beef and mutton do not need the thorough cooking that other meats must have.

### Pope Leo To-Day.

Bishop Camillus P. Maes, of the diocese of Covington, Ky., who is protector of the Priests' Eucharistic League, writes as follows to the director-general of the League, in New York, concerning his recent audience with the Pope: "To-day I had my audience with our Holy Father Leo XIII., and it is under the fresh impressions of the great moment that I send this greeting to the reverend members of the Priests' Eucharistic League. "For a man ninety-three years of age, the Sovereign Pontiff enjoys wonderful vitality, and his brilliant eyes tell of a physical and moral vigor which men who have attained the Scriptural three score and ten seldom exhibit. His extremely white complexion, enhanced by the white cassock, is well known. Yet there is a subdued glow of health in the noble brow. The withered hands, in constant motion to emphasize the deliberate expression of his vigorous thought, make you forget that the successor of Peter is near the century mark. There is no indication of senility about the Holy Father. "His interest in the progress and welfare of the Holy Catholic Church in America is unabated, and one cannot but admire the up-to-date knowledge of affairs which his numerous questions and his intelligent appreciation of current events betray. "When, during my audience, I brought the conversation upon the subject of the Priests' Eucharistic League and the Eucharistic works which are now-a-days so large a share in the practical life of the Church, His Holiness was pleased to say that he followed the movement with great interest and with the most paternal solicitude. He spoke glowing words of praise for the clergy, who gave proof of personal devotion to the real presence of Christ in the Holy Eucharist, as well as of zeal in the growth of this Eucharistic kingdom in the souls of the faithful. He emphasized his special affection for the priests who consecrate their lives to the furtherance of the better knowledge of the love of the Eucharistic Christ for souls. "At my request he gave a special Pontifical blessing to all the members of the Priests' Eucharistic League. Whilst he did so, with a solemnity which awes the mind, realizing the spiritual power of the Vicar of Christ, he pressed his hand on my head at the end of each of the three signs of the cross." To be happy is no selfish indulgence, no favored condition of fortune; it is a duty we owe to others and to ourselves, a state of mind which we should all strive to acquire.

## OUR BOYS AND GIRLS.

### AFTER BENEDICTION.

They close the door, they close the sight,  
Of all that life holds dear to me;  
What forms of heaven, the bliss and light,  
And makes this earth a heaven to be.

Adieu, my dearest Lord, farewell!  
Oh! take with Thee, the heart I give,  
That buried in Thy little cell,  
That heart for Thee alone may live.

Thy cross, and then Thy presence sweet,  
Thus chequered are our moments here,  
In Heaven there reigns a bliss complete,  
And joy unclouded by a tear.

O! city of supreme delight,  
Thy glorious realms when shall I see,  
No doors shall then close from my sight,  
Or veils conceal my Lord from me.  
—From "The Little Messenger of Mary."

A HOME PICTURE.—Under the caption "Life's Fairest Flower," E. V. P., in the "Young Catholic," furnishes the following charming picture of home-life:— "We had such a happy day, dear papa, at the convent. I almost wished it would never end!" "What! Never, darling? Never is a long time, my Ione, and thy father and mother could ill spare our little one for ever; but I expect the Sisters will take you altogether some day, and that is quite soon enough." "Ah! but I couldst never leave thee and darling mother—at least, not while thou both want me at home." "Thy father and mother will always want thee, my little one, but thou must go often to the good Sisters."

It was a lovely picture that we see, in this opening chapter of our story—a large drawing-room in one of the stately homes of England, on the South Coast; an evening in June. Sitting in an armchair, drawn to the open French window, was a fine-looking man of fifty years, whose hair and beard were as white as snow. Squatting on a rug at his feet was a lovely child of twelve, clad in a white lace frock; down to the pale blue sash at her waist rippled a wealth of dark, curling hair, which her father was lovingly caressing as he spoke. This was the Squire of Saxenholme—Paul Henry Dunottar—and his little daughter, Ione Marie. "Here comes thy mother, Ione, and thy Sister friend!" Rising to her feet, the child ran out of the window across the sunny lawn, to meet two ladies who were approaching—her mother, a fragile looking lady, many years her husband's junior—Margarita Dunottar, and Sister M. Agnes, a nursing Sister, from the village convent. "Sister is going now, Ione," said Mistress Dunottar. "Go, tell dear father." Back to the drawing-room the child returned with her mother's message, and Squire Dunottar crossed the lawn hand in hand with his little daughter, and courteously saluting the Sister, he said: "I have heard of the happy day you have made for my little one,

