

SOCIETY—Established 6th, 1856, incorporated 1864. Meets in Hall, 92 St. Alexander street, on the first Monday of each month. Meetings last Wednesday. Officers: Rev. Director, J. J. O'Leary, P.P. President, J. J. O'Leary, Vice, F. Casey, John O'Leary, Corresponding Secretary, F. J. Curran, Recording Secretary, T. P.

WOMEN'S L. & B. ASSOCIATION—Organized April, 1874. Dec. 1875—Regular meeting held in its hall, on the first Sunday of each month, at 8 o'clock, p.m. Management meets and fourth Wednesday of each month. Officers: President, M. A. J. O'Leary, Secretary, M. J. O'Leary, Treasurer, M. J. O'Leary, Recording Secretary, M. J. O'Leary, Corresponding Secretary, M. J. O'Leary, Vice, M. J. O'Leary.

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MONTREAL, SATURDAY, JUNE 8 1907.

PRICE FIVE CENTS

THE THEMES OF CATHOLIC MAGAZINES.

THE LEAGUE.—Under the caption "The Reign of the Sacred Heart," Rev. Father Devine, S.J., in an article in the Canadian "Messenger of the Sacred Heart" for May says:—

"The movement of souls towards the Sacred Heart of Jesus is, perhaps, the most consoling event of the age we live in. While the enemies of God are making every effort to forget His name and His benefits, there are millions of Catholics in every clime, and of every color and condition, who are meeting at this common source of grace, and taking away with them, strength and courage to help them in their struggles through life. Nearly thirty million God-fearing Catholics, fully organized and resolute, like an army on the eve of victory, are on their knees daily, offering up their prayers and sacrifices, in order that the Sacred Heart of Jesus may reign over the world.

"The stupendous spread of the devotion to the Sacred Heart, during the past fifty years, and its influence on men's minds and hearts, is a fact which must keep in mind when they write the history of this age."

A CATHOLIC WRITER.—Teresa Beatrice O'Hare contributes an interesting sketch of the well known Catholic educationist and writer, Prof. Maurice Francis Egan, to the Rosary Magazine, from which we clip this paragraph:—

"The kered world is not blind to the kingdom of the heart and it is less blind to the kingdom of the mind; it may not be able to understand the motives which shape his life, but it gives its honor and its respect to the man whose holiest thoughts turn to the dear old-fashioned mother, and to the old garden with the pinks and larkspur and four-o'clocks and lilies; the man who has spurred its offers and allurements because he has God's greatest question to answer in the dreaded hour—after the silence of the century—a man whose name and dignity all its wealth could never buy."

PATIENCE AND WORK.—Under this heading the American "Messenger of the Sacred Heart" gives some useful advice. It says:—

"No work is perfect without patience, hence to be efficacious prayer requires it as an essential condition. When the late Father Bridgett, C.S.S.R., began his agitation for a change in the Coronation Oath, about five years ago, who would have predicted that we should have a universal sentiment in favor of the Catholic Oath, even on the part of the royal person who felt forced to take it? Who could have expected a few years ago that the Presbyterian of this country would make public admission of its erroneous articles of its confession about predestination, free will, and the old superstition that the Pope is anti-Christ. These two facts prove that the prayer of the Holy Father, and our prayers in the union of Christendom, for which we have been waiting so patiently, are not in vain. Already two great bodies of Christians are willing to repudiate what they have hitherto held sacred, partly because they begin to know it is erroneous, partly because the spirit of the times prompts them to do justice to the Catholic body. The manifest desire on the part of all better informed citizens to heed the plea of the Archbishop of New York for the recognition of Catholic rights in the organization of the public library system is another instance in point. Patience makes perfect work, not the pittance of meek submission or of timid inactivity, but the patience which prompts

us to spend time and thought and energy presenting our views or claims until those who seem to be opposed to us understand what we consider right.

TRUE CHARITY.—Under the title "The Encyclical on Christian Democracy Analyzed," the "Catholic World Magazine" remarks:—

"Reciprocity, exercised according to the spirit of the Gospel, fosters neither pride nor shame, but rather binds closer the bonds of mutual kindness. Charity neither degrades the donor nor the recipient, says the Holy Father; it is, indeed, a fulfilling of a natural as well as a Christian law. No man but needs the help that some other may give him. Christianity can never side with those who hold that such as in the natural struggle cannot maintain themselves ought to be allowed to perish. Yet indiscriminate charity is to be unconditionally condemned. Charity should be administered with prudence. It ought never to do for others what they can do, or be made to do, for themselves. It is not the aim of charity to rob its recipients of responsibility or to promote ease and indolence, but rather to infuse in those receiving it a spirit of thrift and economy."

MASS FOR NIGHT WORKERS.—Rev. Luke J. Evers, of New York, in an article to Donahoe's Magazine, explains the great success which has attended this most praiseworthy undertaking. Among other things he says:—

"It is quite a revelation to many to hear of the large number who attend the Mass in our Church every Sunday morning at 2.30 o'clock. Many have never thought nor even dreamed of the large army of men and women working during the night in large cities like New York, Boston, Chicago, St. Louis, etc. Yet when you come to study it out, and make some definite statistics of it, you will find the numbers amazing. These men and women have, I might say, turned night into day and day into night, and when they are enjoying the bright sunshine of the day they are resting. It was but a mere chance that led me into the study of the conditions which obtain in the lives of the hundreds of men who are employed in the offices of the New York daily papers, the Post-office, and many other offices which are situated in and around printing house square. When it was first brought to my attention I came to realize, after a few months' study, that the number of men laboring during the night, was very great, and that among this army of mechanics there must be a large number of Catholic men to whom the comforts of religion were lost, because they could not attend Holy Mass at the ordinary morning hours. They have to work from early evening till two or three in the morning. Then, fagged out, and with scarcely a trace of blood in their faces, they go home to sleep till long after noon. Now, how were these men to attend to the duties of religion? How was religion to reach these men with its saving truth? This was the problem.

Living among them for some two years, meeting and speaking with them, suggested the idea of having a Mass for them at an hour in the morning when they could leave the printing offices, step into the church, hear Mass and a five-minute instruction, go to their homes at about half after three, sleep till noon time, and spend the Sunday afternoon in the bosom of their families, which they had not done for years. When these plans were collected and made known to Rome permission was granted to have a Mass said every Sunday morning at 2.30 for printers and night-workers in New York city.

young people, reared with great sacrifices in our excellent parochial schools, often lose all interest in their Mother Church when they have scarcely left school; it is not the fault of our own carelessness and indifference, especially towards our Church papers and our social life. What would we think of an army that draws upon its enemy's resources for its own existence? And yet this is precisely what we are doing. It is suicide, though slow. In this direction our most pressing duty is to ourselves.

In regard to the dangers that arise from having only the secular press to depend on, the speaker said:— "No matter what one is in life, or what one does, we need the papers. We may be ever so faithful as Catholics, we cannot separate ourselves from our fellow-men in our social, political or business life. We must know what is going on in the world upon all these fields, otherwise we cannot further our interests. We therefore, also need the secular daily press. But it is not at all necessary that we draw what we need from im-

pure sources, that we get it from poisonous shells, or obtain it in a manner which is inimical to our interests. Our self-preservation, our self-esteem forbids this. We must not be untrue to ourselves. We must, therefore, also have papers, which give us all that other papers offer, which are conducted in the Catholic spirit, in the spirit of the highest, of eternal truth, papers which report but "the truth, the whole truth and nothing but the truth," as is required of witnesses in court. Where the secular press does this it truth which the ordinary daily papers lack, but where the lies come from we are told in the words of Holy Writ: "The devil is the father of lies." There are — it is true — quite a number of good papers outside of the Church, but the danger is there and a German scholar says: "Who subjects himself to danger unnecessarily, perishes therein." To do so is sin. For our worldly associations, too, we need papers which are subject to the Church. That obviates the danger."

THE CENSUS OF IRELAND.

Every Province Shows a Loss of Population.

The topic of the week in Ireland is the census returns which have just been published. The Belfast "Irish Weekly" in referring to the figures which we give below says:—

"The census returns have brought out for the first time that Ireland has to take place as regards population in the British Islands. Not so long ago she had double the population of Scotland, but the latter country is now nearly half a million ahead. Thousands of those who have contributed to this result are of Irish birth or descent who have been compelled to seek a livelihood and to contribute to the prosperity of other countries they might have assisted their own country to. Some of our contemporaries, by an elaborate system of juggling with figures, endeavor to make capital out of the superior prosperity of the North, but we do not envy them the satisfaction in view of the deplorable pass the whole country has been brought to through English misrule."

THE PROVINCES.—The number of inhabitants in Leinster is set down as 570,110 males, 580,375 females, making a total of 1,150,485, or a decrease of 41,297, as compared with '91.

In Munster 540,429 males and 534,646 females; total, 1,075,075, or a decrease of 98,568.

Ulster—762,605 males, 818,746 females; total, 1,581,351, being a decrease of 68,463.

Connacht—324,595 males, 325,040 females; total, 649,635, being a decrease of 69,876.

THE COUNTIES.—In the three following counties the population has increased during the decade:—

Dublin	1901	1891
Down	447,266	416,860
Down	289,335	269,734
Connacht	461,244	430,865

Including the County Boroughs of Dublin.

In all the other counties a decrease has taken place as follows:—

1901	1891	
Monaghan	74,505	86,206
Cavan	97,368	111,917
Roscommon	101,689	116,552
Sligo	150,468	171,401
Fermanagh	65,243	74,170
Leitrim	69,201	78,618
Cork, W. R.	131,668	148,928
Longford	46,581	52,647
Meath	67,463	76,111
Clare	112,129	126,244
Sligo	84,022	94,413
Tipperary, S. R.	91,227	102,147
Queen's County	57,226	63,855
Westmeath	61,527	68,611
Carlow	37,723	41,964
Kilkenny	74,821	87,496
Kildare	68,469	70,206
Armagh	125,236	137,877
Waterford	87,030	95,702
Galway	192,146	211,227
Louth	65,741	71,914
King's County	60,129	65,563
Limerick	146,018	158,912
Kerry	165,851	179,136
Wexford	103,850	112,063
Mayo	209,827	218,698
Donegal	178,625	185,685
Tipperary, N. R.	68,527	78,070
Wicklow	60,679	64,492
Cork, E. R.	272,145	289,504
Derry	144,329	152,009

THE RELIGIOUS CENSUS.—The following figures give the numbers professing the various religious denominations in the undermentioned counties:—

Cork, E. R.—346,336 Catholics, 21,767 Protestants, 1,570 Presbyterians, 1,658 Methodists, 436 Jews, 1,828 of other denominations, and 51 who refused to state their religion.

Cork, W. R.—119,750 Catholics, 9,644 Protestants, 210 Presbyterians, 1,288 Methodists, 3 Jews, 767 of other denominations, and 7 refused.

Limerick—158,695 Catholics, 5,777 Protestants, 300 Presbyterians, 704 Methodists, 169 Jews, 261 others, and 14 refused.

Waterford—82,494 Catholics, 3,645 Protestants, 312 Presbyterians,

214 Methodists, 45 Jews, 306 others, and 14 refused.

Antrim—113,383 Catholics, 119,407 Protestants, 186,155 Presbyterians, 19,062 Methodists, 694 Jews, 21,945 other denominations, and 594 refused.

Armagh—56,707 Catholics, 40,833 Protestants, 20,029 Presbyterians, 5,066 Methodists, 44 Jews, 2,377 others, and 162 refused to state.

Donegal—134,999 Catholics, 19,907 Protestants, 16,221 Presbyterians, 4,795 Methodists, no Jews, 682 others, and 21 refused.

Down—76,535 Catholics, 71,568 Protestants, 114,182 Presbyterians, 10,543 Methodists, 41 Jews, 1,306 other denominations, 9 refused.

Fermanagh—36,066 Catholics, 23,169 Protestants, 1,279 Presbyterians, 4,702 Methodists, 3 Jews, 85 others, 9 refused.

Londonderry—65,308 Catholics, 27,687 Protestants, 45,828 Presbyterians, 1,440 Methodists, 61 Jews, 3,916 others, 89 refused.

Galway—186,870 Catholics, 4,435 Protestants, 589 Presbyterians, 181 Methodists, 69 others, 2 refused, Jews none.

Mayo—198,014 Catholics, 3,757 Protestants, 562 Presbyterians, 166 Methodists, 122 others, 6 refused, no Jews.

Leitrim—62,604 Catholics, 5,668 Protestants, 562 Presbyterians, 685 Methodists, 14 others, 6 refused, no Jews.

Roscommon—98,985 Catholics, 2,229 Protestants, 247 Presbyterians, 96 Methodists, 72 others, 10 refused, no Jews.

Sligo—75,194 Catholics, 6,362 Protestants, 648 Presbyterians, 529 Methodists, 4 Jews, 271 others, 14 refused.

CITIES AND TOWNS.—The following is a list of the cities and towns whose populations increased during the decade:—

1901	1891	
Belfast	348,965	313,079
Belfast	348,876	273,114
Londonderry	39,873	33,200

Rathmines & Rathgar

1901	1891	
Dublin	32,472	27,996
Dublin	289,108	268,587
Pembroke	25,524	23,992
Dublin	286,328	269,716
Sligo	10,862	10,274
Dundalk	13,067	12,449
Blackrock	11,719	13,429
Lurgan	11,770	8,401
Cork	99,693	97,251
Limerick	38,085	37,155
Waterford	26,743	26,203
Kingstown	17,856	17,183
Cork	75,978	75,945
Waterford	27,947	27,713
Derry	39,873	33,200

*Parliamentary Boroughs.

A decrease is shown in the following:—

1901	1891	
Drogheda	12,765	13,108
Lisburn	11,455	12,250
Kilkenny	12,924	13,722
Kilkenny	10,493	11,088
Newry	13,121	13,691
Galway	16,245	16,959
Wexford	11,154	11,545
Newry	12,587	12,961
Galway	13,414	13,900
Limerick	45,806	46,135

*Parliamentary Boroughs.

It will be seen from the above lists that the largest percentage of increase was in the Parliamentary Borough of Belfast, where it was no less than 27.8 per cent. Derry being next with 20.8 per cent. The greatest percentage of decrease was in Drogheda, viz., 6.9; Lisburn being next with 6.5.

FAMILIES.—The number of families in Ireland in 1901 is returned at 910,568, being a decrease of 21,605 as compared with 1891, and the average number of members in each family is given at 4.7, as against 5.0.

HOUSES.—The following figures

give the number of houses in each province:—

LEINSTER.	
Inhabited	1901 1891
Uninhabited	205,867 208,189
Building	16,054 17,575
MUNSTER.	
Inhabited	193,063 202,668
Uninhabited	13,895 16,880
Building	443 585
ULSTER.	
Inhabited	332,106 326,517
Uninhabited	37,135 29,779
Building	955 1,219
CONNAUGHT.	
Inhabited	126,867 133,174
Uninhabited	5,498 5,449
Building	226 166

The total inhabited houses in Ireland are 858,503; uninhabited, 72,582; and building, 2,592.

DUBLIN.—From a table relating to Dublin it appears that the population in the city increased by 7.6 per cent., while in the townships the percentage of increase were—Rathmines and Rathgar, 18.8; Pembroke, 6.4; Blackrock, 3.8; Kingstown, 1.0. The population of the city as constituted previous to the extension is 260,035, or an increase of 15,034 in 1891.

