

SOCIETY—Established in 1856, incorporated in 1864. Meets in Hall, 92 St. Alexander street, on the first Monday of every month.

MEN'S L. & B. ASSOCIATION—Organized April, 1874. Dec. 1875—Regular meeting held in its hall, on the first Wednesday of every month at 8 o'clock, p.m.

LIARY to the Association of Hibernians, Division of the above Division of the Association of Hibernians, on the first Monday of every month, at 8 p.m., and third Monday of every month, at 8 p.m.

NO. 2.—Meets of St. Gabriel New Centre and Laprairie on the second and fourth Friday of every month, at 8 p.m. Address: Dr. H. J. O'Connell, Centre street, telephone 239.

NO. 3.—Meets on the second Wednesday of every month, at 8 p.m. Address: Dr. H. J. O'Connell, Centre street, telephone 239.

NG MEN'S SOCIETY—Meets in its hall, on the first Monday of every month, at 8 p.m. Address: Dr. H. J. O'Connell, Centre street, telephone 239.

A. & B. SOCIETY—Meets in its hall, on the first Monday of every month, at 8 p.m. Address: Dr. H. J. O'Connell, Centre street, telephone 239.

AD. & B. SOCIETY—Meets in its hall, on the first Monday of every month, at 8 p.m. Address: Dr. H. J. O'Connell, Centre street, telephone 239.

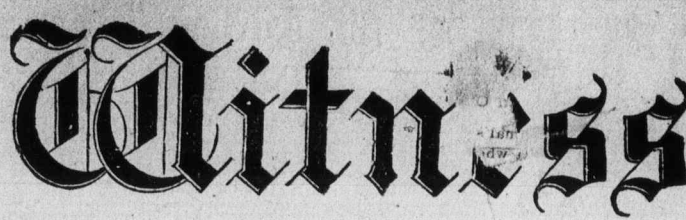
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Vol. L, No. 48

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 chroniclers must keep in mind when they write the history of this age."

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 dare have predicted that we should have to witness a universal sentiment against the offensive clauses of the 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 the 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 with him, 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 Holy Father 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 Catholicism in the organization of the public library system is another instance in point. Patience makes the 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. They are toiling when we are sleeping, and when we are enjoying the bright sunshine of 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 facts 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 emphatic warning is—

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 author 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 which in other conditions 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 289,353 269,734  
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  
Fermanagh 150,468 171,401  
Louth 65,243 74,170  
Leitrim 69,201 78,618  
Cork, W. R. 131,668 148,928  
Longford 46,581 52,647  
Meath 67,468 76,111  
Clare 112,129 126,244  
Sligo 84,022 94,418  
Tipperary, S.R. 91,227 102,147  
Queen's County 57,226 68,855  
Westmeath 61,527 68,611  
Carlow 37,728 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 185,851 179,136  
Wexford 193,850 119,068  
Mayo 202,827 218,698  
Donegal 178,625 185,685  
Tipperary, N.R. 68,527 78,070  
 Wicklow 60,679 64,492  
Cork, E.R. 272,145 288,504  
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, 4,762 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  
Bathmines & Rathgar 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 11,841  
\*Cork 99,693 97,251  
Limerick 38,085 37,155  
Waterford 26,743 26,203  
Kingstown 17,856 17,183  
\*Cork 27,947 27,718  
Derry 39,873 33,200

\*Parliamentary Boroughs.

A decrease is shown in the following—

1901 1891  
Drogheda 12,765 13,108  
Lisburn 11,451 12,250  
\*Kilkenny 12,924 13,722  
Kilkenny 10,498 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 13,800  
\*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.		
1901	1891	
Inhabited	205,867	208,189
Uninhabited	16,054	17,575
Building	918	602

MUNSTER.		
1901	1891	
Inhabited	193,663	202,668
Uninhabited	13,895	16,880
Building	443	585

ULSTER.		
1901	1891	
Inhabited	332,106	326,547
Uninhabited	37,135	29,779
Building	955	1,249

CONNAUGHT.		
1901	1891	
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, 16.8; 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.

The population of the Parliamentary borough of College Green is 74,385, against 67,923 in 1891; the Harbor Division, 76,257, against 71,530; Stephen's Green Division, 66,908, against 65,652; and St. Patrick's, 49,078, against 64,611.

The population of the city is comprised of 218,701 Catholics, 78,921 Protestants, 7,538 Presbyterians, 4,464 Methodists, 2,119 Jews, all others 5,204, and 319 refused to give the sect to which they belonged.

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; Waterford, 0.8; Derry City, 20; Cork City, 2.5. But it should be noted that in all these cases, except Limerick and Cork, the increase in population has been enlarged since 1891, and that the new census deals with the extended areas. The heaviest decreases in constituencies were in East Cavan, West Wexford, South Armagh, South Sligo, Wexford and 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, Cork, East Waterford, West Cavan, South Monaghan, and North Monaghan, Mid-Tyrone, 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 1891 was 8,196,597, was diminished in 1901 to 7,750,435. 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 6,926 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; 14,823 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. At 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 off 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, and as they merely contain what we have scores of times urged, we will not subject them to any comment or amplification. In the course of his remarks Mr. Benz said—

"It devolves upon me to-day to remind you of but one duty we have as Catholics, to remind us of our duty to the Catholic Press. The Church needs organs, as everything else that exists. They are organs, as you may ask me, they are means and tools to accomplish our aims. The organs of the body are its members

and its inner parts. As the body, so the Church has its exterior and interior organs. Among the outer organs are the periodical publications, especially the papers for the people. There are plenty of papers, but most of them are the organs of the enemies of the Church and serve, therefore, more or less to work its harm. The Church needs its own organs, as the body needs its own members. We are powerless and without protection if we haven't them, for the arms of our enemy does neither serve nor protect us. The organs of the Church are the means by which she instructs and guides us. They unite the Catholics in west and east in their highest interests. There are plenty of these press-organs, but not very many in our language, and yet they have reason to complain of lack of support, as must the best even of Church papers. This is the reason why the religious life in home and Church often goes below zero, and if we German Catholics especially often find it difficult to maintain our ground and if our

“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.” It is pleased to style this fresh addition to the infidel literature of the day “a work of painstaking genius.” 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 order of 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 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.