Sister Agnes, and beg you will convey my grateful thanks to thy Superioress. I would fain have our child enjoy always such happy days; she tells me she wished she had remained in the convent for ever." "No, no! Not so, dear father!" spoke the child. "I didst but say I could have wished to-day would never end; it was such a happy day!" "Thy father does but tease thee, Ione, and wouldst as soon be deprived of his life as part with thee." So talking, the squire and his lady walked to the lodge gates, where the Sister, taking leave of all three, hastened home. What a strange contrast the child and her parents are to one another—the father so fine and stately, albeit his white hair; the mother so young, and fair, and fragile; and the little one so very beautiful, with large, luminous dark eyes, from whose depths the grace of God seemed ever to shine. Her hair covered her as with a silken mantle being kept back from her brow by a single string of pearls; on each arm, above the wrist, the child wore a bangle of beaten gold; on one the word "Mother" was inscribed, and on the other "Father"—tokens of her parents' love! It had been said that the Squire of Saxenholme was a disappointed man; as he had no heir to his estates and his great wealth, truly, it seemed as if he had lavished all the love of his great heart on his wife and child. He was passionately fond of his little one; and his fair young wife was his very idol—his pearl of flowers, as he lovingly called her, and she was as good as she was beautiful. All the villagers for miles around could speak of Mistress Margarita's bounteous charity and loving kindness. Life seemed all roses and sunshine within the gates of Saxenholme; ever so peaceful and happy, with its extensive grounds, and its well wooded park beyond, where could be seen the tame deer and their fawns, watching for their tiny mistress and her cake basket. The Squire's venerable mother was often to be seen seated on the lawn under the shade of an oak-tree, with her little granddaughter at her feet—the child was devoted to her grandmother, Dame Martha, and would spend many hours with the old lady, talking to her on her fingers, as Dame Martha was deaf; but she suffered nothing by her affliction, for the deep affection and sweet tenderness lavished upon her added a charm to the majestic beauty of her old age.

POPE AND BIRDS.—There is nothing about this great man—who is diplomat, statesman, and theologian, and holds the highest position the world has to give—that is anything but human. Elevated from the rest of mankind as he is—"the prisoner of the Vatican," as he has been called—the Pope is human to the core, says a writer in "The Week End." One of the nicest things I have ever heard of him is his love for birds. There were once certain bushes in the immense garden of the Vatican in which the birds love to build better than anywhere else; one day the Pope was being wheeled about in his chair, when he saw two gardeners preparing to prune and reduce these bushes. "The birds' homes must not be touched," he directed; "let the garden be untidy if necessary, but do not touch those bushes." In winter huge sheaves of wheat are fixed to poles in that part of the grounds overlooked by His Holiness's rooms, and he often sits for half an hour at a time watching his feathered friends at their welcome meal.

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"If the English-speaking interests, they would powerful Catholic papers work."

**NOTES**

OPENING OF THE summer vacation end, and within a schools will again be understand, from exp pupils look forward regret to the closing they feel that this pe active liberty should But, whether it be otherwise, it is inevitable must follow that September must commencement of another term. We need not last few days of the ation with advice would never be needed not refrain from calli tion of parents and the duties of the hou The first, and all in is to observe punctua the pupils to the scho first day of the term. ways some excuse or longing a few days, o weeks, the already pro tion. Parents are un sion that there is not being done during the of the term, and that are just as well-off at the classes are fully o coming year, and o operation. This is a idea, and frequently p jurious to the pupils' success throughout the parents were to act u impression and all pup detained from attendi quence, the result wou that the classes coul gazed—not in month Boys more readily un which is explained to t parisons; if a score of run a race—say a mile each of them want to and perfectly ready to the others when the sig A few moments of dela yards are lost, consec chances of winning ar minimum. It is the se class; a number of boy —commence together a months for a prize, and enters the lists after th started is necessarily If he, or she, is to get portunity of competing, must stop the class wor advance of the others, a all over again for the s the tardy one—an inj entire class. Then the the term are those in w pupils are graded, thei tested, their classes, a their acquisitions, ar them. If there are any that whole work has over, at the expense o hours that should be de actual work of the class Therefore, the one wh attend the school on th imposes very unneces tainly annoying duties teacher; he retards the an entire class; and he own prospects in the co success and for final ho marks the entire scho Parents who do not obli dren to attend from the movement should not f appointment if their boy fall to secure the much wards that come with th the term. We know of t greater moment that we to parents, at this per year, than to be punctu their children attend on the opening of the schoo We have said concerni movement of the term is applicable throughout the