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# The True



# Witness

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## THE TRUE WITNESS AND CATHOLIC CHRONICLE

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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 Scanlan, 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 being 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 incalculable value to their countrymen. Whatever happens, our County Councils and our "nation-building" Agricultural and Technical Committees should be kept steady on the paths to self-government and prosperity—paths that they have unwaveringly travelled since the country was blessed by their creation.



Sailors' Club... ALLORS WELCOME... Every Wednesday Evening.

OUR CURBSTONE OBSERVER. ON DISSATISFIED NATURES

LAST month, while travelling in a steamboat, I had occasion to hear certain remarks passed by a tourist which awakened my attention and suggested painful thoughts, as well as convictions to my mind.

our press is marked with more faults, of the minor class, than the secular press, there still is to be considered the meanness of the spirit that takes delight in proclaiming and in previously and intentionally detecting the same.

areas, the young growth, to a height of twenty feet, has been destroyed, while the mature pine was frequently very severely scorched and charred up to a height of forty feet in some instances.

One of the reasons for the destruction of large pines had been the cuts made in them, about three feet from the ground, to determine whether the wood was fit for shingles.

Census Statistics Of Ireland.

From the completed Irish census returns of 1901, which has just been published, we take the following details, which will be found as instructive as they are interesting.

The population in 1901, including the navy and military service arriving in the country, was 4,458,775 - 2,200,400 males, and 2,258,375 females.

There is a marked diminution amounting to 12.2 per cent., in the number of children and young persons under 20 years of age in 1901, as compared with 1891.

The number of married persons in 1901 was—Males, 578,491; females, 590,907.

The number of families in 1901 was 910,250, as against 932,113 in 1891, showing a decrease of 2.3 per cent.

The inhabited houses decreased from 870,578 in 1891 to 858,158 in 1901, or 4 per cent.

1,052,729 births were registered during the decade, against 1,147,321 in the previous decade.

The marriages in the decade numbered 221,582, as against 212,256 in the previous decade.

The deaths were 834,552 in the last, and 879,412 in the previous decade.

The emigrants from Ireland numbered during the last decade 430,993—200,125 males and 230,868 females; in the previous decade the emigrants amounted to 768,105.

The following statement shows the counties arranged according to the highest average annual rate of emigration per 1,000 during twenty years ending 31st March, 1901: Kerry, 24; Galway, 20; Clare, 20; Leitrim, 19; Sligo, 19; Mayo, 18; Cork, 18; Roscommon, 17; Longford, 15; Cavan, 14; Limerick, 14; Waterford, 14; Tipperary, 14; Queen's Co., 13; Carlow, 12; King's Co., 12; Tyrone, 12; Donegal, 11; Monaghan, 10; Fermagh, 10; Kilkenny, 10; Londonderry, 10; Westmeath, 10; Armagh, 9; Antrim, 9; Meath, 9; Kildare, 7; Wexford, 7; Down, 7; Louth, 6; Wicklow, 6; Dublin, 4.

Catholics form the great majority in every province, except Ulster, and even there they largely exceed in number the members of any other denomination, the population of that province, reduced to a basis of 1,000 being composed as follows: 442 Catholics, 227 Protestant Episcopalians, 269 Presbyterians, 30 Methodists, and 32 members of 'all other denominations.'

Comparing the figures with those of 1891, the greatest variation is in the proportion of Catholics in Ulster, which has declined from 46 per cent. in 1891 to 44.2 per cent. in 1901. The census separates the county boroughs from the rural portions of the counties, the counties being thus divided into 38 districts. In 28 of these Catholics formed more than 75 per cent. of the population, including 11 in which it passed 90 per cent. In five of the remaining districts the Catholics formed over 50 per cent., and in the last five districts—Armagh, Co. Down, Co. Wick, Co. Londonderry, and Antrim County—the Catholic percentages were respectively 45.18, 41.41, 31.81, 24.84, and 20.59. Catholics formed 77.69 per cent. of the population of the whole country in 1861, 76.69 in 1871, 76.54 in 1881, 75.40 in 1891, and 74.21 in 1901.

Catholics decreased from 3,547,307 in 1891 to 3,308,661 in 1901, or 6.7 per cent. Protestant Episcopalians (practically 'The Church of Ireland') decreased from 600,103 to 581,089, or 3.2 per cent. Presbyterians decreased from 444,974 to 443,276, or 4 per cent. Methodists showed an increase from 55,500 to 62,006, or 11.7 per cent. All other persuasions increased from 56,866 to 63,743, or 12.1 per cent.