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

come 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 that 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

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 widened the circle of 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, 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 men 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 source into the Government’s exchequer. Is it right, he asked, that the Government should be enriched by the sale of brandy? Will it in the end serve the best interests of the country if the state acquires wealth and the people decay? It was evident to all that the monopoly has had a demoralizing effect, for it paralyzed all efforts in church or state to prevent the spread of intemperance among the population. The population contributed 24 rubles to the Governments’ revenues from the monopoly, and the nation was poisoning itself to pay this contribution, and because of the increase of drunkenness the people became less able to meet the demands. They worked less on the farms, the increased hours of dissipation, and they were less able to meet the demand for more work on account of broken health and decreased vitality. The Government stultified itself when it paid 3,000,000 rubles a year to promote the cause of temperance, and accepted 170,000,000 rubles a year as the price of drunkenness.

M. Gregorovic, a Russian student of medicine, put the matter in a nutshell when he foretold the most dire results as the result of the Government usurping not only the monopoly whereby drunkenness was fostered among the people, but arrogating to itself the right of teaching the nation to become temperate. When Count Stoltoi set about working against drunkenness and all the depravity connected with it he was banished to his estate, and when talented young students, in the ideal effort to awaken the minds of the Russian people, made use of their holidays to teach Russian peasants to read and write they were arrested and sent to prison like criminals. Tracts against drunkenness were distributed, to be sure, by the Government officials among the peasants, but a large percentage of the people could not read and these tracts were of little avail. Among the classes who were particularly afflicted by the blight of intoxication Russia might, with a great deal of profit to itself, study and adopt the methods that prevail in Austria in territory that lies contiguous to the Russian frontier. In this territory many temperance societies have been founded lately, and there has been instituted by the peasantry in many villages a custom of “burying the brandy cask.” It has been surrounded with religious ceremonial and been given a sanction by the authorities in Church and State. The people gather at stated times, and taking a miniature cask emblematic of the drinking habit, they carry it out into an open field where a hole had been dug in the ground, and with music and religious ceremony they bury the cask in the earth, and raise a mound over it and put a cross on the top and an inscription which runs thus: ‘To remind us for all time that we have promised not to drink again and have vowed our lives to total abstinence.’ The priest gave the final blessing.

With these and many other discussions the Congress held the interest of the delegates for many days. It is significant of an awakening interest in the ways and means for the suppression of drunkenness all over Europe. In this cause America has led for many years. A public sentiment has been created here which exists far in advance of anything that exists on the other side of the water. They are, however, learning many things from us, and not the least of these things is the way in which we have vigorously assailed the drink habit.—Rev. A. P. Doyle, in Temperance Truth.

“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 friend 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.”

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 an 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—much 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 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 Embassy 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,

CONVENT AND COLLEGE.

We have on many occasions compared the college-bred woman with the convent-bred woman. We confess to a slight prejudice in favor of the latter. But we do not think the prejudice is strong enough to warp our judgment. A college professor,

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.

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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 eye 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 his whole passage. Later on he spoke of me, and 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 sad 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, at 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 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 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 hereafter, 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 for the purpose of 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 needs, 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 disciplinary 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 ardent 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 are aware of the importance of the St. Jean day of our citizens, and year, to make that occasion old-time energies in high intellectual display, I must note of and the patriotic dians. I have in particular opinion regard dian people t in the English dium, it is fifteen of a fence, that deserved, that under the sur all other r dians have th what are their aeteristics. I purpose to do some one or tions; and to unqualified pro insincerity an ever, both of we cannot n either a lack of Loyalt ism, of Generosity.

It would re than I have v with these v Faith, Patriot to me to go almost be tr ing. These th exemplified in the clergy, th mercial and i agricultural classes. The Faith are so quitious that for or enmer stands good 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 pi dians. The tion of the lat Grace Archbis ond is Dr. Lou on ‘Our Natio Royal Society these two add, the both are, kind—m-e possible have pieces. From have been so to the classic seventeenth ce French—eithr are temptin thing new at the great orati 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 b broad assertion portionately sp core conviction French than h course, I tak that I am com turies with six and a couple of thirty-six or t

As the best s spoken, not by the educated Fr I will visit educated French perer French th than any of th from Rouen to French-Canadia coent and a fo due to his off, the partment of Tr ular ‘patois,’ cases, are more French than th In fact, I woul 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 styalists had be use of France dia of very handful of ‘im putting forth preserve and glories of the while provincial ing and invading iting letters, i of eminent edu teurs, orators, v, and ‘ch the basis—large manent and glori stined to rival in ities of masterp that will emb thoughts of a B And, each in h nent amongst th tional literatur the names of Br

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# 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 Mr. 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 Bruchési; 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 presumptuous 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 Bruchési 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 Flechier and Lally Tolendal, yet I may point to both to illustrate how French was spoken in their day.

Did I say that Mgr. Bruchési'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. Bruchési was, and had been for some time traveling 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 one 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!

"Ottenton 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, attempted 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 every effort 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 the mob, said afterwards that 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 state of physical and mental stultification. He was, however, a good father, and a family prayer every evening 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, but when he heard of the 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 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 his reform 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, and a devout client of the Sacred Heart he best testifies to the grace of prayer in the League.