SOME COMMENTS.—The late hour at which the abstract of the census returns, summaries of the Irish census returns was made available, says the London correspondent of the "Irish Weekly," Belfast, prevented anything like a complete analysis of the figures; but in addition to the already published the following supplementary facts will be of public interest. Taking the Parliamentary constituencies, the following show increased population:—

East Belfast, 42 per cent.; West Belfast, 32; South Belfast, 25; North Belfast, 5; South Dublin, 10; North Dublin, 8; Fermanagh, 9; Down, 2; College Green, Dublin, 9; Harbour, Dublin, 6; Stephen's Green, Dublin, 2; St. Patrick's, Dublin, 7; Cork City, 2.5. But it should be noted that in all these cases, except Limerick and Cork, the total population of the extended areas. The heaviest decreases in constituencies were in East Cavan, West Wexford, South Armagh, South Monaghan, South Tyrone, and South Sligo, where the rate was from 13 to 14 per cent. The decrease in the following was between 12 and 13 per cent.—North Longford, South Meath, North Cork, South Cork, East Waterford, West Cavan, South Monaghan, and North Leitrim. The towns increased in population are in the order of percentages as follows:—Belfast, Derry, Rathmines, Dublin, Pembroke, Sligo, Dundalk, Blackrock, Lurgan, Cork, Limerick, Waterford, are given for Belfast and Cork, the larger being for the Parliamentary area. The figures for Belfast show an increase of 75,762 to 348,876, and an increase of 75,886 to 348,965. The figures for Cork show an increase of 2,412 to 99,693, and an increase of 633 to 75,978. The decreasing boroughs are in order of decrease, and beginning with the highest, Drogheda, Lisburn, Kilkenny, Newry, Galway, Wexford and Limerick. The population of Ireland, which in 1841 was 8,196,597, was diminished in 1901 to 4,704,750. East Belfast has 121,784 inhabitants, 10,386 of the latter being Catholic males, and 12,942 Catholic females. South Belfast—73,427, of whom 4,995 are Catholic males, and 6,816 Catholic females. West Belfast—61,848, of whom 15,600 are Catholic males, and 19,016 Catholic females; and North Belfast, 89,307, of whom 6,626 are Catholic males, and 8,662 Catholic females. Newry, with a population of 13,121, has 4,110 Catholic males, and 4,923 Catholic females; and Derry City has 9,844 Catholic males, and 12,201 Catholic females, in a total population of 39,873. The Protestant Episcopalians are distributed as follows in the constituencies named:—East Belfast, 16,482 males and 17,658 females; 4,823 females; West Belfast, 6,784 males and 7,414 females; North Belfast, 13,054 males and 15,077 females; Newry, 853 males and 918 females; Derry, 3,392 males and 3,865 females. The Presbyterians are distributed thus:—East Belfast, 23,184 males and 24,813 females; South Belfast, 11,691 males and 13,912 females; West Belfast, 5,919 males and 6,538 females; North Belfast, 16,150 males and 18,328 females; Newry, 851 males and 905 females; Derry, 4,255 males and 4,768 females. The Methodists number in East Belfast, 3,680 males and 4,188 females; South, 2,518 males and 3,025 females; West, 968 males and 1,145 females; North, 2,962 males and 3,288 females; Newry, 101 males and

128 females; and Derry, 310 males and 382 females. The Independents are in a very small minority, except in East Belfast, where they total 1,650 males and 1,833 females; and the same applies to the Baptists, who in East Belfast number 471 males and 500 females.

IRISH MYTHS.

A very interesting lecture on "The Basis of Irish Myths" was given recently by Dr. Sigerson, at Dublin. The Irish are a very mythopoeic people, the lecturer said, and the belief in the supernatural was very strong in them. The doctor said that he believed earthquakes have a great deal to say in establishing many of the legends which existed. There is no doubt that in ancient times Ireland suffered much from seismic disturbances, and about the time of St. Patrick this was particularly the case. The prolonged beltings, or the tossing of lakes, which were ascribed to the roaring and struggling of a great beast in their depths, were undoubtedly due to earthquakes. The legend of the rushing up of the waters of Lough Neagh and the drowning of whole cities is beautifully told in verse by Moore, and possibly "the towers beneath them shining" are no poetic fancies, but real stubborn facts.

A Mr. Rolleston, who was present at the lecture, and who proposed a vote of thanks to Dr. Sigerson, said that he himself had seen a round tower beneath the waters of Lough Neagh. The mythical Isles of the West, or as they were also called the Isles of the Young, of the Living, or as Hy-Brasil and the Isles of the Blessed, were very possibly not the mere mental creations of the poet and the dreamer. It is known that so late as the seventeenth century a patent was taken out for one of these islands, and Bristol alone fitted out three search expeditions to discover them. That these islands at one time existed was more than probable, the lecturer said, and their mysterious appearance and disappearance was due to the mighty magic of earthquake action.

WHAT AMERICAN MILLIONAIRES ARE DOING.

Determined to have the most original country home in America, Mrs. Howard Gould has planned the erection of a "replica" of Kilkenny Castle, which is now being erected for her at Sands Point, on Long Island Sound. This projected building will be the first mediaeval and will take two years in its erection. The site is on a bluff seventy feet above the water. A ravine cuts it off from the mainland, and an artificial lake will be made in the ravine, thus practically cutting the castle off from the shore.

All the land between the lake and the castle will be laid out in an elaborate garden. The completed house will have the exterior construction of a castle, with massive stone walls and heavy stone arches. The highest tower, which will rise nearly one hundred and fifty feet from the ground, will give a wide prospect over the Sound, and will be visible itself for miles in every direction. In front of the castle, toward the Sound, there will be a terrace stretching to the edge of the bluff overlooking the water, and lined along its edge by a marble balustrade.

Two stone bridges will cross the moat. The carriage road will wind up to the castle, crossing a brook that will run through the garden. In the central court there will be a station for carriages. The rooms of the edifice have been planned in such a way that the three chief apartments on the ground floor, the hall, the library, and reception room, are cut clear through, from the exterior court to the front of the house, in the fashion of the smaller French chateaux.

The most original feature of the interior of the house is a large room in one of the wings, which is given up to an "orangery," where all kinds of trees and shrubs, in tubs, will be kept, to be used in decorating the court in summer and for the ball-room and dining-rooms.

In front of the house, on the terrace, a sort of mediaeval plaza has been arranged by means of awnings, shutters, and doors, which can easily be removed or put in place, according to the weather.

Kilkenny Castle, in Ireland, occupies a commanding position on the summit of a precipice above the River Nore. It was originally built by Strongbow, who was Governor of Ireland in 1173, and it was rebuilt by William le Marechal, in 1175, and again restored in the past century, and transformed into the residence of the Marquis of Ormonde—Irish American.

A BIG TREE.—What is probably the biggest tree in the world has now been discovered. It belongs to the cypress family and was found in Mexico. Its circumference six feet from the ground is 154 feet 2 inches, and to see the top of it one must stand many yards away. It is near the famous ruins of Mitla, the State of Oaxaca, a few hours' ride from the city of Mexico.

THE CATHOLIC PRESS.

The German Catholics of the Western States are very anxious to have a daily organ of their own. At the recent convention of German Catholic societies, held in Chicago, Mr. August Benz delivered a most practical address, in the course of which he spoke in very happy terms of the Catholic press. Apart from what was of immediate and local interest, he said much that should go home to all Catholics. We will take a couple of extracts from that speech

"THE RIDDLE OF THE UNIVERSE."

From an Occasional Correspondent.

The New York "Journal's Saturday Review" dedicates a whole front page to the glorification of Ernst Haeckel's new work, entitled "The Riddle of the Universe."

The reviewer mentions the seven leading subjects that are treated in the volume, and asserts that "for thousands of years the intelligence of man has struggled with these problems of the infinite. What then are these problems? They are:—

"The origin of matter and force, the origin of motion, the origin of life, the apparently pre-ordered orderly arrangement of nature, the origin of sensation and consciousness, the foundation of thought and of speech, the question of the freedom of the will."

One would naturally expect from this statement of the case that the "scientist" Haeckel would enter deeply into the consideration of each and all of these questions. But he simply "brushes them aside," and declares that "the one simple and comprehensive enigma—a funny enigma is that which can be both simple and comprehensive—is 'The Problem of Substance.' We will now quote what the reviewer has to say:—

"According to Haeckel, the universe or cosmos is eternal, infinite, illimitable. It consists of two attributes: MATTER and ENERGY. This dual substance fills infinite space and is in eternal motion. Forever and ever this motion continues with a periodic change from life to death. All masses are rotating constantly, and while certain ones, solar systems or tiny cells, move to their destruction in one part of space, others are springing into new life and development in other parts of the universe."

"It has taken our earth, one little speck in space, more than a hundred million years to develop its present forms of animal life, to say nothing of long periods of cooling that preceded life."

"Man is only the highest among the vertebrates, which in turn are the highest among animals. His immediate ancestor has been here at least three million years, and he himself since the end of the tertiary period."

"Our mother earth is a mere speck in a sunbeam in the illimitable universe, and himself is but a tiny grain of protoplasm in its perishable framework of organic nature."

This is delightfully consoling and comforting! It is pleasant to reflect that each of us is a mere "tetrapod." To feel that the fossil ape, the presence of which proves that man is a developed monkey, and the monkey an undeveloped man, must bring considerable happiness to the human race. We owe a deep debt of grati-

tude to Haeckel for having discovered that this missing link is actually what he calls the "Pithecanthropus erectus"—which we common mortals may style in our unscientific language "the monkey-shaped man standing up;" not unlike some of the names given by Northwest Indians to our fellow-countrymen, as "the man-with-the-windows-on-his-eyes," or "the man-with-his-head-on-fire."

Haeckel "proves" that as the bones of a monkey and those of a man being the same in number, and generally in formation, it follows that the one must have sprung from the other. He has discovered that the thing we call soul, and the matter that envelopes it, are both one and the same thing. How he reaches such a conclusion he fails to tell us, nor does his science aid in solving the "Problem of Substance." The reviewer, above mentioned, surprises us, as we proceed with his appreciation of Haeckel's marvellous work. It is the very finest of sarcasm that he exhibits towards the close. He repeats that "this book is a marvellous tribute to the human genius of painstaking investigation;" and then proceeds to say:—

"It is the unimportant opinion of this writer that the man who studies the bones of the monkey and the bones of man, concluding that one is grown from the other, might as well study the books in a library, note the resemblances in the construction, and believe that the huge cyclopaedia had naturally developed from the small pamphlet."

"The potato bug, looking at the locomotive of the Empire State Express and at the old primitive locomotive, would conclude, perhaps, that one had evolved out of the other. It certainly could not imagine that the constructive force in the brain of a man had created both—that the little old-fashioned locomotive had nothing to do with the modern one, was not its grandfathers, but simply the creation of a thinking man."

Then he tells us that the work is "a concentration of accurate material faculties of perception on the great problems of life; it rejects entirely the aid of imagination, the inspirations of faith, the light shed upon our career here by the beliefs of men throughout the ages." After this statement he calmly adds:—

"Haeckel in his studies is like a man walking along the shore of a big sea, industriously examining, analyzing and classifying everything he catches them, but rejecting as unworthy of study the great, flashing lighthouse that looms in the distance."

"He rejects the lighthouse, its warnings and its meanings because he cannot reach it, dissect it and know it."

Little more is needed to prove the futility of such a work, and the folly of so-called scientists attempting to measure the infinite with a ruler's foot-rule.

SLANDERS ABOUT LOURDES REFUTED.

The "Trained Nurse and Hospital Review" recently published the following typical slander about Lourdes, the famous French shrine:—

"Thirty thousand patients are sometimes gathered together in one week. They are herded like cattle on the railroad at Lourdes. They lie mostly on the hospital floor. . . . No medical treatment is allowed them, for have they not come to be cured by a miracle? They are left unwashed, unattended and uncared for, save for the spasmodic voluntary service of all sorts of untrained 'hospitaliers' as they are called, men and women of all trades and callings, who accompany the pilgrims as a penance for their sins. Many Catholic sisterhoods are represented in the travelling cortege. . . . Few are trained, and their ministrations to these, the worst cases that Europe can show, are kind but amateurish."

In reply a correspondent of the International Catholic Truth Society states first that there is in Lourdes a finely-equipped modern hospital, where not only are the sick carefully nursed by the experienced sisters in charge, but where expert physicians are in constant attendance. A patient seriously ill is not even allowed to be taken to the grotto without permission of the doctor attending him.

The only time in the year when there is a vast crowd at Lourdes is on the occasion of the national pilgrimage which comes from Paris just before the 15th of August, that being one of the principal feasts of our Lady. Fifty thousand people sometimes assemble, but only a small proportion of these are sick persons. It is incredible that so many as 30,000 sick could ever be found in a pilgrimage of 50,000 when not more than fifty all told accompanied a pilgrimage of 10,000 which I saw at Lourdes a few weeks before the arrival of the national pilgrimage.

There is a prevalent idea that "cures" are reported by the authorities at Lourdes on very slight grounds and that temporary relief from pain brought about by hysterical excitement is put down as a miracle. Any observant visitor will see on his right as he approaches the grotto a gray stone building marked "Bureau des Constataions." I walked in there one afternoon and was courteously received by the English physician in charge. He showed me a book in which the record of those cured is kept. The "bureau" before pronouncing on any case requires a written diagnosis from the physician prescribing for the patient before his

coming to Lourdes. It requires a thorough examination by resident physicians after the alleged cure, this to be supplemented by the written statement from the patient's own physician after his return home. Furthermore, the person cured must return to Lourdes and undergo a second examination at the end of three or six months. After these tests have been applied the "bureau" passes judgment officially. Nervous diseases are never included in the list of miraculous cures, owing to the well-known fact that an excited state of mind will of itself in some instances produce a cure.

As to the sick being left "unwashed, unattended and uncared for" there are resident in Lourdes, besides the sisters in charge of the hospital, a number of ladies who devote their lives to the care of invalid pilgrims. One of them whom I knew well, an American lady, sister to a former consul to Bordeaux, has spent two years in hospital work and one year at the baths. She told me that three ladies are allowed in attendance at each of the women's bathing rooms. The patient, after being wrapped in a bath robe, is immersed in an ordinary bath tub full of water in the miraculous spring. At the end of fifteen seconds the patient is lifted out. The water is very cold, but my friend said, she had never known or heard of a case where a patient was made worse by the immersion, and she had herself seen several instantaneous cures during the bath.