The number of persons returned as speaking Irish only in 1901 was 20,953, or 47 per cent., the number in 1891 being 38,192, or 81 per cent. The persons speaking both English and Irish numbered last year 620,187, or 13.9 per cent., as against 642,053, or 13.6 per cent. in 1891. The decreases for Irish only extended to all the provinces. Thus in Munster the number fell from 9,060 to 4,387, in Ulster from 7,053 to 4,456 in Connaught, from 22,071 to 12,103, and in Leinster from 8 to 7. With respect to those able to speak

The Heart and The Will.

Father Donnelly, S.J., preached in St. Ann's Church, London, England, recently, taking as his text 'Learn of Me, for I am meek and humble of heart'—said that Our Lord set Himself before us as our Model, and there was one portion of His Sacred Humanity which He chose in an especial way for us to imitate.

Agricultural Exhibitions.

Following are the dates of leading fall exhibitions, with the secretary's name:—

QUEBEC. — Eastern Townships Agricultural Association, at Sherbrooke, August 30th to September 6th; W. M. Tomlinson, Sherbrooke.

Provincial Exhibition at St. Johns 8th to 13th September; A. N. DeLand, St. Johns.

Huntingdon County Agricultural Society at St. Alexandre, Monday, September 1; J. E. Boivin, N.P., sec-treas.

Huntingdon County Agricultural Society, Division A., at Huntingdon, September 11th and 12th; W. S. MacLaren.

Chateauguay County Agricultural Society, at Ste. Martine, September 9; Nap. Mallette.

Missisquoi County Agricultural Society, at Bedford, August 27th and 28th; Geo. Sulley.

Missisquoi Horticultural and Fruit Growers' Association, Dunham, September 17th and 18th; D. Westover, Fredlightburg.

Brome County Agricultural Society, Brome Corners, September 9th and 10th; G. F. Hall, Brome.

Stanstead County Agricultural Society, at Ayers' Flatts, August 27th and 28th; George Robinson.

Shefford Fruit Growers' Association, at Granby, September 11th and 12th; John Lincoln.

Shefford County Agricultural Society, at Waterloo, September 16th and 17th; N. O. Rockwell.

Danville Union Agricultural Society, at Danville, September 27; C. C. Brown.

Argenteuil County Agricultural Society, at Lachute; G. J. Walker.

OTHER PROVINCES. — Central Canada Exhibition, Ottawa, August 22 to 30, E. McMahon, Ottawa.

Dundas County Fair, Morrisburg, August 27 to 29; G. H. Broadfield, Morrisburg, Ont.

Kingston District Fair, Kingston, August 25 to 29; J. P. Oram, Kingston.

Canads Industrial, Toronto, September 1 to 13; H. J. Hill, Toronto.

Nova Scotia Provincial, Halifax, September 10 to 18; J. E. Wood, Halifax.

Ontario Western, London, September 12 to 20; J. A. Nelles, London, Ont.

Peterborough Central, Peterborough, September 9 to 11; W. J. Green, Peterborough.

Ontario Northern, Collingwood, September 23 to 26; T. W. Archer, Collingwood.

Prince Edward Island Agricultural, Charlottetown, September 23 to 26; C. R. Smallwood, Charlottetown.

Lindsay Central, Lindsay, September 25 to 27; James Keith, Lindsay, Ont.

the heart and the will... Father Donnelly, S.J., preached in St. Ann's Church, London, England, recently, taking as his text 'Learn of Me, for I am meek and humble of heart'—said that Our Lord set Himself before us as our Model, and there was one portion of His Sacred Humanity which He chose in an especial way for us to imitate.

Gospel truths were as little palatable now as when Our Lord spoke them. They were all very well when the truth hit some one else, when some one else was asked to put the cap on his head, when that was so, we were rather inclined to be amused than otherwise; but when the cap was meant for us, and fitted our own heads, there was a different story to be told. It was not by the intellect, but by the heart, that man should be judged. Even in this world a man was judged by his heart. A noble-hearted man was loved, while a man who had the most gigantic intellect but who had a bad heart was turned from with disgust.

OBITUARY.

FATHER GLEESON.—The death took place recently of Rev. Hugh J. Gleeson, P.P., Kilmacduane, Co. Clare, at the age of 72. Deceased was the youngest son of the late Michael Gleeson, of Curragh, Portroe, Co. Tipperary. He was educated at the Diocesan College, Ennis, and in All Hallows, Drumcondra, Dublin, and the Grand Seminary, Quebec, and was ordained in the latter city in the year 1858. He was for four years assistant priest in St. Patrick's Church, Quebec. In 1862, on his return to Ireland to see his aged parents, the vessel in which he sailed, when within 24 hours of landing, struck against an iceberg, and sank in 30 minutes. He and most of the passengers and crew were saved, being picked up by an outward-bound vessel, which returned with them to Queenstown.