**COSTLY VESTMENTS.**  
The New York "Sun" is the authority for the following: — In St. Patrick's Cathedral, New York, there are vestments valued at a half million dollars. The collection is the finest in any cathedral in America, and compares very favorably with the vestments in many famous cathedrals in Europe. Archbishop Corrigan presented to the Cathedral the only complete set of Holy Thursday vestments in the world. Its value is \$20,000. In the set are thirteen chasubles, ten dalmatics, nine tunics, two copes and lace albs, amices and other vestments to correspond to the Holy Thursday service alone.

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.

The chasubles are studded with pearls and rubies. The archiepiscopal sets worn when the Archbishop pontificated, are of the finest red silk velvet. There are eight sets and they cost \$5,000 each. They are embroidered in pure gold.

A famous old set of vestments now in the Cathedral sacristy, was a gift to the late Archbishop Hughes. On these vestments, which are of the finest gold cloth, is worked the Archbishop's coat of arms. They are embroidered in gold and incrustated with jewels. The set comprises vestments for twelve priests, besides the Archbishop. It is valued at \$20,000 and was imported from Lyons. Archbishop Corrigan has worn these vestments occasionally.

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 individually and in 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.

**RELIC OF ANCIENT ROME.**—While workmen were recently excavating in the Roman Forum under the guidance of Signor Boni, a distinguished engineer, one of them came across a fragment of marble, which a closer inspection showed to be of singular value and interest. It was nothing less than a portion of the plan of old Rome, wrought centuries ago in marble and designed to be a record for future ages of the exact dimensions of the city.

**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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IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited,  
255 Bay Street, Montreal, Canada. P. O. Box 1135.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.  
All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1135.

EPISCOPAL APPROBATION.

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

SATURDAY ..... JUNE 8, 1901.

Notes of the Week.

THE WORD "DELPIE."—At the Hamilton Conference, on the 31st May last, Rev. Dr. Williams, of Montreal, in the course of an address upon the \$514,000 debt of the St. James Methodist Church, took occasion to tell his hearers that they should "remember the word 'Delpit' as meaning one of the most aggressive movements in the most daring and frightful manner that has ever been intended to encroach upon the rights of Protestantism." What the word "Delpit" has to do with the half million of dollars that the big church on St. Catherine street carries in the form of a debt is more than we can tell; but the reverend gentleman's definition of the word is as lengthy as it is confusing. Henceforth when the "Daily Witness" or some other zealous Protestant organ wants to tell of some "most aggressive movement," that is at once "daring and frightful," provided it is "intended to encroach upon the rights of Protestantism," it will state that someone seeks to "Delpit." In all probability, only Catholics will be found "Delpiting," certainly, according to the definition, only Protestantism can be "Delpited." Rev. Mr. Williams has rendered one service at least, for he has made it possible for others to express in one word what he requires twenty-five words to convey.

ABOUT HUMAN EARS.—Some forty thousand pairs of human ears have been systematically examined in France and England, and we are told that some interesting conclusions have been the result. Very naturally! According to the report we find that—

"It is ascertained that the ear continues to grow in the later decades of life; in fact, it appears never to stop growing until death. If one will take the trouble to look around in any assemblage of people, as at church, he will discover that the old folks have ears considerably larger than those of the middle-aged. A woman who has small, shell-like ears at twenty years of age, will be very apt to possess medium-sized ears at forty years and large ears at sixty. Why ears should go on growing all one's life, any more than noses, is a mystery. There are a good many other points, about them that are instructive, their shapes being markedly persistent through heredity. An ear will be handed down, so to speak, from father to son for generation after generation with comparatively little modification. Some authorities on criminology assert that criminals are very apt to possess a peculiar kind of ear which is recognizable by an expert in such matters."

The fact of the ears growing larger, (and longer) as life advances, may be a justification of Voltaire's assertion that "men grow more stupid and ass-like with years"—not excepting himself we expect. But the handing down of an ear from one generation to another, is not a likely proceeding, unless the ear has been specially embalmed, or accidentally petrified.

SECRET SOCIETIES.—Here is a despatch dated Des Moines, Ia., May 24, which will make interesting reading, and which has been published in almost every daily paper on the continent—

"The important topic to-day before the United Presbyterian general assembly was revision of the creed, which provides that no member of any secret society can be a member of the church. The matter was hotly discussed for more than two hours, but final decision was postponed till later in the session. Masonic and Odd Fellows orders were special objects of attack, one delegate going so far as to say he believed no member of a secret society could ever reach heaven. Henry Wallace of Des Moines favored revision, stating as a reason that men go to secret societies because the church creed was too narrow. Dr. James Crowe of Philadelphia was particularly bitter

against the Masonic Order, and called the exercises of the lodges "worshipping without Christ." R. M. Little of Chicago favored revision, and Rev. W. J. Snodgrass of Mercer Presbytery opposed it. Rev. J. M. Wallace thought some members of some societies might be admitted to the church, but wished to exclude Masons. Dr. McMillan thought fraternalism taught by secret societies was anti-Christian. Rev. T. E. Moffatt of New York said no man could be both a Mason or an Odd Fellow and a Christian."

What are we to make of this? Is it only now that non-Catholics are awakening to the danger that the Catholic Church has always persistently opposed, and for which opposition she has been universally denounced? Commenting upon this new departure amongst Protestants, a Catholic contemporary says—

"Experience has taught our separated brethren a few lessons they would never take from us; and this wisdom strengthens our one-time folly. We can wish them success among their own; but we fail to see how they may undo what they have not only tolerated, but commended. Authority and effective measures of prohibition are lacking. What will a mere declaration accomplish against the strength of the prohibited societies? It is, after all, one false religion pitted against another."

This last sentence is thus explained—

"If the forbidden societies can have their preacher and ritual, their sacramental ceremonies and rites of sepulture, are they not as complete, and effective forms of worship as are the churches by which they are denounced?"