The writer quotes the following letter of Chauncey M. Depew, published after a visit to the shrine a few years ago:—

"Being near Lourdes, in the Pyrenees, I paid a visit to the shrine. . . . As I was crossing the plaza I heard a name called from one of the dispensing wagons. It was occupied by a lady and was drawn by her son, a student at the College of Physicians and Surgeons in New York. Both had recognized me, having heard me speak in New York. She said the doctors at home had told her that science and skill could do nothing more for her and that she must make herself as comfortable as possible until the end, which was only a few months off. So she had come to Lourdes with faith and hope. I asked her the grounds of her hopes and she said: 'Why, a miracle was performed this afternoon before your eyes. Did you not see it? That was the cause of the great excitement.' This was her story. A young girl who was staying at the same hotel as she did had been unable to walk

or put her foot to the ground for six years. She had suffered frightful pain and screamed with agony when dipped in the icy water. She had been bathed six successive days, and after the procession had passed that afternoon had called out that she was cured. I said to the medical student, 'What do you know about this?' He said he had seen the knee bandaged at 12 o'clock that day. It was swollen badly and had twenty-eight running sores. I told him I must see that girl. The pilgrims were mobbing the purification room, to which she had been taken, to see or touch her, and the attendants were doing their best to keep them out and get them away. My medical guide with New York sagacity called out, 'The distinguished Mr. Chauncey Depew wants to see the patient.' Instantly a way was cleared, and in a few minutes I was inside. The girl was not there, having been carried home to escape the crowd. There was an English doctor and I appealed to him. He said he had dressed the leg at noon; it was swollen and incurable; he had cut the bandages of a half hour before and the leg was healed and the girl could walk, and he showed me the cut bandages. It was about two feet long and had been slit with a

knife from top to bottom. I then insisted I must see the girl. About 8 that evening my student acquaintance came to my hotel with a message that she and her friends would be glad to see me. My son and I started off instantly. 'I found a young lady about 17 years of age, with a sweet, innocent, happy face. She told her story substantially as I had heard it and that she had been unable to walk a step in six years. I asked her if she could walk now and she went several times around the room, limping some, but with no apparent pain. I then ventured to request a sight of the knee. Her fingers said 'Certainly.' The knee seemed quite normal. The flesh and muscles were firm and natural. Black spots marked the places where the sores had been, but the sores were healed and healthy skin, not scales, over them. I have little faith in modern miracles, but they puzzled me. I was about to point so far as I am concerned is that I did not see her before the alleged cure. The testimony, however, of the New York medical student, of his mother and of the English doctor was clear and positive. They might have been deceived or tried to deceive me, though neither seemed probable."

INTEMPERANCE IN EUROPE.

The anti-alcoholic movement is developing a more than ordinary interest among the thinking people on the continent of Europe. It is certainly remarkably that within a few years this question should have forged its way to the very forefront of public questions. We have been accustomed to think of the European people as using and not abusing intoxicating drinks, but the wave of drunkenness that has been passing over the continent has increased its influence until its effects have been felt over France, Holland, Austria, Russia, and Italy. The devastation that has been wrought has set the scientific men searching for cause and remedy. It has awakened churches, and the carrying on of discussions and debates in order to stay its dreadful effects. It has aroused medical men to investigate the baneful effects of alcohol.

The reports have just reached us of the gathering of an Anti-Alcoholic Congress at Vienna. It aroused such interest that the vast hall of the Society of Music was crowded, and the reading of reports and the carrying on of discussions and debates held the throngs until far into the night. There were among the delegates many of the most celebrated scientific and medical men of Europe.

At one of the sessions of the Congress the French Army physicians described the measures taken by the military authorities in France to combat alcoholism in the army. They submitted statistics to prove the alarming increase of drunkenness within the last few years among the soldiers. Whether it was the increasing popularity of the stronger form of alcoholics or the weakening of the vigor of the soldiers and the development of the nervous organization of the men, or both combined, that was the real cause of the prevalence of intoxication, they were not able to say.

In any case they found the facts as stated, and it was absolutely necessary, if the vigor of the soldiers would be preserved, that something should be done to resist the onward march of alcoholism among the soldiers. Dr. Rudler said that he himself had delivered lectures to his division which were attended by 1,300 soldiers. The officers were all interested and enforced such measures that in their judgment would encourage abstinence among the men. His contention was that the army should be considered the school of the nation inasmuch as France claimed some of the best years of the life of the young men, and during these years the young men were subjected to influences that might make or mar their after career as citizens of the Republic. The officers did right when they set themselves against the drinking habit, and enforced such moral and sanitary measures as were calculated to save the young conscripts from the blighting effects of the drink habit.

An Austrian military doctor said that hard drinking was not so much the custom in the Austrian army as in the French. Still it was sufficiently prevalent to cause alarm and to arouse the authorities to a sense of danger that might come upon the nation if the taste for alcoholics developed among the soldiery. It appeared from the speeches of the other military doctors that in the Austrian army brandy was a restorative during field exercises had been abolished, and the sale of milk in the barracks was steadily increasing. They all agreed that the British army, with a temperance society of 25,000 members, was in advance of every other. They recognized, however, the fact that the very existence of a temperance movement that included so many total abstainers is abundant evidence of the prevalence of a terrible evil in past times. For with their sentiment about the use of wine and beer they realized very well that it was the recognition of a truly deplorable state of affairs that alone could compel abandonment on the part of some of the use of stimulants in order that others might be brought within the limits of moderation.

There was no discussion of the state of affairs in the American army, probably because the question of "Canteen or no canteen" had not come to their knowledge. Undoubtedly this question has entered into an acute stage with us, and many of the most experienced publicists have openly declared in favor of the Canteen, so that the

drinking of the soldiers may be done under circumstances in which the elements of moderation and control may be injected.

A Russian lady read a report of M. Dimitri Borodini, a St. Petersburg delegate, on the brandy monopoly by the Government. His contention was that drunkenness is increasing among the Russian peasantry, and because it does increase the Government is benefited in a financial way. During the last two years 350,000,000 rubles were returned from this one source into the Government's exchequer. Is it right, he asked, that the Government should foster among the Russian peasantry a vice which will give our readers a fair idea of the great progress that the Church has made in London since the middle of the 19th century. Mr. Fitzgerald writes thus: "The wonderful progress of the Catholic Church in England during the past fifty years might best be described by saying that one octogenarian long buried in the country, whose memory goes back to the time when the Church was, as it were, in the desert. One significant little incident might strike him when, on journeying to the extremity of the Brompton road, he would find his omnibus halted at Baker street, and that in 'The Oratory.' Entering the spacious stately fane, he would note a crowd of admiring sightseers promenading round, gazing at its altars, statues, and choice marbles—such as the English are wont to do in the Madeleine at Paris. Or, if it be a festival day, our octogenarian would find it, cathedral-like, crowded to the doors, splendid rites going on at the Grand Altar, the air filled with strains from organ and fullest orchestra, processions on a grand scale, which amongst the gazing throng he will be told that a large section is Protestant. He will wonder exceedingly at these things, recalling what he has seen in his youth, 'sixty years since.' Then, the Catholic stranger, coming to town and finding himself in the deserted streets of our day, used timidously to ask his way to some obscure conventicle hidden in a far-off back street, and would, it is likely enough, receive little aid or guidance, for the reason that there was neither knowledge nor goodwill. Even now, the small French chapel close to Baker street, and that in Warwick street are not easy to find. The latter unpretending edifice is suggestive enough as it stands, for it is said to have been erected of poor proportions and of the meanest materials, so that it might pass for a dissenting place of worship. These pitiable structures were the old Emmissary chapels, enjoying the protection of foreign courts, and were almost the only resource of the native Catholics."

Again we might quote the contrast described between the garb of the old-time priests and that of the priests of our day. He says:— "Most will have forgotten the unobtrusive guise in which the clergy then went about in public—an ordinary black frock coat, a high black stock like a soldier's with 'gills,' as they were called, with the prevailing 'nut-ton-chop' whiskers. There was indeed a sort of collegiate air in this costume, usually ill-made and ill-fitting, and little that was ecclesiastical. The priest was always styled 'Mr.,' the term 'Father' being used by the poorer classes, who were mainly Irish. The priest dressed like the parson as now, oddly enough. But with the Oxford movement came a change, and it was felt to be proper that his guise should distinguish the man and his doctrines. Hence the appearance of the collarless coat."

Still more remarkable are contrasts in the manners and habits of the Catholics of England. Throughout the whole work it is easy to trace the growth of the Church, the expanding of the Faith, the coming forth, as it were from the "house of bondage," the casting off of that mantle of secrecy which penal and anti-Catholic legislation rendered a necessity. Some of Mr. Fitzgerald's personal recollections are most highly interesting. Dealing with the subject of mixed marriages, we might quote the following as an example:— "I myself furnish a curious example of the easy-going terms on which the mixed marriage was performed some 30 years ago. I was married at an hotel to a Protestant lady, the parson first performing the ceremony in full canonicals, then withdrawing to give place to the Catholic priest, also in his canonicals,

Professor Clark, of the Northwestern University, in a talk to his class last Thursday said: "Modern woman is scarcely the equal of her mother or grandmother. The college-bred woman generally proves a failure as the manager of a household, and is unable to fill the domestic requirements necessary to make home an abode of comfort. Young men who are looking for wives among college-bred women of-to-day are on the wrong track. If you ever do get one, God help you."—Western Watchman.

PROGRESS OF CATHOLICITY.

While we scan the pages of missionary publications for accounts of the progress that the Church has been making in far off, and frequently semi-civilized lands, we scarcely ever dream of inquiring into the more wonderful advancement of the Catholic cause in the great Protestant centres of the Christian world, London, that great Babel of modern ages, is the vastest field of Catholic missionary activity that we could study. One of the most interesting, and highly instructive works on this subject, that has appeared for some years, is "Fifty Years of Catholic Life and Social Progress," a work which deals with the development of the Catholic Church in England—by an Irish Catholic Barrister and eminent "litterateur," Mr. Percy Fitzgerald.

Fitzgerald is a native of the County Louth, where he was born in 1834. For a time he sat in Parliament for an Irish constituency; he had been long Crown Prosecutor on the Northeastern circuit. At last he gave up the legal profession, as far as the active practice of the law is concerned, and entered in London, upon a literary career. He has been a most prolific writer, in almost every branch, being now the author of about two hundred volumes. Possibly this last work is one of his most important. A few extracts from the first volume will give our readers a fair idea of the great progress that the Church has made in London since the middle of the 19th century. Mr. Fitzgerald writes thus: "The wonderful progress of the Catholic Church in England during the past fifty years might best be described by saying that one octogenarian long buried in the country, whose memory goes back to the time when the Church was, as it were, in the desert. One significant little incident might strike him when, on journeying to the extremity of the Brompton road, he would find his omnibus halted at Baker street, and that in 'The Oratory.' Entering the spacious stately fane, he would note a crowd of admiring sightseers promenading round, gazing at its altars, statues, and choice marbles—such as the English are wont to do in the Madeleine at Paris. Or, if it be a festival day, our octogenarian would find it, cathedral-like, crowded to the doors, splendid rites going on at the Grand Altar, the air filled with strains from organ and fullest orchestra, processions on a grand scale, which amongst the gazing throng he will be told that a large section is Protestant. He will wonder exceedingly at these things, recalling what he has seen in his youth, 'sixty years since.' Then, the Catholic stranger, coming to town and finding himself in the deserted streets of our day, used timidously to ask his way to some obscure conventicle hidden in a far-off back street, and would, it is likely enough, receive little aid or guidance, for the reason that there was neither knowledge nor goodwill. Even now, the small French chapel close to Baker street, and that in Warwick street are not easy to find. The latter unpretending edifice is suggestive enough as it stands, for it is said to have been erected of poor proportions and of the meanest materials, so that it might pass for a dissenting place of worship. These pitiable structures were the old Emmissary chapels, enjoying the protection of foreign courts, and were almost the only resource of the native Catholics."

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who was my old friend, the Rev. Dr. Russell, of Maynooth. This took place with the fullest ecclesiastical sanction. I may be pardoned for saying that the privilege was accorded from perfect confidence in my own staunchness, and in anticipation of the result that followed. It was of necessity that the priest should come second, as it was then a felony for a priest to marry a Protestant to a Catholic."

Again we have this little anecdote of the late Cardinal Manning:— "Once when he was preaching in the little church at Palace street, his eyes fell upon me, and presently from his lips came some things which I seemed to recognize—some reflections on the Mass which I had made in a little book which he had been good enough to praise. He went on and on until he had given the substance of nigh the whole passage. Later on, speaking of his book, he gave a pleasant laugh. 'Ah, well,' said he, 'I saw you there, and thought I would give you a little surprise.' How good-natured and how condescending was this."

On the whole, this work is a very serious and important addition to the Catholic literature of England, and a fitting termination to such a long and successful literary career as that of its author.

A PASTOR'S SACRIFICE.

The people of St. Thomas Aquinas parish have feared for some time that the superstructure of their proposed church could not be erected over the basement in which they now worship, says the "Catholic Standard and Times" of Philadelphia. Several years ago this foundation structure, which to the casual observer appears to be quite a solid and imposing piece of masonry, was condemned by the building inspectors. No definite announcement was made at that time as to the particular faults of construction, but it was pretty well understood that all or a greater part at least of the stone work would have to be torn down and rebuilt before the erection of the superstructure could be considered.

The rector, Rev. Michael J. Lawler, made a statement at the 9.45 o'clock Mass of last Sunday, in which, while it dispelled any hope that may have been entertained of saving any part of the foundation, was eloquent of promise for the future. Father Lawler's address was the outpouring of a full heart which visibly affected the hearers, and when at times choked his own voice to the verge of tears.

"I want to talk to you to-day," said the reverend rector, "about our basement. I want to explain to you just what the trouble is there, and to offer some remedy for it. For a long time we could not determine just what the fault was, but I think we have discovered it now. It might be summed up in two words: 'Bad mortar.'"

"When the excavation for the foundation was being made the builder assured me that the gravel which was being used for the mortar was quite as fit to be used in making mortar as any that we might buy. So, upon his assurance, we agreed that he should use it. Now, that was a great mistake, as we have found to our cost. When the task was finished it was passed on by experts and was pronounced to be a fine piece of masonry work. Accordingly, after waiting a reasonable time to assure ourselves that everything was all right, we paid the mason's bills, amounting to about \$8,000. Some time after that, as you know, the building was commenced. The work. After much investigating we have found that the fault is in the mortar. You can pick it out and crumble it between your fingers like dust. All our work therefore, goes for nothing."

"Now, when I do not hold myself personally responsible for this calamity, I will tell you what I propose to do. I have some little property, and it is all I have, amounting to \$10,000 in value. In my will I had provided for a trust fund established with this, that was to be used for buying school books for poor pupils of St. Thomas' parochial school. That has been my hobby. This money is invested in real estate. I propose to take the funds for these books and make them over to His Grace Archbishop Ryan, that the money may be used to pay for the work of tearing down and rebuilding our basement. You have paid for this work once; I could not ask you to pay for it again. My money may not meet all the expenses, but I believe it will, and to further help, you may have my salary for the next two years, if I am spared that long, and that will be \$1,600 more."

"All I ask," Father Lawler concluded, with much feeling, which was shared by the majority of his hearers, "is that you take care of me if I should get sick or anything should happen to me."

AMERICAN COLLEGE, ROME. — A despatch says that Mgr. Kennedy has been named as rector of the American College in Rome. The Rev. Dr. Thomas F. Kennedy is the disciplinarian and professor of dogmatic theology and Latin in the Theological Seminary of St. Charles Borromeo, Overbrook, near Philadelphia. He is forty-three years old, and made his theological studies in the college of which he now becomes rector. He is widely known as an eloquent and erudite preacher.

DIOCESE OF SYDNEY. — Among the appointments of bishops for new sees which were recently made, the Rt. Rev. Mgr. Michael Kelly was chosen as Coadjutor-Bishop to the Cardinal Archbishop of Sydney in Australia. This lengthy pardon on one

As we at- tance of the St. Jean day of our citizens, and year, to mak that occasion old-time pro- energies in m high intellect display, I m note of and p the patrioti- dians. I hav in particular opinion regard dian people t in the Englis- dium, it is ei- ten, of a fu- censure, that deserved. The under the sur- all other r- dians have th- at are their- aeticists. I- purpose to c- some one or- tions; and to- unqualified pr- insincerity an- ever, both th- we cannot n- either a lack- ism, of Loyalt- of Generosity."