HENRY R. MCGEE.—The death occurred of Mr. Henry R. McGee, of this city, on Wednesday, at the age of 43 years. The remains were taken to Lacolle for interment.—R.I.P.

What a delightful sample of a true Catholic. Without the shadow of a blush, without the faintest hesitation in his voice, this gentleman frankly admitted that he spent his time hunting for slips and mistakes in the columns of the Catholic papers that he read, and then took pleasure in making known to all who might wish to hear him, the story of his discoveries. Imagine your intimate and trusted friend, the one in whom you have the most entire confidence, amusing himself at your expense in such a fashion; what estimate would you form of his friendship? Suppose such a so-called friend were to spend his hours of association with you in trying to detect your every shortcoming, picking out and noting down any peculiarities you may have, and then amusing another set of acquaintances with the recital of all your little blemishes or faults; what would you think of his professions of friendship? Yet that is exactly what this gentleman was doing in regard to the organs that defend the very faith which he claims to profess. If this were a solitary and accidental instance I might record it as a curiosity, a freak; but I am sorry to say that, in the course of my observations, I have found this method of treating our own institutions rather a rule than an exception. What pleasure a person can take in thus doing the work of the slanderer is more than I can ever understand. Suppose, even, that it were true that

As a matter of fact, I have, since I heard the above-mentioned remarks, taken the special trouble to institute a comparison between the Catholic and the secular papers that come into my possession. Taking four good Catholic organs and four of the leading secular papers of this country, I have discovered that the percentage of errors of every class is greater in the case of the latter group. Taking 100 as a basis, I find 40 per cent. of the typographical errors in the Catholic organs and 60 per cent. of them in secular organs; I find 22 per cent. of the general spelling of proper names, the geographical and like errors, in the Catholic organs, and 78 per cent. of these same mistakes in the secular organs; I find 7 per cent. of the historical errors in the Catholic organs and 93 per cent. of them in the secular organs. I, finally, find 2 per cent. of the dogmatic mistakes in the Catholic organs and 98 per cent. of them in the secular organs—and I may qualify this by saying that the two errors, theologically speaking, to which I refer might pass muster any place else than in the Catholic press; one was a mere slip, and the other was in regard to a question not entirely undisputed. To calculate the above, and to find the 100 mistakes, in each category, I was obliged to take three months of issues. So accurate have I been that I would have no hesitation in submitting to the gentleman in question the names and the dates of the eight newspapers, that he might have an opportunity of verifying his own inaccuracy.

Catholic interests should not be sacrificed to promote any man's ambition.

What harm can happen to him who knows that God does everything, and who loves beforehand everything that God does?

You might as well go to the catacombs of Egypt, and scrape up the dust of the mummies, and knead it into forms, and bake them in your oven, and call such things men, and present them, as citizens and teachers, for our regard, as to bring old, time-worn institutions to serve the growth and the living wants of today.

With the Scientists.

MECHANICAL POWER. —In 1830 the total horse power of steam engines in the United States was about 200,000; in 1900 it was 20,000,000, an increase of 10,000 per cent. The total motive power, exclusive of hydraulic motors, increased in the seventy years from 1,900,000 to 33,000,000 horse-power. The increase of population in this interval was 493 per cent. In 1830 the horse power per inhabitant was 0.15 and 0.7 horse power in 1900. Since 1880 the horse power of locomotives alone has increased 128 per cent., while the population increased only 52 per cent. The total wealth of the country in this interval has increased prodigiously, the percentage being 900. In 1830 the wealth per inhabitant was about \$365, and in 1900 \$1,200. It must be noted, however, that the wealth per inhabitant, which increased 100 per cent. from 1850 to 1870, increased but 31 per cent. from 1880 to 1900. Since 1853 the urban wealth began notably to exceed the rural wealth. Today the former constitutes 75 per cent. In 1860 wages constituted 24 per cent. of the total wealth, while they make 7 1/2 per cent. today. The average wages of workmen have increased from \$300 per year in 1860 to \$675 in 1900.

new-born girls, 361. At the end of the first year, the figures are boys, 967; girls, 893. By the end of the third year the weight of the brain has tripled and from this epoch it increases very slowly, especially with girls. It attains its greatest weight at about 19 1/2 years for men, at about 17 for women. The average weight of the brain of an adult male is 1,400 grams; of an adult female, 1,275 grams. The reduction of weight due to senile atrophy commences with men, about the eightieth year; with women, about the seventieth. We may recall for comparison the following facts: The heaviest brain on record is that of the novelist Tourgenieff (2,120 grams); one of the lightest is that of Gambetta (1,160 grams). The weight of the brain is, thus, one factor, and only one, in the comparison of different men and of different sexes.