Further comment is unnecessary. The inevitable conclusion is that the Catholic Church will be found to have been right in her every movement, action and course, even by her most deadly opponents. They may not acknowledge it in words, but their deeds prove that they must admit it in their hearts.

MR. EMARD'S JUBILEE.—Great festivities are now taking place at Valleyfield; the occasion is the twenty-fifth anniversary of Bishop Emard's ordination to the priesthood. To-day, to-morrow, Monday and Tuesday will the various portions of an elaborate and well-organized programme be carried out. We who know the learned and beloved Bishop before his hand grasped the crozier, when he performed the various duties that prepared the way to the episcopal throne, and who know so well the merits, the noble qualities, the grand characteristics of the honored prelate, wish to unite our humble tribute to the flood of testimonials that swells around him on this occasion.

No significant task was that which the wisdom of Rome confided to the young priest of a few years ago; to organize a new diocese, to establish the fundamental work of an episcopal see, to become as it were a mitred missionary, a consecrated pioneer of the Church, in one of the most important sections of the province, were duties that demanded no small amount of ability and no meagre allowance of zeal. The success which has attended Mgr. Emard's administration constitutes the best justification of the selection then made, and the fruits of his labors that already appear in such abundance give promise of still grander results in the future.

May health, strength and prosperity be his portion, and may he enjoy on the occasion of his episcopal jubilee every blessing that falls to his share on this his sacerdotal jubilee.

TO "INQUIRER."—A correspondent signing "Inquirer," asks: "Who are allowed to occupy pulpits in the Roman Catholic Church for the purpose of preaching? We can simply answer: Whosoever the 'Episcopal authorities permit to occupy such pulpit?"

MONTH OF THE SACRED HEART

June is the most beautiful month of the year. Nature seems to have completely cast off every remnant of winter's cold grip, the longest days of the year have come, the sun sheds light in excess of any other month, and warmth that is more genial than over-powering. It is meet that this month should be selected by the church as one specially consecrated to the Sacred Heart. Our readers are doubtless aware that the gifted and beloved Archbishop of Montreal has placed his episcopal career under the particular protection of the Sacred Heart, and that he is ever solicitous for the propagation and expansion of that glorious devotion.

The Holy Father has expressed, even encyclically, his wish that the world should return to a truer and more worthy recognition of the Infinite merits of the Redeemer; and the League of the Sacred Heart, which now counts its membership by tens of thousands all over the civilized world, seems to have become the principal medium whereby the vortex of infidelity into which it has been so powerfully drawn during the last half of the late century. From the stately basilica that crowns the summit of Montmartre beams of light, heat and life radiate forth, imparting great hope wheresoever they fall—the light illumines the highway of existence with the brilliancy of true Faith, the heat generates in the Christian soul the warmth of devotional fervor, and the life paves the avenue to eternal happiness in the society of the Sacred Heart.

During this month, as is the case in the months of St. Joseph and of the Blessed Virgin—March and May—special prayers and services are held every day in each Catholic Church. The wayfarer, covered with the dust of the world's highway and parched with the fever of earthly pursuits, finds a few moments reserved for him during which he may find rest and fresh vigor in the shade of the sanctuary and in presence of the Sacred Heart of the Redeemer. The prayer that goes up from the human heart to the Heart of Jesus must necessarily be most effective. It is a direct communication between earth and heaven, man and God, the redeemed and the Redeemer. Naturally the answer to such a prayer must be immediate, coming direct, without passing through any of the intermediary channels so frequently used to transmit graces and favors from the Saviour to His children on earth. None can afford to neglect the countless spiritual advantages that the devotions of this holy month afford, and we trust that each and all of our readers will participate in the blessings that flow over the Christian world from the Infinite source of all good—the fountain of the Sacred Heart.

THE TRUE CHRISTIAN FATHER.

Gavan Duffy writing on the death of Davis said: "Great men, wonderful men are few, but good men and true men are to be found in numbers—men who are moving silently, like a spirit in the bosom of society, and making the world better by their presence and their lives." Of such men we frequently meet examples and we bow down before them in silent admiration, we feel that we could bless them as they pass by, and we know that to them we, in common with all our fellow-men, owe a deep debt of gratitude. It sometimes happens, in the course of

journalism, that slight incidents occur that tend to reveal, all unintentionally on their part, the presence amongst us of men such as the great Irish patriot has described. As a rule these good men avoid all notoriety and it is rarely that the journalist has the right to do them justice. At this moment we are confronted with one of these examples of great and true Christian virtue, and while we have no permission to use names, we cannot refrain from publishing the communication that has given rise to these reflections. The writer of the following letter will pardon us for the liberty we take, when we inform him that his beautiful message may be the means of much good.

THE LETTER READS THUS:—

"To the Managing Director of the 'True Witness,' etc., etc., Montreal, P.Q.  
"Enclosed please find one dollar as renewal of my subscription; in all probability the last to my address, as over three-fourths of a century have passed over my head. My sight is so far gone that I find it very difficult to read the 'True Witness,' but we have been so long and so intimately acquainted with each other, I might say from its infancy, that I desire its company for the few remaining days of my life. My hearing has almost departed from me, and my family find trouble in making me understand. The members of my family are all well versed in French and English; nine of my daughters received their education in convents; three of them have entered the community (Assumption), three others are engaged in business. Four have received a college education. One is an M.D., one is a priest, another is in a store, and the fourth now making his classical studies. As all the family have procured the means to make an honest living, I am reconciled to leave them when it shall please God to call me to I hope a happy home."

Does such a letter need any comment? On reading it we felt that we were in presence of a living example of the true Catholic parent. Here is a man who has lived a long and active life, raised a large family, has educated each of them to the highest, has given three daughters and one son to the Church, has started others along the way of commercial prosperity, has taught them their duties to God and to the Church, has kept a Catholic paper constantly in his home, has fulfilled his every duty to God, Church, country and family, and who is now prepared and glad to go to the reward that has been promised to "the good and faithful servant."