It would re- than I have v- with these v- Faith, Patrio- to me to go- almost be tr- ing. These th- exemplified in the clergy, th- merical and i- agricultural- classes. The- Faith are so- quitious that- for or enmer- stands good i- otism; and as- days of Mgr- last French- the wolds of- dence of its- amongst the v- as the sun at- less sky."

What has le- manner to tw- perusal of two- two most pr- dians. The- tion of the lat- Grace Archbis- ond is Dr. Lou- on "Our Natio- Royal Society- these two add- the both are- kind of—me- possibly have- pieces. From- have been so- to the classic- seventeenth ce- French—eith- are temptat- thing new at- the great orat- of the "great- are so trained- perfection am- poets and litte- that we never- same measur- our own Fre- and writers. I- thought it may- sumption on m- broad assertion- core conviction- portionately sp- more medals- French than h- course, I tak- that I am com- turies with six- and a couple of- thirty-six or th-

As the best- spoken, not b- the educated Ir- I will want- educated Fre- purer French th- than any of the- from Rouen to- French-Canada- a fo- to himself, the- partment of- ular "patois,"- cases, are more- French than th- In fact, I wou- in a couple of- French-Canada- usage of its own- I mean, that w- tional, of the so- such should com- said by the his- that while a- stylists had be- usage of Frenc- die of very h- handful of "im- putting forth- preserve and g- glories of the- while provincia- ing and invadin- iting letters, i- of eminent edu- teurs, orators, p- velists, and "ch- the basis—large- manent and glo- stined to rival i- tics of masterp- that will emb- thoughts of a B- And, each in h- nent amongst th- tional literatur- the names of Br-

This lengthy pardon on one

FRENCH-CANADIAN PATRIOTISM.

A REVIEW BY "BOUX."

As we are within measurable distance of the annual celebration of the St. Jean Baptiste, the national day of our French-Canadian fellow-citizens, and as it is proposed, this year, to make a new departure on that occasion and, leaving aside the old-time procession, concentrate all energies in making the day one of high intellectual circumstance and display, I may be pardoned if I take note of and publish something about the patriotism of the French-Canadians. I have remarked one thing in particular in the expressions of opinion regarding the French-Canadian people that we occasionally find in the English press; there is no medium, it is either all praise, too often of a fulsome kind, or else all censure, that is as unfair as it is undesired. There is nothing perfect under the sun, and in common with all other races, the French-Canadians have their shortcomings, as well as their fine qualities and characteristics. It can serve no good purpose to constantly harp upon some one or other of these imperfections; and to pour out a torrent of unqualified praise savors too much of insincerity and time-serving. However, if they have faults decidedly cannot number amongst them either a lack of Faith, of Patriotism, of Loyalty, of Hospitality, or of Generosity.

It would require far more space than I have at my disposal to deal with these various characteristics. Faith, Patriotism and Loyalty seem to me to go hand in hand, and can almost be treated under one heading. These three qualities we find exemplified in every grade of society; the clergy, the professions, the commercial and industrial world, the agricultural and the laboring classes. The evidences of that Faith are so numerous and so ubiquitous that it is needless to search for or enumerate them. The same stands good in the matter of Patriotism; and as to Loyalty, from the days of Mgr. Briand to those of the last French-Canadian buried upon the veldts of South Africa, the evidence of its disinterested presence amongst the whole race, is as clear as the sun at noon day of a cloudless sky.

What has led me in a particular manner to touch this subject, is the perusal of two masterly efforts from two most prominent French-Canadians. The first is the funeral oration of the late Mgr. Moreau, by His Grace Archbishop Bruchesi; the second is Dr. Louis Frechette's address, on "Our National Faith," before the Royal Society at Ottawa. I styled these two addresses — for addresses they both are, though of very different kinds — masterly efforts; and possibly have called them masterpieces. From our college days we have been so accustomed to go back to the classic productions of the seventeenth century for models of French — either in verse, or in prose — that we are tempted to imagine that nothing new can be produced to equal the great orations and great poems of the "great century." Again, we are so trained to seek examples of perfection amongst the orators, poets and litterateurs of old France, that we never think of applying the same measure to the productions of our own French-Canadian speakers and writers. In this we err; and, though it may be considered presumption on my part to make the broad assertion, still it is my sincere conviction that Canada, proportionately speaking, has furnished more models of pure and faultless French than has the old land. Of course, I take into consideration that I am comparing a couple of centuries with six or seven centuries, and a couple of million people with thirty-six or thirty-seven million.

As the best and purest English is spoken, not by the Londoner, but by the educated Irishman from Dublin; so I will venture to say that the educated French-Canadian speaks a purer French than the Parisian, or than any of the old France people from Rouen to Marseilles. If our French-Canadian "habitant" has an accent and a form of speech peculiar to himself, the peasants of every department of France have their particular "patois," which, in many cases, are more pronounced and less French than that of the Canadian. In fact, I would not be surprised if, in a couple of generations hence, French-Canada would possess a language of its own — a French language I mean, that would be entirely national, of the soil, Canadian. And, if such should come to pass, it will be said by the historians of that day, that while a Babe of conflicting styles had been tearing the language of France into shreds, while a handful of "immortals" had been putting forth every effort to preserve and perpetuate the glories of the tongue, and while provincialisms were multiplying and invading the domain of legitimate letters, in Canada a number of eminent educationalists, litterateurs, orators, poets, historians, novelists, and "chroniqueurs" had laid the basis — large and solid — of a permanent and glorious language, destined to rival in its prolific production of masterpieces, the language that still embalms the soaring thoughts of a Bossuet or a Racine. And, each in his own sphere, prominent amongst those builders of a national literature, must be ranked the names of Bruchesi and Frechette.

This lengthy digression may be pardoned in one who is only a poor

"Reviewer," and who is not accustomed to narrow down his composition to any limits that the strictest rules would ordain. I would even like, were it possible, to now analyze and give an appreciation of the two beautiful productions to which I have made allusion; but such is out of the question; however, while I have not space to quote from either, I will venture a few remarks on both. I would not have it understood that I am instituting any comparison between Mgr. Moreau's sermon and Dr. Frechette's lecture; the occasions, the circumstances, the positions of the speakers, the subjects, the forms, the styles are all different — each a model in its own sphere, they both tend to prove the majestic heights to which French-Canadian sentiment and expression have attained. While I would not dare a comparison between Frechette and Lally Tolendal, yet I may point to both to illustrate how French was spoken in their day.

Did I say that Mgr. Bruchesi's funeral oration over Mgr. Moreau was a masterly effort? It was more; it was, under the circumstances, a "tour de force," of which we have but rare examples in the annals of our country. A style pure, elegant, careful; a form in accord with the acknowledged rules of rhetoric; a spirit, at once depressed and exalted, saddened by the loss sustained, buoyed up with a knowledge of the crown won, and a confidence in the prelate called upon to "take up the mantle of the departed Elias;" touching the minor keys of grief, until the strings of every heart are made to vibrate in sympathy with the occasion; rising into the more elevated atmosphere of supernatural trust and hope; treading, at times, the very peaks of sublimity, then gradually descending the slopes of sentiment to walk the familiar pathways of genuine simplicity, where the mass of the people congregated; such the funeral oration over the Bishop of St. Hyacinthe.

Why do I call it a "tour-de-force?" Because Mgr. Bruchesi was, and had been for some time travelling on his pastoral visitations, speaking to various congregations once, sometimes twice each day, because he had, within a short space of time, pronounced almost a dozen funeral sermons — no two under like circumstances — for example, over Mgr. Lafleche, of Three Rivers, the pastor of Lachine, the pastor of St. Joseph's in Montreal, and only the other day, the late lamented Abbe Vereau, Principal of the Normal School. Considering all these circumstances, the lack of time for preparation amongst others, it is evident that such a masterpiece can simply be the outcome of a perfect mastery of the language.

In the case of Dr. Frechette's address before the Royal Society, it is different. It must have been carefully prepared, each sentence well weighed, and each idea studiously set in the mosaic of his composition. Yet, it is nonetheless a marvellous production, a wonderful gathering together of great sentiments couched in crystal words. Would that every sentiment of that admirable expression of Faith, Patriotism and Loyalty could be stereotyped upon the hearts of all Canadians — irrespective of race or creed. There is a ring of hopefulness about it that is as refreshing as the balmy air of these June mornings, "as is ever on the side of hope!" and it is thus that Frechette amplifies that thought. "Yes," he says, "the future is all consolation. This twentieth century, of which men of my age can only expect to witness the dawn, reserves for our children fruitful and wonderful realizations. The way is broad, the horizon is immense. To work, then, scientist, speaker, thinker! To work, then, financier, clerk, builder! To work, then, laborer, artist, every class! To work, even, the poet! The poet's voice is not as useless as may be imagined in the grand general concert, in this great collective effort!"

Statterton styled "society a vessel in movement." The kings, the statesmen, the merchants, the learned in every branch of science, are under the flag, at the helm, at the compass. These grasp the cordage to climb the masts and to spread the sails, those others load the cannon — all are of the crew. Not one is useless on-board that grand vessel. The poet, for his part, seeks amongst the stars the track that the finger of God has traced for us."

I have strained my allowance of space for this week; but I feel that the subject, and the occasion, justify me in an extra effort. If the many addresses that are to be delivered on the 24th June instant, are in accord with the character of the two just mentioned, the St. Jean Baptiste celebration of 1901 will certainly create an impetus that will serve to be accentuated in the annals of Canadian history.

A PRIEST AVERTS A RIOT.

On May 26, of the "Catholic Universe," of Cleveland, from St. Patrick's Church, Erie, occurred the funeral of the late William Harrington. The services were conducted by Rev. Peter Cauley, assisted by Revs. Joseph and Stephen Cauley.

Mr. Harrington met his death in a most tragic manner on Wednesday of last week. The freight handlers at the Anchor Line Docks in this city have been on strike ever since the opening of the season. The company this year introduced the contract system, and the contract was let to

Messrs. Kane and Coyle, the former a life-long resident of this city and fellow-employee with the freight handlers. Mr. Coyle recently came to Erie. The contractors made several attempts to bring workmen here from outside, but each time a gang of men was imported, the strikers were successful in inducing them to return. They were usually escorted out of town with a band and a large turnout of union men.

On Wednesday evening, Mr. Kane, one of the contractors, was returning from the freight house when he was accosted by William Harrington, a fish peddler and not a striker, with the query: "Can I sell you your fish for your scabs this summer, Mr. Kane?"

This so incensed Mr. Kane that he immediately pulled out his revolver and fired five shots, the second one hitting Harrington in the abdomen and causing almost instant death. In a moment the scene was alive with men, and a fierce rush was made to capture the murderer, who took refuge in flight and succeeded in gaining the shelter of the freight house. Rev. Peter Cauley heard of the terrible affair almost as soon as it occurred, and he and Father Stephen Cauley were soon on the ground. Father Stephen gave his attention to the wounded and dying victim, while Father Peter heroically attempted to calm the excited mob. The police patrol, with half a dozen officers, was soon on hand and Kane was placed in the wagon. The crowd by this time had swelled to a thousand angry men, yet over the excited and threatening din of voices, the clear voice of Father Cauley made itself heard in an appeal to the men to do no violence, but allow the law to take its course. When the patrol wagon, bearing the prisoner and the officers, started up the hill, the mob made a dash to stop it, heeding not the leveled revolvers of the officers, but with bared head and uplifted hand the good priest stayed the mad onward rush. The officers, who were with Father Cauley did more to avert a serious conflict at that time than a regiment could have done.

The funeral of Harrington on Sunday made the occasion of a grand labor union demonstration. All the unions turned out, and in a pelting rain storm patiently waited outside the church, which was filled to the doors, until the services were over. Father Cauley preached an eloquent and most sympathetic sermon on "Forbearance and Patience." The sermon had a good effect upon the turbulent spirits of the union men, and was largely commented upon by all classes. The funeral was the largest ever held in this city.

A REMARKABLE CONVERSION.

An account of the following wonderful conversion is given in the "Messenger of the Sacred Heart." A man had for years neglected all his religious duties, and becoming more and more addicted to indulgence in liquor, and finally reached a stage of physical and mental state. As the fruit of his sins, he realized the disgrace and danger of his life, and felt that only through the Church could he hope to reform. Encouraged by everyone he approached the sacraments, and with the advice and sympathy of the priests he seemed to recover for a time, only to fall back repeatedly. In spite of his apparent good intention, his frequent relapses made the case one of extreme discouragement, and it is just here when his state became alarming, not only to his family but to acquaintances, that the power of intercession with the Sacred Heart was manifested. Even a priest of large experience had spoken sadly of his case, and it was only through a little hope. Knowing that there was speaking, this was a fact, his family, all promoters or members of the League, had special recourse to the Sacred Heart, each in an individual manner, and all by means of Masses granted, and a family prayer every evening, the Blessed Virgin. A promise was made to have several Masses offered for the souls in Purgatory in thanksgiving for the favor of his reform was granted. In a short time he gave evidence of stronger resolution in resisting temptation, attended to his religious duties in an exemplary manner, and as every day marked an improvement, his family began the Masses of thanksgiving and in gratitude wrote on the priests a letter of thanksgiving to the Sacred Heart of Jesus and to His Immaculate Mother, promising if at the end of a year he was still doing well, to publish the favor in the "Messenger." The time of the year is now himself the most devout member of the family, engaging all his free time in good works. He has induced many to approach the sacraments, and his life seems to increase in virtue. Abstaining totally from liquor, he is now a good example for others, a devout client of the Sacred Heart he best testifies to the grace of prayer in the League.

HUMAN CHRONOMETER.—A man who was popularly known as "the human chronometer" died the other day at Anvers. His name was J. Richter, and for many years he had been a money broker.

The peculiar thing about him was his extraordinary regularity and his defiance of custom. His whole life, indeed, seemed to be regulated by a chronometer. So far as his neighbors could judge he never showed the slightest emotion, but invariably preserved his natural imperturbable indifference.

On one occasion a destructive fire broke out in the house which he was occupying, yet he walked as calmly out into the street as though he were taking an afternoon stroll. In matters of dress he was equally eccentric. Thus he was never seen without a black cravat, and he wore the same hat for ten years and the same coat for twenty.

One day, when he was a young man, he entered a hotel and said he would like to board there for a week, yet he remained there for sixty-two years, and it was there that he died. The hotel changed hands several times during this long period, but the eccentric broker took no heed of such changes, so that eventually each proprietor came to look upon him as a sort of fixture, and handed him over with the lease and furniture to his successor.

Though he never enjoyed robust health, this strange man lived to be ninety-six years old, and those who knew him well are now saying that his long life must surely be attributed to the perfect ease and serenity with which he bore himself during his career on earth.

FINANCIAL QUESTION.—True economy consists in always making the income exceed the out-go, says a writer in the "Money-Maker." Wear the old clothes a little longer if necessary; dispense with the new pair of gloves; mend the old dress; live on plainer food if need be; so that, under all circumstances, unless some unforeseen accident occurs, there will be a margin in favor of the income. A penny here and a dollar there, placed at interest, goes on accumulating, and in this way the desired result is attained. It requires some training perhaps to accomplish this economy, but when once used to it you will find there is more satisfaction in rational saving than in irrational spending. Here is a recipe which I recommend; I have found it to work an excellent cure for extravagance, and especially for mistaken economy. When you find that you have no surplus at the end of the year, and yet have a good income, I advise you to take a few sheets of paper and form them into a book, and mark down every item of expenditure. Post it every day or week in two columns, one headed "necessaries," or even "comforts," and the other headed "luxuries," and you will find that the latter column will be double, triple and frequently ten times greater than the former. The real comforts of life cost but a small portion of what most of us can earn. Dr. Franklin says: "It is the eyes of others, and not our own which we should be blind to. If all the world were blind except the former, I should not care for fine clothes or furniture." It is the fear of what Mrs. Grundy may say that keeps the noses of many worthy families to the griststone. In America many persons like to repeat, "We are all free and equal," but it is a great mistake in more senses than one.