FOREST LANDS.—In his report to the United States Department of Agriculture on a working plan for forest lands, near Pine Bluff, Ark., Frederick E. Olmsted of the Bureau of Forestry pays a good deal of attention to the question of forest fires, saying that conservative lumbering can never be successfully carried on in the region unless precautions are taken against fires. During the valuation surveys, notes were kept of fire damage, and it was found that only 5 per cent. of 1,900 acres had escaped more or less serious fire during the last ten years. The fires in the region are seldom more than ground fires, consuming leaf mold, grass, and other ground cover, seedlings, and young growth of all kinds, but very rarely burning a tree that has passed the sapling stage. Where the flames rise to a height of ten feet, the fire is considered severe. Only a small part of the mature pine has been damaged by these fires, since the bark of the pines possesses excellent resisting power. On some of the badly burned

WEIGHT OF THE BRAIN. —M. Marchand has investigated the brains of 1,178 persons immediately after death. The weight of the brain is influenced by the disease; diphtheria, for example, increases the weight. The brains of new-born boys weigh, on the average, 371 grams; of

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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.

Population by Ages.

Table showing population by ages in Ottawa, August 14. Columns include age groups (0-1, 1-2, 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 "M'as 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 Quilieron 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 baptismized 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.



OUR WEEKLY PARISH CALENDAR.

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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.

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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.

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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 transformation is now finished. The Duchess then 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.

Humility is, to say the least, always safe. "If you go through the world stooping," said Benjamin Franklin, "you will save yourself many a hard knock."







THE CASE OF POLICEMAN SHERIDAN.

THE case of Sergeant Sheridan, the Irish constable who committed a number of crimes while in the employ of Dublin Castle, to which spirited references were made by Irish members in the House of Commons, has only been briefly touched upon by the secular press of Montreal. In consequence interest in the subject has been aroused, and the following article from the "Daily News" of London, will prove good reading:—

The case becomes worse with time. Unless cleared up by a public inquiry, it is one that will leave charges of the gravest character over the whole of the Irish constabulary. Already it has filled the Irish people with the conviction that they can never count on justice under the present police system, and must even expect to be accused of crimes which the constables themselves invent.

As Sir Robert Reid told the House of Commons on Thursday, there is not a blacker instance in the most despotic Courts of Europe of the frightful danger incurred when policemen are free from all popular control. Even the Chief Secretary for Ireland, while refusing to prosecute Sheridan, admits that "his conduct has been dastardly and outrageous."

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.

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.

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.

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.

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.

THE Catholic Year-Book of New England, which has been admirably compiled and edited by Mr. John Francis Martin, contains a large amount of interesting matter on the subject indicated by the title.

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.

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.

"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.

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."

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.

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."

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.

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.

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.

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.

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.

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.

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, Pa., will lecture.

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.

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.

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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.

On Wednesday evening reports from the different dioceses will be read. There will be no attempt at rhetorical effect; only plain facts stated.

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, its encow blood to gall! You lay by awhile, until the pains, by sense in ordinary with a with rope and knife it, if she thought wash away the stain of her rival has led to for sanctity! I should not wonder lost his head!" I scarcely knew make. "You are roused," I thought "and you deserve ment." 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 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 a 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 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 intimidate 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 sad, and bewailed her friends and servants would carry out l Then she signed the and delivered it to her Taylor, and to trouble about it. That was And yet, when official came from Fothering head of England's g had fallen, and for 2 were public rejoicings, made as if she did no cause, and gave way of grief that conster tendants. She desired decayed 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 miss 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.

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!"

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."

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?

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 Bellevue, 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 M. de Bellevue 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 "Libera," 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 sobs 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 confecimus 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 recitent. 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 Terveren, 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. Aloisius 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.

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, postulante, 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.

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.

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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 of 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 invit tember must follow that September must mence of another term. We need not last few days of the ation with advice t would never be neede not refrain from calli tion of parents and the duties of the hou The first, and all in is to observe punctu 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 gain—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, conseq chances of winning ar minimum. It is the s 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, the c tested, their classes, a their acquisitions, are 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 con success and for final ho marks the entire scho Parents who do not obli dren to attend from the mence should not fo 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 scho We have said concerni movement of the term is applicable throughout the

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