When a man of this class dies it can truly be said of him, in the vibrating words of Holy Writ: "He has run his course, he has fought the good fight, he has kept the Faith."

Can all the honors that the great can bestow, all the positions that ambition can secure, all the wealth that industry can accumulate, procure for a man one moment of the confidence, hopefulness, contentment, peace and real happiness which constitute the share of this grand old Catholic citizen? What a model for each one of us to follow.

Some years ago we knew a man whose long life had been one of unceasing activity, and whose last moments were so peaceful that one almost envied him the happiness of dying. In conversation, a few hours before his death, he said: "I have had 86 years of life. I feel that it is more than my share. I am perfectly contented to go to a long rest. As I now look back I cannot recall an act done or a word used by me that I would now have changed. I owe no man a cent, and I never had an enemy. I was baptized into the Church, to the best of my ability I have followed for eighty years her rules, and I am now going away with her Extreme Unction upon me. Friend, live that when you come to be where I now find myself, you will be able to say what I now say, and to face God with the words on your lips."

This was not any self-praise or self-exaltation. It was a father, who had led a purely Catholic life, seeking, on his deathbed, to impress upon his son the necessity of preparing, by a good life, for the inevitable end. Such examples are calculated to impart courage to the wavering, strength to the feeble, assurance to the hesitating, and "to show to those whose faith is halting and whose fears are gathering strength, that the simplicity of the patriarchs, the piety of the saints, and the patience of the martyrs have not wholly vanished from the earth."

THE FETE DIEU.

Although the old-time feast of Corpus Christi is no longer one of obligation, still the grand and imposing ceremonial of "Procession Sunday" are continued as in former years. To-morrow will be "Procession Sunday," and the day will witness a repetition of the usual annual procession of the Blessed Sacrament through the streets of the city. This is truly a great occasion for Catholics. It is one of the most public opportunities afforded for an open profession of Faith. The bearing of the Blessed Sacrament through the streets of the city, the decorations and embellishments that mark the route of procession, the spectacle of the clergy in full canonicals, the accompanying acolytes, thurifers, and cross-bearers, the multitudes kneeling with uncovered heads and seriously devout expressions, the swelling of the sublime hymns which the Church proscribes for such occasions, and the atmosphere of Faith that hangs over all, are calculated to impress the non-Catholic world with the sincerity of our belief and the splendor of our religion.

This year the grand repository will be at St. Patrick's Church, where elaborate preparations are being made to do fitting honor to the King of Kings, as He approaches, with all His celestial glory hidden under the veil of the Sacrament and in the form of the Sacred Host.

Not only those who actively take part in the procession, but all who see it go by may obtain untold graces by exhibiting the Faith that is in them. It was thus, of old, that Christ moved from place to place, during the years of His earthly life. Followed by a concourse of people, He scattered benedictions on all sides. The blind gazed upon Him and they were made to see; the infirm stood in His path that He might send them away rejoicing and healed; the lepers crouched by the wayside calling aloud for mercy, and hoping to have an opportunity of touching the hem of His garments. And the lame were bidden to walk; the deaf to hear, the leperous to become clean, the bed-ridden to arise and go into their houses. The glance of Jesus sufficed to make whole the unfortunates that thronged His road. Even the dead were brought back to life in presence of the multitude.

So is it to-day; our Divine Lord is carried in triumph through the public thoroughfares and the people kneel around and pray that He may cure them, may make them happy. Does He ever refuse? Not that it has ever been recorded? Whosoever asks with a true and humble spirit, for the graces and blessings needed in life, may be sure that out of the multitude the Saviour of mankind detects them and answers their prayers.

CATHOLIC FORESTERS.

The Provincial Convention of the Catholic Order of Foresters, Province of Quebec, will be convened at Fraserville on Tuesday morning next. The delegates from Montreal and adjoining towns west will leave by Intercolonial Railway from G. T. R. Depot on Monday at noon, picking up the remaining delegates on the route, as every town of any importance has now its court of Catholic Foresters. The Order is now composed in this province of 194 courts, having 14,162 members. The convention will total 206 delegates. The English-speaking courts of Montreal will be represented by the following delegates: Brothers M. J. Flanagan and M. P. McDoldrick, of the Provincial Court; Bro. A. A. Paterson, Court 95; Bro. A. F. O'Connell, of 126; Bro. M. J. Brogan, 133; Bro. H. P. Whiting, 149; Bro. J. J. Ryan, 164; Bro. P. Cantwell, 185; Bro. T. J. Holland, 263; Bro. J. Brady, 378; Bro. J. Bourdeau, 622; and Bro. J. O'Toole, 1091.

COMING EVENTS

IN OUR PARISHES.

A HALL NOW.—Next week, on Wednesday, Thursday and Friday, the parishioners of St. Patrick's and other Irish parishes will have an opportunity of helping a most worthy undertaking—the erection of a hall for the parent Irish parish—a project which Rev. Father Quinlivan and the ladies of the parish have had in view for some time past. In order to inaugurate the undertaking in a practical form it has been decided to hold a series of social festivities on the above mentioned days. The first two days will be devoted to a lawn party, a form of entertain-

ment which is not new to our parishes, but which has been productive of much good in affording facilities, within the reach of all, to contribute to the welfare of parish institutions and to cultivate a spirit of friendly intercourse between the parishioners. On the evening of the last mentioned day a grand euchre party will be held when beautiful prizes will be offered for competition. The children of the parish will be afforded an opportunity of assisting at the lawn party, as the committee has made arrangements to entertain them in the afternoons.