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"Roman Catholic missions differ from all others—perhaps excel all others—in the fitness and completeness of their organization, in provision of funds at their disposal, and in the sparing use of money individually in the charitable work they do among the poor—nursing the sick, housing the destitute, rearing orphans, training children to useful trades, watching their people from cradle to grave, and winning the devotion of all by assisting them to realize that Godliness is best for this world, and the promise of the next. The Sisters of Charity in particular, many of them the daughters of great families, labor with a touching sweetness and pathetic devotion that no language can adequately describe. Protestants work on other lines, but individualism and something that savors of competition rather than combination may be said to give them their color."

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These vestments are for the archiepiscopal set proper, and are of the finest imported white satin, embroidered in gold 90 per cent. fine.

The principal ornaments are the passion flower, wheat, sheaf and grapes, embroidered in silks and gold, emblematic of Holy Week. The body of the vestments is worked with sprays of fuschia. The remainder of the vestments in the same set are made of the finest silk and gold to correspond. This magnificent set of vestments was made by the Dominican Nuns at Hunt's Point. To embroider the vestments it took fifteen nuns an entire year, working eight hours a day.

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Still another set of vestments that has attracted general attention from admirers of artistic embroidery, was presented to Archbishop Corrigan. They are rose color, and are worn on only two days in the year, and are permitted to cathedrals and collegiate churches only throughout the world. They are embroidered in fine gold and artistic needlework. On the chasuble is the usual cross, and the figures on the cross and designs on the frontispiece are worked in silk of different colors, gold and silver on gold.

A very handsome set of vestments is one worn for Pontifical Requiem Masses. It is of black moire antique silk.

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Still another set of vestments that has attracted general attention from admirers of artistic embroidery, was presented to Archbishop Corrigan. They are rose color, and are worn on only two days in the year, and are permitted to cathedrals and collegiate churches only throughout the world. They are embroidered in fine gold and artistic needlework. On the chasuble is the usual cross, and the figures on the cross and designs on the frontispiece are worked in silk of different colors, gold and silver on gold.

A very handsome set of vestments is one worn for Pontifical Requiem Masses. It is of black moire antique silk.

A set of vestments for Nuptial Mass was prepared especially for Archbishop Corrigan's use. It is made of white satin and around the outer edge is worked a vine of forget-me-nots in colors that blend. Around the cross in the back of the chasuble are worked gold sprays of marguerites in vine shape. In the centre of each vestment is inserted a pearl. The cross is richly ornamented in pearls and pink sea shell embroidery.

Hundreds of persons who desire to examine the vestments visit the Cathedral annually. Permission to see them is granted to very few persons.

MISSIONS IN CHINA.—In an article to the May number of the "Fortnightly Review," Sir Robert Hart, who has spent almost a lifetime in China, thus speaks of the Catholic missions in that troublous country: He says:—

"Roman Catholic missions differ from all others—perhaps excel all others—in the fitness and completeness of their organization, in provision of funds at their disposal, and in the sparing use of money individually in the charitable work they do among the poor—nursing the sick, housing the destitute, rearing orphans, training children to useful trades, watching their people from cradle to grave, and winning the devotion of all by assisting them to realize that Godliness is best for this world, and the promise of the next. The Sisters of Charity in particular, many of them the daughters of great families, labor with a touching sweetness and pathetic devotion that no language can adequately describe. Protestants work on other lines, but individualism and something that savors of competition rather than combination may be said to give them their color."

A MAMMOTH BOUQUET.—No more striking advertisement of the unequalled climate and exuberant soil of California has ever been conceived than when, during the President's visit, the biggest bouquet ever made was presented to Mrs. McKinley. It measured more than twenty-five feet in circumference. Its central support was a telegraph pole. This gigantic bouquet was composed of an immense variety of flowers, all newly plucked, and each one of them a perfect specimen of its kind.

JOHN MURPHY & CO.

New Art Silkolines.

100 patterns New Art Silkoline, all the latest colors and designs. "As bright as Silk." Prices, 15c and 20c per yard.

New Art Dentims.

All the New Art Colors. Choicest patterns.

New Lace Curtains.

1,000 Pairs Curtains to select from. New Nottingham Curtains, from 35c per pair. New Irish Point Lace Curtains, from \$2.50 per pair. New Swiss Net Curtains, from \$2.85 per pair. New Tapestry Curtains, from \$3.75 per pair. New Hand-Made Renaissance Lace Curtains, from \$12.50 per pair.

New Opaque Window Shades.

All colors, of the Best Opaque Cloth, now in stock; all widths of Shades made to order. Measures taken free of charge. Work promptly done, and the best workmanship.

New Fancy Dress Muslins.

All the latest Novelties, three special lines, at 15c, 20c and 25c per yard.

Butterick's Patterns and Publications.

JOHN MURPHY & CO.

22 4381, Catherine Street, corner of Metcalfe Street. TERMS CASH. Telephone 61938.

W. GEO. KENNEDY, Dentist.

No. 758 PALACE STREET Two Doors West of Beaver Hall Hill.

Montreal City and District Savings Bank.

Notice is hereby given that a Dividend of Eight Dollars per Share on the Capital Stock of this institution has been declared, and the same will be payable at its banking house in this city on and after TUESDAY, the 2nd Day of July next.

CARTER'S Gold Cure 10c.

CURES IN A DAY. P. McCORMACK & CO., Agents, Cor. Prince Arthur and Park Av.

FIRST COMMUNION.

SADLIER'S

BANK OF MONTREAL

Annual Meeting

The eighty-third annual meeting of the shareholders of the Bank of Montreal was held in the Board Room of the institution on Monday last.

DIRECTORS' REPORT

The report of the Directors to the Shareholders at their eighty-third annual general meeting was read by Mr. E. S. Clouston, General Manager, as follows:

THE GENERAL STATEMENT

Table with columns for Assets and Liabilities. Assets include Capital Stock, Unclaimed dividends, Deposits, etc. Liabilities include Rest, Balance of Profits, etc.

THE GENERAL MANAGER

Mr. Clouston then said:—The statement before you requires a little explanation, as it is made up to conform to the Amended Bank Act of last session, and now embraces our foreign business as well as our Canadian.

ADoption of Report

Hon. George A. Drummond said:—You have heard the statement of the General Manager and the report of the Directors, and the statements placed before you appear to me to be so full and complete that I do not consider it necessary to make any further amplification of them.

THE DIRECTORS

The ballot resulted in the election of the following directors:—R. B. ANGUS, ESQ., HON. GEORGE A. DRUMMOND, A. F. GAULT, ESQ., E. B. GREENSHIELDS, ESQ., SIR WILLIAM C. MACDONALD, A. T. PATTERSON, ESQ., R. G. REID, ESQ., JAMES ROSS, ESQ., HON. LORD STRATHCONA AND MOUNT ROYAL, G.C.M.G.

SUMMER OUTING

By our CURSTON OBSERVER.—I have been away for a few days taking one of my periodical rambles amongst the summer resorts.

ing a short crop in the Northwest

and in spite of the unfortunate conditions of affairs in the mining districts. In other sections of Canada, even the most pessimistic farmers should have been satisfied with the results of the last two years.

There are people who make a regular practice of going to the country every summer.

There is, however, one class of summer outing that I abominate and that should not be tolerated in a Christian country: I refer to "camping."

Then the girls go about in semi-clothing, not a whit more decent than the nakedness of the men.

I have seen some of these ladies come into a certain village so dressed, or undressed, that the inhabitants were perfectly scandalized.

And what is still worse, their manners and conduct in general are on a par with their immodest clothing.

On another occasion I will have more to say about summer outings, and I hope to be able to point out some of the advantages and benefits to be derived from the same.

It is fashionable, don't you know, to go to the country—no matter if it is to a village across the river or to the remotest wilds of the Laurentians.

There are people who make a regular practice of going to the country every summer. They secure a partly furnished house from May to October and then they take furnished rooms in the city, from October to May.

There is, however, one class of summer outing that I abominate and that should not be tolerated in a Christian country.

I refer to "camping." A number of young men and some women set off on a camping expedition, they generally select some island where there is good fishing and boating and which is sufficiently near to some village where they can get letters and supply themselves with provisions.

And what is still worse, their manners and conduct in general are on a par with their immodest clothing.

On another occasion I will have more to say about summer outings, and I hope to be able to point out some of the advantages and benefits to be derived from the same.

A PRETTY WEDDING

An event which attracted much attention in the ranks of the members of St. Patrick's choir and in the circles of our Irish national societies was the pretty wedding which took place at St. Patrick's Church on Wednesday last when Mr. William P.

Doyle, vice-president of St. Patrick's Total Abstinence and Benefit Society, son of Mr. Patrick Doyle, an old and esteemed employe of S. Greenfields Sons & Co., was united in marriage to Miss Alice Reynolds, daughter of Mr. P. Reynolds of the City and District Savings Bank.

The ceremony was performed by Rev. Father Quinlan. The altar of the Blessed Virgin, at which the nuptial Mass was celebrated, was beautifully decorated by a number of friends of the bride.

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On another occasion I will have more to say about summer outings, and I hope to be able to point out some of the advantages and benefits to be derived from the same.

Silver cave basket, Mrs. Heelan, Berry set, Miss Emerson, Berry spoon, Mrs. and Miss Emerson.

Battenberg sideboard cover, Mrs. F. Loye, Lace tablecloth and napkins, Mrs. and Miss Potts, Parlor chair, Mr. Lovitt, Photo holder, Miss Ella Callaghan, Fern dish, Mr. and Mrs. C. A. McDonnell, Palm and jardiniere, Mr. J. Walsh, Set of carvers, Mrs. T. Callaghan, Photo frame, Miss M. Colgan, Toronto, Tablecloth and napkins, Mrs. J. Manning, Sofa cushion, Miss Lizzie Kavanaugh, Silver soup ladle, Mr. and Mrs. Griffin, Dinner gong, Mr. and Mrs. and the Misses Christy, Silver fork, Miss Kavanagh, Sofa cushion, Miss M. O'Leary, Gold spoon, Miss Quenean Conway, Fruit dish, Mr. and Mrs. J. Costigan, Muffin dish, Dr. and Mrs. Tansey, Biscuit jar, Miss Belle Cross, Quilt, shams, toilet cover, Mrs. and Misses Delaney, Toilet set and irons, Mr. T. L. Delaney, Bread and butter plates, Mrs. Fallon, Cheese dish, Mr. Jas. McCaffrey, Meat dish, Mr. Seguin, Fruit and bonbon dish, Mr. and Mrs. H. H. Sait, Cushion cover, Mrs. T. J. Mahar, Silver card receiver, J. J. Legatello, Jardiniere, Mr. and Mrs. Hakenstein, Jardinieres, Mr. J. Blanchfield, Silver fish knife and fork, Mr. and Mrs. O'Leary, Silver pudding dish, Miss Alice Shea, Silver berry spoon, Miss Marion Shea, Silver tea service, Mr. and Mrs. C. O'Brien, Brass candlestick, Mr. and Mrs. W. Daly, Five o'clock tea table, Mr. and Mrs. Wm. Daly, Set of silver spoons and forks, Mr. and Mrs. Feeley, St. Patrick's T. A. and B. Society presented Mr. Doyle with a beautiful combination desk and bookcase, Employees of S. Greenfields, Sons & Co., where Mr. Doyle is in charge of the carpet department, honored their confere by presenting him with a handsome parlor set, St. Patrick's choir, headed by the general director, Prof. J. A. Fowler, who has assisted in many a presentation in honor of his choristers, presented a magnificent parlor lamp to the bride and groom, both of whom have been at different times associated with the choir. The "True Witness" joins in the chorus of congratulations and good wishes which have been offered to Mr. and Mrs. Doyle by hosts of friends.

A GREAT STRUGGLE!! CHAMPIONSHIP LACROSSE!

Toronto vs. Shamrock!

S.A.A.A. GROUNDS, SATURDAY, JUNE 8, 1901.

Ball faced at 3 P.M. 1 1/2 hour play, rain or shine. General admission 25c. Grand Stand 50c. Reserved Seats 50c. Tickets for sale by John T. Lyons, corner Craig and Henry streets; P. A. Deary, corner St. Denis and St. Catherine streets; Pearson & Co, corner Chaboulet Square; John Tucker, McCord street. Members may obtain their annual Pass from the Sec.-Treasurer at the grounds, Saturday, at the St. Denis street gate. T. F. SLATTERY, Hon. Secretary.

FAIR PLAY.

When you are buying Furniture you should be fair to yourself. Compare the quality and actual prices before you buy. A Bedroom Set may be marked double the price it is actually worth, and then, even if you get a discount of 20 per cent to 40 per cent, you are paying too much for it. We carry only good, honest Furniture, which is modern and of the latest design. Our prices compare favorably with those asked for inferior goods elsewhere. May we quote YOU prices?

RENAUD, KING & PATTERSON, 652 Craig Street.

NINETEENTH Annual Irish Catholic PILGRIMAGE To Ste. Anne de Beaupre and Cap de la Madeleine, Under direction of Redemptorist Fathers of St. Ann's Church, Montreal, FOR LADIES AND CHILDREN ONLY, SATURDAY, June 22nd, 1901.

The Steamer "THREE RIVERS" leaves Bonsecours Wharf at 2.30 P.M. TICKETS—Adults \$2.10, Children \$1.05. Tickets and Staterooms can be secured at St. Ann's Presbytery, 32 Basin Street N.E.—Pilgrimage to Ste. Anne de Beaupre, for Men, by St. "Three Rivers," Saturday, July 27th, at 6.30 P.M.

MARGAUX CLARET. \$3.50 per case of 1 dozen Quarts, \$1.50 per case of 2 dozen Pints.

"CLUB" CLARET. \$4.50 per case of 1 dozen Quarts, \$5.50 per case of 2 dozen Pints.

FRASER, VIGER & CO., ITALIAN WAREHOUSE, 207, 209 and 211 ST. JAMES STREET, MONTREAL.

is not new to our parish which has been productive in affording facilities, each of all, to contribute to parish institutions and a spirit of friendly between the parishioners of the last men- grand euehre party will beautiful prizes will be competition. The chil- parish will be afforded of assisting at the as the committee has emements to entertain afternoons. Thees in charge of the ments are as follows: Mrs. Monk, Lady Hing- McShane, Mrs. Barry, and Miss McGarvey. s. Boud and Miss Cole. e. Allan. ee—Mrs. Menzies and in. —Mrs. Loye and Mrs. rabbag—Miss Farrell s. McKenna and Soda Water Foundy. have planned a series of musical and dramatic- d to be most attract-

PILGRIMAGE

The pilgrimage of Irish men and children, held in honor of the Redemptorist Fathers of St. Ann's Church, on June 22. Already indications have been made that the pilgrimage will be secured at St. Ann's Church.

HIGH SCHOOL

The meeting of the members of the school will be held on Wednesday, June 13, at 8 o'clock, when the report of the treasurer and the accounts will be submitted for approval.

SCHOOL WORK

The school work done during the week ending June 11th. The school work done during the week ending June 11th. The school work done during the week ending June 11th.

CATHOLIC PUPILS

The school work done during the week ending June 11th. The school work done during the week ending June 11th. The school work done during the week ending June 11th.

CATHOLIC CATHEDRAL

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AN EPISODE OF THE IRISH FAMINE.

Some time ago, in an American magazine, I read of a devoted priest who went a long journey on foot in midwinter, alone, to get his starving people bread. Shortly afterwards a mission priest related to me the heroic deed of one whose actions "smell sweet and blossom in the dust," during the time of that great Irish famine which is known as "The Famine," when the Spirits of Desolation and Tribulation stalked through Green Erin, from County Clare to Clonmel.

In this hut Bryan cried in his anguish: "My son, my son! would God I had died for thee," in that Rachel refused to be comforted, and yet again in another Mizpah wept for the husband of her youth!

Ah! Soghrath! Aroon was to the fore then. He lifted the hatch of the fever-stricken cabins. He it was who told Bryan that he would meet his boy again in the land of eternal youth; he it was who said to Rachel, that though her child would not come to her, she would go to it; he it was who reminded the angels under the palms of paradise the Angel of the Resurrection reunited parted hands; and he it was who heard the last confessions the pale lips said, who spoke the solemn sentences of committal when the poor wooden shrouds were laid, who laid the tired children, on the dark brown bosom of Mother Faith; and he it was who welcomed them on the shores of another land, to which they were driven like wing-wearing swallows.

On the bleak and sandy east coast of England, in that district wherein stands some of the noblest abbeys, built and endowed by Catholic Faith, was a small mission; just a handful of the faithful, gathered together to hear Mass, to say the Rosary, and to praise God in the grand and beautiful old way. They were very poor, almost as much so as was that widow of Tarshish of whom we have read. The church was merely a temporary one; just (I say it with reverence) a consecrated wooden shed. Water fell on the altar, on which was the immaculate Host, no stone or mosaic floor was there—it was of hardened clay only. It was a veritable Bethlehem manger, of which the glory was Christ.

Now, one day to this poor mission priest, Father Ephraim, came fifty starving Irish emigrants, in need of food, physic, nursing, and some of them in the Name of God received them in the Name of the Lord who had not whereon to lay his head. They were taken into the humble presbytery, into small homesteads and the burning hand of fever was on some; and some of them put by themselves, and nursed through the long hours of sickness by Father Ephraim.

I think that Mary the Mother of Jesus must have stood beside him in night-watches, and have cheered him, and his cheerless men not called entirely to God. Some of these refugees died as he ministered

unto them, and were laid in a windswept cemetery within sight of the steel-gray sea. Others recovered. And for these their friend in the casock found work.

There were children born in this place of refuge, and these our good pastor baptized in the little church. Think for a moment of his stern self-denial! When the plate went round on Sundays it came back with half a crown on it, or sometimes even two shillings in coppers! The well-to-do yeomen and the rich squires of the neighborhood went to hear the parson. The tithes were the parson's, as was the ancient parish church. Henry the spoiler, and his daughter Elizabeth, without mercy, had seen to that!

For the sake of these exiles of Erin, of these Irish sea-birds, Father Ephraim became a beggar. He tramped miles through dusty or muddy lanes to beg for work and money. The country gentleman and the prosperous farmer often saw that bent, worn figure, in its shabby clerical attire, making its way through the leafy coppice, or the shady park; and for the credit of human nature, their hearts were often warmed to him, and they made him welcome and helped him.

"Tears waken tears, and honor honors brings, And human hearts are touched by human hearts."

Could Father Ephraim teach young Larry the duties of a goose-boy or goose-herd?

Of course he could; he would show him how to use the clapper himself.

Could he just slip this tiny frock for poor Kathleen's child into his pocket?

Of course he could, with pleasure; wee Deirdra had scarcely one to her back.

These were some of the incidents on his rounds.

When the tempest was overpast, those of the exiles who were left stayed on in their Chanaan. They helped to bring in the finny harvest of the sea. They were hewers of wood and drawers of water. They were reapers, tillers of the soil.

One did one thing, one did another. But one thing they all did alike. When the boats lay keel upmost on the sand, and the ploughs and harrows were put by in the sweet Sabbath stillness, over sandy dunes, and desolate heaths, across corn fields and clover meadows, came Bryan and Margaret, Bernot and Eileen, to the little Catholic church on the marshland by the sea. And they knelt on the rough floor, and blessed God in his angels and in his saints. These were the Irish exiles—Father Ephraim's sea-birds whom he fed and sheltered when the keening was loud, and pestilence stalked through the land.

What of the good pastor, you ask? Well, he rests from his labors and his works do follow him. He sleeps with the pal branch of self-denial in his anointed hand.—Nora Ryan, in the Catholic World Magazine.

AUSTRIAN CATHOLICS AROUSED.

The liberal i. e. anti-Christian Austrian school law has been for many years in operation, has yielded the most lamentable results; a religious indifference, and a way to complete infidelity, and a body of teachers who for the most part have not only fallen into religious indifference, but openly professed atheism and socialism. The Austrian Catholics have not been blind to these things; they have seen the state of affairs now existing would have opened their eyes. They have founded a Catholic school society with the object of recovering for the schools in Austria their Catholic character. In connection with this society we have to chronicle an important event. The heir apparent, Archduke Franz Ferdinand, has, of his own accord and with the emperor's previous consent, assumed the protectorate of the Society, and when on April 15 the representatives of the Society met an audience of His Imperial Highness to thank him for this signal favor, he addressed them in words that caused a tremendous sensation all over Europe and filled the Los-von-Rom traitors with frantic rage. He said: "I am pleased with the tendency and action of your doings; and I have named and applauded your patriotic and religious work, especially in these days of the Los-von-Rom movement, which is also a Los-von-Austria movement and should be opposed by all means. I shall be your protector not only in name but also in deed. You have my permission to publish my words." These plain words from the mouth of the man who stands nearest to the throne sounded like a bugle-call and were received with unbounded enthusiasm by the Catholics who had chafed under the faint-hearted silence of those in high places; and with utmost anger, as we have said, by the traitors who openly insulted the archduke in the Austrian House of Representatives and enacted one of those disgraceful scenes that have made them a byword among civilized nations.

On April 21, at the close of a mission given by the Jesuit Fathers in the vast Cathedral of St. Stephen, Vienna, there was witnessed an imposing demonstration of Catholic faith. A procession composed exclusively of men numbering more than 10,000, marched through the streets of the city. In the memory of men nothing like it had been seen in Vienna. Generals and officers of the army, professors and university students commingled with the common people. It was a sublime protest against the infamous Los-von-Rom

teachery. Before the procession started the vast throng was electrified by a ringing speech delivered by Father Victor Kolb, S. J.

Behind the imposing procession of men, there followed a great religious manifestation seen in the streets of Vienna, which also was reported with displeasure by the anti-Catholic press. This was a jubilee made by more than two hundred ladies of the high aristocracy, headed by the Princess Hohenberg, wife of the Archduke Franz Ferdinand.

That the present persecution is, as Father Kolb declares in his sermon, a Masonic conspiracy, was suspected from the first and is now certain. The Masons themselves make no secret of it, so sure they are of their success this time. With cynical frankness they print the following two documents which the Berlin "Germania" copies from the Rivista di Massoneria Italiana, 1901, p. 38 and p. 40.

I. By unanimous vote of the Italian Grand Orient passed on February 15, 1901, the Italian Grand Master, Ernest Nathan, sent the following despatch to the French Grand Lodge: "Will you express to your august President of the French Free Masons, the lively satisfaction with which the Italian Grand Orient watches the vigorous and faithful struggle which aims at lifting up and enlightening the conscience of the French people by confiscating in the name of the true religion of humanity the possessions of the congregations which they have usurped in the name of religion and have been using for the promotion of rebellion and reaction."

II. The Italian Grand Orient to the two regular Grand Orients of Spain: "It is with pleasure that I communicate to you the resolution unanimously passed by the Italian Grand Orient on February 17, 1901. Our resolution shall bear witness to the fraternal solidarity between men who, though of different nations, nevertheless represent the same ideas and aims of liberty, justice and progress. In the name of Italian Freemasonry the Grand Orient of Italy applauds the policy of the Spanish liberal party which has arisen in its manhood to fight for liberty and progress; and refuses to bind the fate of its leaders to the fortunes of a people; and will not tolerate that the Jesuit sect shall compel the national genius to bow to the demands of a dogma void of all religion.—Ernest Nathan."

At the same time that the mission

was going on in the Cathedral, missions were also given in several of the large parish churches.

The Austrian Catholics are at last thoroughly aroused and it can now be confidently said that out of the evil of the Los-von-Rom movement Almighty God will draw great good in the re-awakening and strengthening of faith in the old empire. The Protestant preachers of Saxony have invaded Austria in considerable numbers to fan the treasonable Los-von-Rom movement. It is reasonable because it is anti-dynastic and means the Los-von-Habsburg. Six of them were expelled as public disturbers of the peace. It seems that the Saxon Government complained of this action and that, in consequence, the decree of expulsion was revoked in favor of two of these mischief-makers. Such is the weak-kneed policy of the Austrian authorities. But the curious thing is that Saxony, the cradle of the reformation, is also the hot-bed of intolerance. The Saxon Government has the face to remonstrate when Austria expels foreign political agitators who cross her frontiers under the guise of preaching the gospel, whereas in Saxony itself a Catholic priest while travelling in

that country, be he a citizen of the German Empire, be he Prince Max, nephew of the King, cannot even say Mass with impunity, let alone preach the gospel. Difficile est satiram non scribere.

The Government of Austria has appointed the eminent historian Dr. Ludwig Pastor to the position of director of its Roman Institute for the study of Austrian history. As soon as it was rumored that this honorable appointment was in contemplation the anti-Catholic press raised the usual outcry to which we have long been used, that the interests of historical truth would not be safe in the hands of this Catholic historian.

Dr. Pastor's predecessor was a distinguished Protestant historian who for twenty years had been at the head of the institute. That a Catholic should now be appointed and the one man who, by the unanimous consent of all competent judges, made the most prolonged as well as the most successful researches in Italian libraries and particularly in the secret archives of the Vatican, seemed to these growlers an unparalleled piece of folly, may a great wrong—Messenger of the Sacred Heart.

A LITTLE SACRIFICE

And the Happiness That Came of It.

BY CLARA MULHOLLAND.

Annette was growing irritable with impatience.

"I am sure Benediction must be over long before now; and I really think Monica might hurry home," she cried, impatiently. "The time that girl spends at her prayers is simply absurd. If she were going to be a nun I could understand it. But since she is not she might make less praying do her. Don't you think so, Grannie?"

Mrs. Maxwell looked up from her book, and, taking of her spectacles, laid them on the open page.

"No, dear," she answered. "Monica follows the dictates of her conscience, which tells her to pray much and often. It would not do if all those who prayed and did good went into convents. What should we do without their example? What would become of our homes if there were no fervent mothers, no devoted sisters, to keep the love of God in our hearts and spread the light of Faith? If all our girls were frivolous and worldly what—"

"Oh, Grannie!" Annette crimsoned to the roots of her golden hair. "I know I am not so pious or good as Monica; but, still—"

"I do not expect you to be all that. You are just what I differ from; but you should, at least, admire your sister and feel anxious to imitate her example, instead of finding fault with her for doing her duty as perfectly as she can."

Annette's blue eyes filled with tears.

"I don't find fault—at least I don't mean to," she stammered. "But, I do so want her to come home to-day, and see what she says to Aunt Edith's invitation. She is the eldest, and must have first choice."

"Of course, and I think there is no doubt about her accepting it. She would enjoy a month in London, and it would be very useful to her. She ought to be introduced in society; and I wish her to have some good lessons."

"Oh!" Annette's heart sank low. "Then she's sure to say she'll go. And," sighing, "I did hope she would refuse. She has so many interests here that she would not care; while I am simply pining to see the world. I have a little fun before I am too old."

Her grandmother laughed.

"There's not any immediate fear of that, dear," she said. "Next year you'll be only twenty, and Monica is now twenty-two. Decidedly she should have her turn in the world first, even if it is not much to her taste."

"I suppose so. And she's sure to go—she's sure to go," and Annette flung herself down, with a heavy sigh, on a low chair, near the window.

Mrs. Maxwell closed her book, and gazed out thoughtfully over the pretty lawn and sunlit garden, bright with sweet and fragrant flowers. Ten years before, her only son had died of fever in India, leaving his two little motherless girls to her care. Her husband, a noble man, she done her duty to the children; and they had been well cared for and well educated. But Mrs. Maxwell's means were limited, and obliged her to live in a small house in a country place. So long as Monica and Annette were in the school room this mattered little. A good governess and a zealous priest trained their minds and instructed them in their religion; and they had many amusements and occupations suitable for their age. But once they were grown up, things took a different aspect. Mrs. Maxwell thought anxiously of their future. She had not much to leave them; and she longed to see one, at least, well married.

"If only I could take them to London and let people see them I would not be uneasy," she would say to Father Hogan, the kindly old priest, who had their interests deeply at heart. "Annette is most attractive. She would soon be married."

"Not before Monica? Surely, no man would be foolish enough to put a pretty face and golden hair before goodness like Monica's?"

"Beauty is more apparent, and in a worldly way, more attractive than goodness, Father; and no one could call Monica handsome."

"I do," the priest said, decidedly. "There is a beauty in her face that Annette's could never have."

"To us who know her, yes. But—"

"Well, it is the unexpected that always happens," the priest answered gaily. "Just let them be seen together, and you'll find that I'm right."

Meantime, don't fret. The children are in God's hands. He will take care of them."

Time passed, and things went on quietly, and to Annette's mind very monotonously, at the cottage. Monica visited the poor; she taught in the schools, and went continually to the little church, where she looked after the altar and arranged the flowers. Her life was a busy one; she was happy and content. But Annette cared nothing for these things. She longed for gaiety and amusement, and pined to go out into the world—to see and be seen—and felt herself wasted in this out-of-the-way village. She had read many novels, telling of the conquests made by pretty, though penniless girls, on their appearing in society. She knew that she was beautiful, and she also felt firmly convinced that, if she were only seen, a splendid future would open up for her. But, how to achieve all this puzzled her as much as it did her grandmother; and, plot and plan as she would, she saw no way of getting out of Littleton and launching herself on the gay world of London society.

Then—all at once,—an aunt, almost forgotten and unknown, wrote to Mrs. Maxwell, saying that she had taken a house in Kensington, was anxious to have one of her sister's children come to stay with her.

"I have taken no notice of them all these years," she explained, "because I was not well off, and had little to offer them. But now I am having success in my business, and to a fine property, and I would like to have one of the girls, in turn, to take about with my own. I can introduce them into good society, and give them many advantages; but I can only have one at a time."

"How could you just what Annette's soul had been sighing for, and she had beside herself with joy. Then the last sentence suddenly sobered her and filled her with apprehension. Monica was the eldest. She must go to London first; and in this opinion, she was firm. Her grandmother acquiesced most decidedly.

"Just my luck," groaned Annette. "I shall die of boredom when I think of Monica enjoying herself at balls, and—Ah! there she is at last!"

A sweet voice was heard saying: "Turk, he don't say no more, little animal, be quiet! Don't forget your manners."

The door opened, and Monica Maxwell entered the room, followed by a fox-terrier jumping and pawing at her heels.