The committees in charge of the various departments are as follows: Candies.—Mrs. Monk, Lady Hingston, Mrs. McShane, Mrs. Barry, Mrs. McCrory and Miss McGarvey. Flowers.—Mrs. Boud and Miss Colman. Cigars.—Mrs. Allan. Tea and Coffee.—Mrs. Menzies and Mrs. H. Martin. Ice Cream.—Mrs. Loye and Mrs. Reynolds. Toys and Grabbag.—Miss Farrell and Miss Sparks. Ginger Ale and Soda Water Fountain.—Mrs. Duffy.

The ladies have planned a series of programmes—musical and dramatic—which are said to be most attractive.

JUBILEE PILGRIMAGE.

The usual annual pilgrimage of Irish Catholic women and children, held under the direction of the Redemptorist Fathers of St. Ann's Church, will take place on June 22. Already numerous applications have been received for passage tickets and station-rooms, which may be secured at St. Ann's Presbytery.

CATHOLIC HIGH SCHOOL.

The annual meeting of the members of the corporation of the Catholic High School will be held on Wednesday evening in the school building on Palace street, at 8 o'clock, when the reports of the treasurer and principal will be submitted for approval.

EXHIBITION OF SCHOOL WORK.

The directors of the Deaf and Dumb Institution, Mile-End, invite the public to visit the school work done by their pupils. The exhibition will open on Thursday, June 6th, and close Tuesday evening, June 11th. It will be held in the parlors of the institution, corner St. Dominique and St. Louis streets, Ville St. Louis.

FOR GAELIC PUPILS.

The Confessor and Act of Contrition, Transcribed by P. H. Mellagh, of the Montreal Gaelic School.

AN FAOISIDH.

—Aduivim naov muire, a ta riar na b-oise, naov Micheal Ardainneal, do naov Eoyan baiste, do na nov-apostail Peadar agus Pol, do na nov Patrun Padruik, do na novaiy go h-uile, (agus duit-se, aha), gur phacuiuy me go ro hrom le Smuinait, le briabhrai agus le gniohrai, tre mo choir fein, tre mo choir fein, tre mo ivre-choir fein.

ACT OF CONTRITION.

GNIOV KROIDE-VRIUYAIY. — O mo Dhia ta doilyiys kroiyie orm fa earg a chur ort; agus ta fuah firin each agam do mo pheakayiv do vey go v-foll siad mibhainevach ann do iahair-se. a Dhia, a hullleas mo iray de h-imlan, de h-ov do vaineas do-chonnshiyie, agus chaillyeactha ro yeavnail; agus ta rin donyvalta agam le kongnay do naov-yrasa, gaa fearg a chur ort aris go briah.

ENGLAND'S CATHOLIC CATHEDRAL.

The new Catholic cathedral at Westminster, London, England, which is now rapidly nearing completion, was thrown open to the people for the first time last week, and during the day was visited by a large number of persons. The interior cannot yet be seen at its best owing to the amount of scaffolding which is still required by the workmen in giving the finishing touches to the various points, but though the general view is somewhat obstructed, the impression created is decidedly favorable. The tall, exquisitely colored marble columns running along either side of the nave produce a most imposing effect, and are the admiration of every visitor. Outside the building is just beginning to emerge from the network of scaffolding with which it was surrounded, and though the adjoining houses cut off from the view of the visitor in the street, the man thoroughfare in the neighborhood, the lofty spire is run to such a height that it is now one of the landmarks of London. The cathedral will be opened for service in July, and the occasion is eagerly looked forward to in Catholic circles in the metropolis.

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Bank of Montreal

Montreal, 30th...

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...

There were present: Hon. George A. Drummond, Vice-President; Sir William Macdonald, Hon. James O'Brien, Capt. Benyon, Messrs. R. B. Angus, A. W. Hooper, Hector Mackenzie, David Morris, F. S. Lyman, K.C.; F. T. Judah, K.C.; B. A. Boas, J. G. Snettinger, E. B. Green-shields, Richard White, A. T. Taylor, J. Try-Davies, Henry Dobell, Hugh Cameron, M. S. Foley, Henry Mason, H. Drummond, A. Walmesley, Nicholas Murphy, John Morrison.

DIRECTORS' REPORT.

The report of the Directors to the Shareholders at their eighty-third annual general meeting was then read by Mr. E. S. Clouston, General Manager, as follows:— The Directors have pleasure in presenting the eighty-third annual report, showing the result of the Bank's business of the year ended 30th April, 1901.

Table with 2 columns: Description and Amount. Includes Profit and Loss Account, Dividend 5 per cent, etc.

As shareholders are aware, the present bank charters would have expired on the 1st July next. Instead of introducing an entire new Bank Act, the Government proceeded to continue the charters of the banks, and has provided for the changes which in its opinion were advisable by amendments to the Bank Act of 1890.

THE GENERAL STATEMENT.

The general statement of assets and liabilities of the Bank, 30th April, 1901, was read as follows:—

Table with 2 columns: Description and Amount. Includes Capital Stock, LIABILITIES, ASSETS.

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. Previous statements showed only the balances which would be due us from other countries after our business there had been liquidated.

Table with 2 columns: Description and Amount. Includes Circulation, Deposits, Current loans, etc.

You will notice that our profits are a little in excess of those of last year, and the statement is one of the strongest we have had the pleasure of laying before you.

As the charters of all the banks would have expired in July of this year, a further extension of ten years was granted, and certain amendments to the Bank Act were enacted.

The chief changes were:— The rate of interest on the notes of suspended banks was reduced from 6 per cent. to 5 per cent.

The form of our statement to the Government has been changed, and fuller details are now required. It was this that rendered advisable the new form of statement now laid before you.

At the last session of Parliament the Finance Minister took power to establish a mint. The opinion of the bankers, not from any selfish point of view, but from what we believed to be in the best interest of the country at large, were set forth at the last annual meeting of the Bankers' Association, and I do not propose to say anything more on the subject here.