"He has missed you, dear," said her grandmother, looking at her with a loving smile. "You have been away longer than usual to-day."

"Yes, I had to stop at Goodie Browne's. The poor old soul is not well," answered Monica, kissing her grandmother. "You were not lonely I hope."

"Oh, no! But I have news for you. Your Aunt Edith invites you to go to London, Monica."

The girl clasped her hands and her color deepened.

"How delightful! But—can we go?—You could not get on without us."

"She only asks one. I could not spare you both. You are the oldest, so you must go."

"How very nice! I shall see some good pictures, and take singing lessons. It will be great fun. But—"

She turned and looked at Annette, who sat in gloomy silence, near the window, her fair hair shining like burnished gold in the sunlight.

"She's disappointed; poor little girl," flashed through Monica's mind. "It would be selfish of me to go just because I'm the eldest. I'd like to go," pressing her hands together. "But so would she—awfully, if I only say to myself I'd like to make some sacrifice—give up something—and now, when an opportunity occurs—I find it hard. A nice martyr I'd have made!"

"Well, dear," said her grandmother, breaking in on her reverie, "when can you be ready? Soon, I should think."

Monica drew her hand across her eyes, and did not reply at once; then, bending over a bowl of peonies upon the table, she said, quietly:

"I shall not go, Grannie. For several reasons I wish to be at home in May. Let Annette go in my place."

Annette sprang to her feet, her face wreathed in smiles, radiant and delighted.

"Monica! Oh, you are a dear! I never imagined you would not care to go."

Monica raised her head, and her eyes had a strange light in them as they rested for an instant on her sister's beaming countenance. "Then she turned quickly away, saying: 'You'll enjoy it, dear; and Grannie and I will be very happy together. Shan't we, Grannie?'"

"Indeed, we shall. But I didn't think—"

"Now, it's all settled," the girl cried, pressing the old lady's hand. "So, pray, say no more."

"Very well, dear, you are very sweet, and unselfish, and—"

"Hush!" Monica cried gaily. "And now let us set to work and think about Annette's trousseau. She must have some nice frocks, and do us credit in London."

"Yes, Miss Tucker must put her best foot foremost, and no mistake. But, still, Monica—"

"We'll talk it over when I take off my bonnet and Annette. And she ran upstairs, followed by her faithful Turk."

In a short time Miss Tucker sent home several simple but pretty frocks for Annette. And, wildly elated at the thought of the pleasure and excitement that lay before her, the girl set out for London with a joyful heart.

Monica missed her sister more than she could have imagined possible. They had never been separated before; and it seemed strange to have no one right and young, shining about the house. But gradually she grew accustomed to her absence; and it delighted her to think that Annette was thoroughly enjoying the whirl of gaiety into which she had been so suddenly plunged.

"It suits her better than it would have been," she reflected one day, as she went through the village, carrying a basket of flowers, with which she was going to decorate Our Lady's altar, in the church. "I like peace. But Annette is different. She is an occupant of brilliant position. She'll marry a rich man; whilst I—well, smiling. 'I shall not marry at all—probably; and if I do it will be some one quite poor—an insignificant nobody. However, if I love him, and he is good and loves me, that will be all right. I am not ambitious, fortunately. A common-place girl should only hope for common-place things. But," laughing merrily, "what a goose I am to think of such things at all!"

She hurried on towards the church.

Upon the brow of the hill, close to the little gate leading to the graveyard, a horseman sat looking round him, as though uncertain as to what road he ought take.

As Monica approached, he raised his hat, and said:

"I beg your pardon; but, could you tell me where Mrs. Maxwell lives?"

The girl smiled, and raised her frank brown eyes to the stranger's face.

"Yes, go straight down the street; the house is a fine one, and you will see Mrs. Maxwell's very neat cottage, straight before you."

"Thank you," he bowed, raised his hat again, and rode slowly away.

"Monica looked after him curiously. 'A stranger? I wonder who he can be, and why he wants to see grandmamma? He's very nice—has an honest, kindly face. I—'

The young man had turned his head and glanced over his shoulder. Their eyes met for a second, and then, blushing deeply, Monica entered the church.

"How rude he must think me!" she cried. "Really Monica Maxwell, you should be ashamed of yourself." And then, as she busied herself with the arrangement of her flowers, she tried to put all thought of the young stranger out of her head.

Monday, and said: "My grandmother came to meet her, as she saw her coming across the lawn."

"My child," she said, "I have had such a surprise; and I am so sorry you were out. Randall Marten has been here to see me."

"Randall Marten, the rich tea-planter?"

"Randall, the rich—but tea planter no longer." Her grandmother laughed. "His father—dear, what friends he and I were,—his father made an immense fortune; and he is dead. But he did not look in at all. He aspires now to be a quiet, country gentleman, and he has bought a beautiful old house and property—the Towers."

"The Towers?" cried Monica. "Oh, Gramma, what a lucky man!"

"Indeed he is, and I like him, Monica."

"So do I."

Her grandmother turned and looked at her in surprise.

"You like him?"

Monica laughed gaily. "What I like is that for he must be the stranger whom I met here an hour or so ago. He seemed very nice."

"He said a pretty, graceful girl had told him where I lived; but I never thought of you."

"What a blunder!" Oh, Grannie, dear!"

"He guessed who you were, I suppose, and wished to please me. But we must send for Annette. If he thought you pretty, what will he say to Annette?"

"What, indeed?" Monica answered, simply. "But I know that Annette would not come. She has four or five balls coming on."

"So she has. Well, the summer is long. There is plenty of time."

The next day and the next brought Randall Marten to Heath Cottage; and soon it became a rare thing when he did not look in at some part of the day or evening. He had much to talk about, and many plans to discuss. He was building a chapel and adding a billiard room to the Towers. Coming first to consult his father's old friend, Mrs. Maxwell, he gradually fell into the habit of asking Monica's advice, and never decided upon anything, unless she quite approved of it. The girl was so sensible, so bright and intelligent that he found her invaluable, and it delighted him to see that she took such a keen interest in his various troubles and improvements.

Continued on page seven.

Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets at St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P. P. President, Wm. E. Doran; Ist. Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B. C. L.; Recording Secretary, T. P. Tansy.

YOUNG IRISHMEN'S L. & B. ASSOCIATION. organized April, 1874, incorporated, Dec. 1875.—Regular monthly meeting held in its hall, 19 Dupre street, first Wednesday of every month, at 8 o'clock, n.m. Committee of Management meets every second and fourth Wednesday of each month. President, M. A. Phelan; Secretary-Treasurer, M. J. Power. All communications to be addressed to the hall, Delegation to St. Patrick's League, W. J. Hinchey, D. Gallery, Jasf McMahon.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p.m., and third Thursday, at 8 p.m., of every month. President, Miss S. Mack; Vice-President, Miss B. Harvey; Financial Secretary, Miss Emma Doyle, 68 Anderson street, Telephone, 1066 Main; Treasurer, Mrs. Mary O'Quinn, Recording Secretary, Lizzie Howlett, 353 Westway street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings.

A. O. H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Laprade streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, Telephone Main, 2299. Recording Secretary, Thomas Donohue, 812 Hibernia street,—to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A. O. H. DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Aid. D. Gallery, president; T. McCarthy, vice-president; F. J. Devlin, recording secretary, 1635 Ontario street; John Hughes, financial secretary, L. Brophy, treasurer, M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

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

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, Ist. Vice-President; Jao. P. Gunning, Secretary, 414a St. Antoine street.

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

ST. ANN'S T. A. & B. SOCIETY. established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M. P.; Sec., J. F. Quinn, 625 St. Dominique street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets at 3.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killenbacher, T. Rogers and Andrew Cullen.

CHURCH BELLS.
Chimes and Pells,
Best Bells of the World,
MOSHARE BELL FOUNDRY
Baltimore, Md.

MEMBELLY BELL COMPANY
TROY, N. Y., and
177 BROADWAY, NEW YORK CITY.
Manufacture Superior CHURCH BELLS.

BUCKEY BELL FOUNDRY
CINCINNATI, OHIO.
Sole Mfrs. of the "Buckeye" Bell.

SAVE YOUR BEST
Use of BROTHER'S XXX
Self-Heating Flour, which
saves the empty bag and
turns them to us will receive
the following premiums: For 15 six pound bags
beautiful colored picture in splendid gilt frame
12 inches x 16 inches. For 24 six pound bags
beautiful colored picture in splendid gilt frame
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Directory.

SOCIETY.—Established 1864, incorporated 1864. Meets in Hall, 92 St. Al...

ON NO. 2.—Meets of St. Gabriel New Centre and L...

ON NO. 3.—Meets third Wednesday of 1863. N...

NG MEN'S SOCIETY.—Meets in its street, on the...

ANANDA, BRANCH 13th November, 1863. Meets at St. Pat...

ELL'S. Those at home received the following brief and simple message one day...

LL COMPANY. "What makes you think so?" "Because he gives himself up so entirely to the task in hand, I...

Our Boys and Girls.

DOLLY'S LESSON.

Come here, you nigrampus! I'm ashamed to have to 'fess, you don't know any letter. 'Cept just your crooked S.

Now listen, and I'll tell you. This round hole's name is O; and when you put a tail on, it makes a Q, you know.

And if it has a front door To walk in at, it's C; Then make a seat right here To sit on, and it's G.

And this tall letter, Dolly, Is I, and stands for me; And when it puts a hat on, It makes a cup of 'T.

Now Dolly, when you learn 'em, You'll know a great big heap— 'Most as much as I, O Dolly! I believe you've gone to sleep!

NOT A SELF-MADE MAN.—A well known gentleman was introduced at a great public meeting as a "self-made man."

those envelopes until the last one of them was done. He'll do because he is thorough and dead in earnest about everything.

A FORTUNATE BOY.—A strange incident is reported from South Auburn. Two gentlemen, strangers, driving through the country apparently for pleasure, called at a farm-house and asked a little girl standing at the threshold for a drink of water.

THE ALPHABET ON A PIN'S HEAD.—There is a man in Philadelphia who wears a commonplace looking little pin as a watch charm.

A LITTLE SACRIFICE And the Happiness That Came of It.

CONTINUED FROM PAGE SIX. "Mrs. Maxwell talks such a lot of Annette—her beauty and her grace."

IN AUSTRIA, where vaccination is not compulsory, the smallpox death rate during the last named period was 458 per 1,000,000.

PATENTS GRANTED. 70,187—Q. Allan, Oak Lake, Man., clippers.

only that Mrs. Maxwell was delighted, and Monica's heart was full of grief.

Mr. W. T. Macoun, horticulturist, asserts that something must be wrong with potato culture among farmers, otherwise poor variety must be in general use for seed.

PERILS OF THE DEEP. GREAT HARDSHIP AND EXPOSURE ENDURED.

VALU OF VACCINATION. While the nature of the germs of smallpox and the pabulum of which it consists are not yet known, experience proves that the vaccine germ, upon introduction into the human system, produces a certain immunity from the distemper and lessens its virulence.

Association of Our Lady of Pity. Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio.

NOTES FOR FARMERS.

The potato crop has just been planted at the Ottawa Central Experimental Farm, being completed a few days later than last year, owing to the cold, wet weather.

PERILS OF THE DEEP. Capt. Adnah Burns of Dayspring, N.S., tells an interesting story from his own experience.

VALU OF VACCINATION. While the nature of the germs of smallpox and the pabulum of which it consists are not yet known, experience proves that the vaccine germ, upon introduction into the human system, produces a certain immunity from the distemper and lessens its virulence.

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Business Cards.

M. SHARKEY, Real Estate and Fire Insurance Agent. 1340 and 1725 NOTRE DAME ST., Montreal.

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

JOHN P. O'LEARY, (Late Building Inspector C.P.R.) Contractor and Builder. RESIDENCE: 3 Prince Arthur St., MONTREAL.

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

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

CARROLL BROS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers. 795 CRAIG STREET, near St. Antoine Street.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK. 54 Prince Arthur Street.

T. F. TRIHEY, Real Estate. Money to Lend on City Property and Improved Farms. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET.

LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established 1866. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to.

ROOFERS ASPHALTERS. Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 783-785 Craig Street.

Professional Cards. FRANK J. CURRAN, B.A., B.C.L. ADVOCATE, SAVINGS BANK CHAMBERS, 160 St. James Street, MONTREAL.

J. A. KARCH, Architect. MEMBER P.Q.A.A. No. 8, Place d'Armes Hill. Bell Telephone No. Main 3576.

C. A. McDONNELL, Accountant and Liquidator. 190 ST. JAMES STREET, Montreal.

THE CHURCH AND THE PEOPLE.

The letter from a working man which we published last week giving his opinion as to the causes of the opposition which the Church meets with to-day in carrying on her work is worthy of special consideration, because the writer being closely in touch with the feelings of the laboring classes probably expresses the views of other toilers as well as his own. The Catholic Church, he says, is one of the most conservative institutions in the world, and its policy does not go far enough in helping the working classes. "The surroundings, education, and training of a priest unfit him for understanding working men. The working man is fighting his own battle against terrible odds, and those who ought to be helping him take no part in the struggle." The Church, this working man admits, has done a great deal for the wounded soldiers of the army of labor; but this, he contends, is not enough. He has, he declares, often had it pointed out to him that the Catholic Church is always on the side of privilege and afraid to offend the rich, and he has never been able to deny it. All around us at the present day people are recognizing the fact that the warfare of the strong against the weak cannot go on, and that it is the duty of every just man to bring about an alteration. The people, our correspondent asserts, ask the Church to help them, but she declines to do so. The movement, he maintains, is not really anti-Catholic; it arises out of the spirit of democracy, of freedom and justice, that is permeating all men's hearts. The remarks of our correspondent are partly true and partly erroneous. It is correct to say that Catholics, as a whole, are not doing all that they might do in the promotion of great social movements. But this is not the fault of the Church itself or of the Holy Father. Our contemporary, the "Unita Cattolica," of Florence, reminds us that just ten years have elapsed since His Holiness Leo XIII. published his Encyclical on the condition of the working classes. The words of the Pontiff were received with satisfaction in every part of the world. Amongst Catholics they produced signs of the liveliest joy, and there can be no doubt, that many good works are to be attributed to them. They inspired and gave an impulse to various movements which have had the effect of bettering the lot of the workers on the continent. In France, Italy, Belgium and Germany numerous associations have been established for the benefit of the Catholic toilers, and the clergy have been amongst their most active promoters, helping to found them, lecturing to them, and most unselfishly giving them practical aid in every possible way. The success which the Centre has attained in Germany is largely due to its sympathy with the toilers and to their conviction that their interests are safe in its hands. The excellent social legislation which has been enacted for the benefit of the workers in Belgium has been introduced and passed through Parliament by a Catholic Government. But with all this, it seems to us that sufficient has not been done to make the Holy Father's Encyclical the basis of a great world-wide social movement. The truth is that owing to the necessity of providing ways and means the wheels of progress are clogged. The priest is ordained to spread the Kingdom of God. His commission is to go forth and preach to all men. He preaches in the name of Him Who said that the last shall be first. The rich are to have no privileges over the poor. The spiritual superiority of the wealthy passed away with the Synagogue in which they were assigned the front seats, for the favorites of Christ were the poor and the blind and the halt. The priest cherishes— is bound to cherish—the love which his Master when on earth entertained not only for poverty, but also for the poor. His efforts are, however, much restricted by material requirements. When he might be mixing with the masses, explaining to them the true Catholic doctrine, and directing the social movements in which they are engaged—in a word, fulfilling to the utmost extent the object for which he was raised to the priesthood—he is collecting funds for church and schools, and balancing figures, with the result that the working classes often think the visit of a priest only another name for a request for pecuniary contributions. The Hierarchy of the Church, we may safely assume, have carefully considered this matter and would most willingly make the hands of the clergy more free if circumstances permitted. As to our correspondent's statement that he has never been able to deny that "the Catholic Church is always on the side of privilege and afraid to offend the rich," we cannot imagine how he has arrived at the conclusion which he appears to have formed. In our judgment, the history of the Church from the days of the Apostles, who went from place to place scarcely knowing where to lay their head at night, down through the struggles against slavery and feudalism to our own time, shows that her motto is perfect fair play for all. And this spirit has always been reflected in her constitution. "She has ever," says M. Quizot, "maintained the equal admissibility of all men, whatever their origin, to all her functions, to all her dignities." She alone resisted the system of castes; she alone maintained the principle of equality of competition; she alone called all legitimate sup-

riors to the possession of power. Neither Pope, nor Bishop, nor priest may go beyond the limits of the Catholic doctrine of what is just and right, but unquestionably the whole of the Church's social policy makes for lawful independence and rational liberty. As Brownson observes in one of his essays, whilst the Catholic Church meddles directly with no form of government, leaving each people free to adopt that form which seems good to them and to administer it in their own way, yet the spirit she breathes into men, and the virtues she produces are such as fit them for asserting and upholding freedom.—Liverpool Catholic Times.