Business during the last year has been generally good, notwithstanding a short crop in the Northwest, and in spite of the unfortunate conditions of affairs in the mining districts.

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.

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

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.

PILGRIMAGE.

The pilgrimage of Irish men and children, held in honor of the Redemptorist of St. Ann's Church, on June 22nd, already mentioned, has been arranged in the most attractive and dramatic manner.

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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. I don't say that they are actually guilty of any impropriety, or immorality; but their language, tones, gestures, antics, and "make-up" would naturally leave the impression that they were attending one of those Bona-grace-fests, so realistically described in "Quo Vadis."

I am not a saint, by any means, nor do I pretend to be better than my neighbors, but I certainly draw the line at promiscuous camping. I have a neighbor whose daughter would not take a young gentleman's arm at night on the street, because she feared that people might consider it improper. I saw the same girl, last summer, dressed as I have described, and wrestling on the grass with a lad in full bathing costume.

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SUMMER OUTING.

BY OUR CURBSTONE OBSERVER.

I have been away for a few days taking one of my periodical rambles amongst the summer resorts. I like to go to the resorts about twice or three times each summer.

There is so much to be seen and to be learned at watering places and country-seats. That is where you see life as it really is; divested of all the tinsel show and social barriers, it becomes actual and true.

In the city it is almost impossible to know how your next neighbor lives; out in the country you can learn all about him and his family, and sometimes his very business.

As in all other matters I have my own ideas about this summer outing; I see an immensity of lumbering in it and the older I grow the more clearly do I perceive that the general fitting to the country every summer is a mere masking of realities of life.

We know all about fresh air and the children; a necessity in many cases, an agreeable change that generally proves beneficial in the majority of instances; but nevertheless a great humbug. I am not now referring to the people who possess their own country residences, and who have the means to keep up two distinct establishments—a city one for the winter, a country one for the summer.

Of this category I may have a word to say later on; but for the present, I am dealing with the ordinary salaried individuals, who move to a country lodging, or a house taken for the season in the early part of June, and move back again about September.

Provided they do not have to pay two rents, they are likely to find it a great saving for them to eat what they like and dress as they please, and they are free from the city critics.

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

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.

Once outside the limits of the city, or its vicinity, they seem to think that they are beyond the pale of civilization, and that all the rules and requirements of life and social existence must be flung to the winds.

They are half-naked, with their arms and legs exposed to the sun until they are red as lobsters and the skin peels off under the influence of solar heat and river winds. They impose untold torture on themselves in order to have it known that they have spent an hour in adjusting the tent, or that they have had the most suggestive placards that ever disgraced the walls of the city.

And what is still worse, their manners and conduct in general are on a par with their immodest clothing. I don't say that they are actually guilty of any impropriety, or immorality; but their language, tones, gestures, antics, and "make-up" would naturally leave the impression that they were attending one of those Bona-grace-fests, so realistically described in "Quo Vadis."

I am not a saint, by any means, nor do I pretend to be better than my neighbors, but I certainly draw the line at promiscuous camping. I have a neighbor whose daughter would not take a young gentleman's arm at night on the street, because she feared that people might consider it improper. I saw the same girl, last summer, dressed as I have described, and wrestling on the grass with a lad in full bathing costume.

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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 Chaboulay 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 Ste. "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.

# 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! Soghrta! 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 shrouded bodies were laid, like 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-wearied 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 worship 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 households and fathers' hands. The burning hand of fever was on some; and some 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 succor. This 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 very 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 another. But one thing they all did alike. When the boats lay keel uppermost 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.

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 expulsion of the Los-von-Rom movement. 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, nay 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 Benedictine 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 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, and 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. She had been a noblely had 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."

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## 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. Quinn, P. P. President, Wm. E. Doran; Ist. Vic, T. J. O'Neill; 2nd Vic, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansley.

**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. Humphrey, 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 Westmount 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 Laprairie 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, 710 St. Nicholas street; F. 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 street, 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, 1st 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 Quality Copied from Original. MCGHANE BELL FOUNDRY, Baltimore, Md.

**MENBELLY BELL COMPANY** TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacturers Superior CHURCH BELLS.

OUTSIDE BELLS, PAISE AND CHIMES OF ALL SIZES. BEST QUALITY. EAST INDIA TEE ONLY.

**SAVE YOUR BEST** Use of BROODIE'S "KEY" Self-Heating Flax, which serves the empty bag and turns them to us will receive the following premiums: For 15 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 25 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 50 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 100 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 200 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 400 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 800 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 1600 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 3200 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 6400 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 12800 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 25600 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 51200 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 102400 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 204800 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 409600 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 819200 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. 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For 483570327845851669882470400 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 967140655691703339764940800 six pound bags, a beautiful colored picture in splendid gilt frame 12 inches x 16 inches. For 1934281311383406679529881600 six pound bags

Directory.

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

Our Boys and Girls.

DOLLY'S LESSON. Come here, you niggamas! I'm about to have to fuss, you don't know any letter...

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. I said one day as he rode up the road to the cottage, 'that I am quite curious to see her. But I don't fancy she and I will get on so well as Monica and I do. How sweet the girl is! How winning her simple, unforced manner, the tender, womanly look in her brown eyes. She seems to breathe peace and brings joy and happiness wherever she goes.'

"Next Monday," Randall answered, gazing at her in admiration. He had never seen anyone half so lovely or so charming. "The school children and Father Hogan's club are to have a dance."

"What makes you think so?" "Because he gives himself up so entirely to the task in hand, I watched him while he swept the office, and although he swept with three or four brass bands in it went by the office while he was at work, he paid no attention to it, but went on as if the sweeping of that room was the only thing that had consequence on this earth at that time. Then I set him to addressing some envelopes, and, although there were a lot of picture-papers and what papers on the desk at which he sat, he paid no attention at all to them, but kept right on addressing...