MR. CLEVELAND ON PUBLIC AFFAIRS.

In an article on "The Waste of Public Money," published in the Saturday "Evening Post" of Philadelphia, former President Grover Cleveland sounds a warning to the people against the dangers that lie in reckless extravagance in public expenditures. To the thoughtful reader who observes the temporizing methods employed by a large class of men who associate themselves with public duty, this note of protest will be considered timely. Among other things Mr. Cleveland says:—

"If the aggregate mass of our people are at all blameworthy on account of the present advanced stage of public prodigality, it is largely because they overlooked and tolerated its small beginnings, when at all times they should have been vigilant and uncompromising. A self-ruling people, responsible for every miscarriage of their government, should above all things constantly remember that nothing multiplies itself more abundantly than national extravagance, and that neither an individual nor a popular government can easily correct or check habits of waste."

"While easygoing indifference and toleration produce bitter fruit, an infinitely more dangerous and threatening condition is presented by the fact that many of our citizens have passed beyond the stage of mere indifference, and by accepting the bribes of selfish and personal advantage which public waste and extravagance offer, have been stimulated to find excuses for their existence. Thus is disclosed the manner in which familiarity with these pernicious agencies, and especially participation in their spoils, dulls the popular conscience and distorts the people's conception of good citizenship."

"Those elected by the people to public places are apt to subject themselves to any contagion among the people—even to the surrender of individual conviction and the abandonment of individual conception of sworn duty. No elected officeholder cares to invite political martyrdom by refusing to obey the behests of influential constituents, and conscientious scruples are overruled by the plea that a public servant must be obedient to the will of those he represents."

"Another astounding occasion of public waste and extravagance has grown out of the abuse of our nation's tender regard for those who suffered in its defence. Through the efforts of unprincipled pension agents and attorneys a lavish administration of extremely liberal general pension laws has resulted in numerous undeserved allowances, and these have been largely increased by thousands of pensions granted by special laws to those who have failed for want of merit under general statutes. These beneficiaries have thus learned that earnest support of a party leader, or a pledge of partisan return for special Congressional fav-

The Nobby Dressers' Verdict... "The Mansfield' Shoe did not claim its present reputation without giving something in return, and it could not maintain that reputation without continuing to give a good big \$3.00 worth of shoe wear and comfort. There's a style and durability in the Mansfield stock, a grace in the Mansfield fit, an air of care about the Mansfield finish, and a guarantee of goodness in the Mansfield label that you cannot get from any other shoe."

or, may be relied on as promising substitutes for pensionable disability. "The lessons of extravagance and paternalism must be unlearned; economy and frugality must be re-stated; and the people must exact from their representatives a watchful care for the general welfare and a stern resistance to the demands of selfish interests if our government is to be an enduring and beneficent protection to a patriotic and virtuous people."

GERMAN CENTRE PARTY.

ANTI-CATHOLIC PRESS.—A very large meeting of the Centre or Catholic party has just taken place in Ingolstadt, Bavaria. A resolution was unanimously adopted protesting against the methods of the anti-Catholic press, and especially against the circulation of Grassmann's pamphlet, which furiously assails the Catholic clergy.

WORKING YOUTHS.—That branch of the organization of the Centre party which devotes itself to promoting the welfare of the working classes held its tenth annual meeting last week. The gathering was well attended. The question of taking increased care on behalf of industrial youth who have just left school and are commencing the battle of life was considered.

ST. LOUIS CATHEDRAL.—A \$100,000 cathedral, in the ancient Roman style of architecture, is being planned for St. Louis. A vast dome will crown the centre of the princely pile, while great pillars will ornament the front.

CHILDREN'S SAVINGS.—An article in a recent issue of the "American Kitchen Magazine" is on the education of children in the use of money. A paragraph in it relates to the guardianship by the parents of the money children accumulate in their toy banks. It was found from answers to questions sent out to children in the matter, that almost no child could preserve his bank money from the family use. It was constantly borrowed, at first paid back scrupulously, then in sums short of the original loan, finally not at all, and the bank was abandoned for a time, to be started again with a repetition of the experience. Other children reported also on the manner in which promises of money payment were kept by their elders. Va-

Butterick's Patterns and Publications on Sale at THE S. CARSLY CO., LIMITED. Notre Dame Street, Montreal's Greatest Store. St. James Street. SATURDAY, June 8, 1901.

THREE REMARKABLE VALUES in Summer Dress Goods.

These three specials are such immense value that there is just a possibility of their being sold out before the day is over, so come early if you would benefit by the offer. Brightest among all the Summer Dress Goods are the neat checks, the Perli finished suitings. They suggest richness, elegance, and, above all, style. Price hints follow: Nineteen pieces pretty Summer Dress Goods in neat Checks of Black and White, Blue and White, Brown and White, Purple and Blue, 40 inches wide, worth 35c; special 19c. Fourteen pieces light Summer Dress Suitings, Perli finish in new shades of light, medium and dark gray, blue and brown, 42 inches wide; worth 55c; special 41c. Sixteen pieces Dainty Summer Dress Goods in pretty checks of Blue and White, Brown and White, Black and White, Fawn and Blue, Fawn, Blue and White and Light and Dark Blue, 42 inches wide, worth 70c; special 50c.

More Than Busy in Summer Wash Fabrics. FOLLOW THE CROWDS.

They all lead to the great Summer Wash Fabric Sale at The Big Store, where thousands of ladies have fairly revelled in the beauties of these dainty goods, and thousands more will do the same Monday, when this great sale will have reached its zenith. There is still an immense assortment left of the fifty thousand yards which made up this lot. This is an opportunity you should not miss because you secure two and in some cases three dress lengths for the price of one. These goods were sold at from 15c to 28c yard. Special price, 9c yard.

CANADA'S "LINEN HALL."

The Big Store can be justly termed the "Linen Hall" of Canada. It's the only store in the Dominion where you will find specimens of Hand Loom Household Linens from every known Linen Manufacturing Centre.

England, Ireland, Scotland, France, Belgium, Germany and Russia, all contribute to this vast stock, with the best products of their respective looms, and surprise also comes in the nature of prices.

- LOOM TABLE CLOTHS: Size 1 1/2 by 1 1/2 yards, special \$2.00. Size 1 1/2 by 1 1/2 yards, special \$2.75. Size 2 by 2 yards, special \$3.96. LINEN TABLE CLOTHS: Size 2 by 2 yards, special \$1.55. Size 2 by 2 1/2 yards, special \$2.00. Size 2 by 3 yards, special \$2.70. Size 2 by 4 yards, special \$3.70. LINEN TRAY CLOTHS: Size 17 by 25 inches, special 22c. Size 19 by 27 inches, special 25c. Size 20 by 28 inches, special 30c.

LADIES' OUTING SUITS.

In style, beauty, variety and price, these Outing Costumes are unsurpassable. They command attention by their stylishness. They are in fact the quintessence of daintiness for summer wear. Ladies' Fancy Muslin Outing Costumes, made latest Russian Blouse style, full flare skirt, in white and black only. Sizes 32 to 40 inches, worth \$4.25. Special \$3.00. Ladies' Fancy Dresden Muslin Outing Suits, made newest designs, blouse cut large sailor collar, straight front, skirt full flare, perfect fitting, in white and royal blue, sizes 32 to 40 inches. Special \$3.40. Ladies' Fancy Stripe Lawn Outing Suits, Blouse trimmed Valenciennes lace tuck front, high collar, flare skirt trimmed with band of white lawn. Sizes 32 to 40 inches. Special \$3.75.

Butterick's Patterns and Publications on Sale at THE S. CARSLY CO., LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

MARKET REPORT.

LIVE STOCK.—There were about 350 head of butchers' cattle, 200 calves and 400 sheep and lambs offered for sale at the East End Abattoir on Thursday. A good many other cattle, sheep and calves, were sold here yesterday. Trade was rather dull, and prices had a downward tendency all round. Prime beefs sold at from 5 1/2 per lb.; pretty good stock at from 4c to 5c, and the rough, half fatted stock brought from 3c to 3 1/2c per lb. There were some lean, grass-fed cattle on the market, which would not bring 3c per lb. Calves sold at from \$2 to \$10 each. Shippers paid 4c per lb. for good, large sheep, and the butchers paid from 3 1/2 to 4 1/2c per lb. for the others. Spring lambs sold at from \$2.50 to \$5 each. Mr. Girard paid \$20 for four superior lambs. Fat hogs are rather lower in price, and sold at from \$6.50 to \$6.90 per 100 lbs., weighed off the cars. GRAIN.—No. 1 Ontario spring wheat, afloat May, 77c afloat; No. 1 oats, 26 1/2c; No. 2 do., at 35c to 36c; buckwheat, 62 1/2c; rye, 58c, and No. 2 barley, 52 1/2c. FLOUR.—Manitoba patents, \$4.30; strong bakers, \$3.90 to \$4; straight rollers, \$3.20 to \$3.40; in bags at \$1.65; Ontario patents, \$3.75 to \$4. FEED.—Manitoba bran at \$15; shorts at \$16; Ontario bran in bulk, \$15; shorts in bulk at \$16. ROLLED OATS.—We quote millers' prices to jobbers, \$3.50 to \$3.60 per barrel, and \$1.70 to \$1.72 1/2 in bags. HAY.—No. 1, \$11.50 to \$12; No. 2, \$10.50 to \$11; clover, \$9.50 to \$10 per ton in car lots on track. BEANS.—We quote at \$1.50 for primes, car lots, \$1.35 to \$1.40. PROVISIONS.—Heavy Canadian short cut mess pork, \$19.50 to \$20; selected heavy short cut mess pork, boneless, \$20.50 to \$21; family short cut back pork, \$19.50 to \$20; heavy short cut clear pork, \$19 to \$19.50; pure Canadian lard, in 57 1/2 lb. tins, 11 1/2c; parchment lined 50 lb. boxes, 11 1/2c; parchment lined 20 lbs., 12c; tin pails, at 11 1/2c; tins 3, 5 and 10 lbs., 12c to 12 1/2c; compound refined lard, in 57 1/2 lb. tins, 7 1/2c; parchment lined wood pails, 20 lbs., 8c; tin pails, 20 lbs., 7 1/2c; hams, 12c to 14c; and bacon, 14c to 15c per lb. EGGS.—Good sized lots of No. 1 at 11 1/2c to 12c; No. 2, 10c to 10 1/2c. BUTTER.—Choice creamery at 18 1/2c; s'conds, 17c to 18c; dairy, 15 1/2c to 16c. CHEESE.—8c to 8 1/2c for Quebec, and 9c for western. POTATOES.—Prices continue quiet at 38c to 40c in bags. A POPULAR PREACHER. "O sir," said a poor woman to a Scotch minister, who was by no means a popular preacher, "well do I like the day when you give us the sermon." "Indeed," said the minister, flushing with pleasure, "I wish there were more like you, my good woman; it is seldom I hear such words from any one." "Maybe their hearing's stronger than mine, sir," said the woman, promptly, "but when you preach I can always get a good seat."

For Procession Sunday. JUVENILE STYLES FOR SPRING WEAR.

ALL THE RICHEST PRODUCTS of the best Boys' Tailor in Canada. Low prices for high grade materials. A massive show on the second floor.

- SAILOR SUITS, special for Saturday, neat collars, only \$1.00. SAILOR SUITS, handsomely braided \$2.50. SAILOR SUITS of Fancy Worsteds \$2.50. CADDY SUITS \$2.75 to \$3.75.

CORRECT YOUTHS' SUITS, for youths from 14 to 20 years of age, made by the best tailors, from the choicest materials, Worsteds, Tweeds, Vicunas. Prices from \$5.50 to \$10.00.

DOUBLE-BREADED SUITS, For Boys from 10 to 16 Years.

VESTEE SUITS, ages 4 to 10, small lots and odd suits; the average price of these suits was \$4.50; your choice on Saturday for \$3.00.

J. G. KENNEDY & CO., - - - 31 St. Lawrence Street, THE ONE-PRICE CLOTHIERS.

Vol. L. THE following New York "Tri" will explain its time my reason the above-mentioned "The humorist at Yonkers had day, into which tonist was bet day, has stirred sion, The gener American Sabbat ball after the day John Knox, bus" what he tonist and its set terms. Those the Yonkers gol in greater numb ally evince more rity of letters of ready been print pouring in by c tion from these, ing to both side and will be found gestive illustrati of thought on touches everybody "No intelligent doubts the supre maintaining the s from secular toil, possible among su whether the State to safeguard this it solely for reli creation. It is a now that the Yon tained the golf pondents are cour tereasing."

Here you have t pretty clearly. I mine to encroach references to or e many contradicto "Tribune" publish as conflicting—no are the various sc they emanate. I noticed by whom that there is not c in the batch. I that no Catholic c thy his while to E matter. In this n writes is allowable. found. We Cathoic and unvaried ten the observance of we have our own are either prescrib or permitted by he what is obligato as in regard to "The d course, I would not regard the Church matter how strict law of the State n reason there is no p discussion, at least subject as viewed s other elements of s that are arbitrat in such manner, is the nouncement of the

Naturally I must "Tribune's" editor all the clashing lett tion of Sunday ob have been sent in. I ly take that editor allowance for the keep in favor with a as a sample of Ame in regard to "The d course, I would not the whole American responsibility for opinions of the "Tri" editor; but I cannot to the fact that wh writes is intended to much as possible, w views of its readers. ers being very numer creeds and races, i ter to move along w with some of them.

In hurriedly analy orial expression I an sifting the general fe People. Of course, I exception of the Cath attitude and the Cath teachings. These have do with the "Tribune or the opinions of any organ. With the intru tences of the article u writes is nothing at all. I have nothing Where I find it expedie few remarks, is when says:— "This is a nominal country in the sense th of its citizens are at le Christians, and therefo tion point of view ar' creations ought to ha amount of weight in t erment. Yet when Chr rigorous observance of ground that God has i an observance on all n must be reminded that ment of this country as thing to do with this duals as Baptists, Meth ysterians or what n course, bound by the tion's teaching about 5 when the member of so