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, says the Ottawa "Free Press." There are a number of new varieties, about 150 in all under test in the horticultural department. A large crop of potatoes in the field crops is also cultivated, the varieties being those recommended by Mr. Macoun as giving the best results in last year's experiments. The yield of the field crops will be computed as a check. The five best varieties last year with their yield per acre were: Salicarn's Elephant, 389 bushels per acre; Vanier, 376 bushels; Enormous, 561 bushels; Canadian Beauty, 548 bushels; and Irish Cobbler, 532 bushels.

PERILS OF THE DEEP. GREAT HARDSHIP AND EXPOSURE ENDURED. Capt. Adnah Burns of Dayspring, N.S., Tells an Interesting Story From His Own Experience.

An experiment has been conducted during the past three years in planting potatoes at different depths in rows two and a half feet apart and twelve inches apart in rows. Level cultivation was adopted so that no additional soil was thrown on the seed after it had been placed in the ground. The best yields were obtained from planting one inch deep. Notes were taken on the depths at which tubers were formed and it was found that most of them were within four inches of the surface, even when the seed was planted eight inches deep.

VALUE 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. An apparent result of vaccination is the transfer of the most fatal period from childhood to maturity.

PATENTS GRANTED.

- 70,187—Q. Allan, Oak Lake, Man., clippers.
70,450—N. B. Billings, Toronto, Ont., fire escape.
70,528—R. Ashworth, Winnipeg, Man., lawn sprinkler.
70,878—R. E. Allison, Ste. Justine, P.Q., device for preventing frost on window panes.
71,117—W. W. Alton, Souris, Man., window sash lock.
71,211—J. J. Allan, Hamilton, Ont., traction engine.
71,448—A. R. Boyle, Toronto, Ont., car fender.
71,452—John Fletcher, Parry Sound, Ont., doors for grain cars.

Association of Our Lady of Pity.

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

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 CHASEBANK. 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. Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.

**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 the working man. 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 love has not been so 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 vastes; she alone maintained the principle of equality of competition; she alone called all legitimate super-

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."

"The Mansfield"—a shoe of all leathers—Patent and Enamel Calf, Russet and Wax Calf, Kangaroo and Vici Kid—Goodyear welted—every popular last, every popular toe. A style for both men and women—\$3.00 per pair.

**MANSFIELD, the Shoelist.**

124 St. Lawrence st., cor. Lagachetiere st., Montreal, Que.

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-instated; 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 masses 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-

rious tasks were set them for which small sums of money were to be paid, but when the weed-digging, stone-picking, or what not was performed, payment was forgotten or reduced, or a first instalment given and the matter dropped. The writer did not draw the inference, but one wonders if this attitude, duplicate in very many families, of parents toward children's savings or earnings, will not perhaps account for the inherent dislike which the average person has to business relations with a relative.

**Lindsay-Nordheimer Co. Pianos.**

**STEINWAY PIANOS**

Made this season more perfect than ever—containing improvements whose merit will increase their already world-famous prestige. In purchasing a Steinway you have the satisfaction of knowing you have attained the ideal in music manufacture. Though it costs more than other pianos, the Steinway is always worth its price. Just now, we are showing very choicest selection, all styles. Upright and Horizontal Grands. Pianos any make in exchange. Catalogues and prices furnished on application.

**LINDSAY-NORDHEIMER CO.'Y,**  
2366 St. Catherine Street.

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 \$9c.
- 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.
- LINEN DAMASK**  
New White Linen Table Damask, pretty designs, 60 in. wide. Special Monday 39c.  
New Irish Linen Table Damask, special weave very serviceable, 72 inches. Special Monday 52c.  
New Barnsley Linen Damask, extra good quality, pretty borders, 68 inches wide. Special Monday 70c.
- New Barnsley Linen Damask, special selected yarn, grass bleached, 72 inches wide. Special Monday \$1.10.

**LADIES' OUTING SUITS.**

In style, beauty, variety and price, these Outing Costumes are unapproachable. 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. Special \$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 heaves sold at from 5 1/2 per lb.; pretty good stock at from 4c to 5c, and the rough, half fattened stock brought from 3c to 3 1/2 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 1/2 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; 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 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 lb. pails, 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'cond, 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."

**NEW FUEL**—Near Rio Grande City, Texas, thousands of acres of fuel, extending to an unknown depth, have recently been discovered. Fuel is not plentiful in that section of the country, and high freights make coal expensive. Now the people find they have been trading a combustible under their feet and are experimenting to find the best method of utilizing it.

Though there is a disagreement as to what the substance really is, the better opinion is that it is clay highly charged with natural gas. The mineral, when broken into small pieces ignites quickly and gives out a strong flame that lasts for a long time.

**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..... \$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

The following New York "Tribune" will explain its time my reason the above-mentioned "The humorist at Yonkers had day, into which tonist was let day, has stirred sion. The general American Sabbath ball after the day John Knox, but" what he tonist and its set terms. Those the Yonkers golf in greater number ally evince more rity of letters of ready been printed pouring in by ection from these, ing to both sides and will be found gestive illustration of thought on touches everybody "No intelligent doubts the supreme maintaining the s from secular toil, possible among su whether the State to safeguard this it solely for relig creation. It is a now that the Yon tained the golf pondents are cour teresting."

Here you have t pretty clearly. I mine to encroach references to or e many contradictor "Tribune" publish as conflicting—no are the various se 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 te and the observance of we have our own are either prescrib or permitted by he what is obligato as regarded 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 at have arrived at th 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 p 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 "Trib editor; but I cannot to the fact that wh writes is intended to much as possible, w views of its readers. ers being very nume 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 write I have nothing ation 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 tional point of view a' 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, Met bysterians or what n course, bound by the tion's teaching about 5 when the member of so