

The True Witness AND CATHOLIC CHRONICLE



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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

THE SMOKE MENACE.—The Fire and Light Committee received a very important letter, which was read at its last meeting, from Rev. Father Brady, pastor of St. Mary's. The following is the text of the letter:—"I beg leave to draw your attention to the inconvenience caused by the smoke from the establishment of Mr. T. Deguire, No. 75 Panet street. St. Mary's Church is at certain times completely surrounded by smoky black smoke, which covers the dome and enters our Church through doors and windows. In the past the Church ornaments bore the evidences of the smoke from the neighboring chimneys, but especially from the one whereof I hereby complain. We are rebuilding our Church, and we are afraid that even before the tinting of our walls is completed these latter will be considerably damaged by the smoke. A glance at the blackened walls of my presbytery would suffice to convince you that the situation is intolerable. Consequently I would like to learn of your determination to take steps for the protection of St. Mary's Church from any further damage."

"Yours truly,
"P. J. BRADY, P.P."

This letter of Father Brady is certainly timely and a fine text for whoever is interested in the well-being of our citizens and of our various institutions. The pastor of any other parish—of St. Patrick's, St. Ann's, St. Gabriel's, or, in fact, all of the parishes—might well write this same letter making the exact same complaint. It is the solemn truth that the spires of our churches and domes of our institutions rise out of a fog of smoke that seems to take a special delight in clinging to them and covering them from the gaze of those who love and admire them. It seems to us that there should be some solution to the problem, some means of getting rid of the nuisance. It is, at least, a matter that demands immediate attention, and that should be made a subject for the study of those who have it in their power and are possessed of the authority to act. There are two points from which the subject must be considered, regarding the injury done by this profusion of unhealthy smoke: the sanitary question as regards individuals, and the property losses as regards the buildings and those who are interested in them.

We have no pretension of entering into all the details of the matter at this moment, but we are in the hope of having occasion, when later on the subject becomes one of general discussion, and when it is positively taken up, as it must eventually be, by the authorities, of going into the more minute considerations that it suggests.

Meanwhile, we would say that in all our institutions of education, our hospitals, our refuges, and our other establishments, wherein congregate and live both young and old, there is a constant menace to the health of these inmates in the unhealthy matter that is thus wafted upon them, through every window, door, crack and crevice. It is the same in regard to the churches that are so often and for hours at a time crowded with hundreds of people, are breathing the same polluted atmosphere. This consideration alone should suffice to waken up our citizen representatives to a sense of duty and to activity in this matter.

We need mention the damage done to the edifice, some of it so costly, so rich in the material of its construction, as beauti-

ful in ornamentation and decoration? The loss in the decreased value of such property is also a very serious consideration. In a word, we could go on for whole columns relating the inconveniences caused by those puffing factory chimneys and the injuries done; but we feel that sufficient for the present has been said to emphasize the fact of our perfect agreement with Father Brady in his representations to the City Council.

If any of our aldermen would go down the river on a fine morning and look back at the city, they would see the immense cloud of smoke that overhangs, so thick that it dims the mountain and frequently hides the very towers of Notre Dame. That is the atmosphere that we have to breathe, that is the substance that we inhale, that is the food that our lungs draw in, as day after day and night after night, we work, eat, sleep in the shroud of factory smoke that poisons our air. We do not say that the factories can be removed, nor yet that the churches and institutions can be changed from their present sites; but we do say that the problem is susceptible of solution, and solve it some one must, sooner or later—and the sooner the better.

SANITARIUM FOR RELIGIOUS.—In last Saturday's "Herald" there appeared an article under the heading "Religious Orders Here Need Sanitarium to Fight Plague." In order to better grasp the drift of the article we will quote the introductory part of it, which leads up to an interview with some member of a community, said to have been teaching for a quarter of a century in this city. We will not preface the extracts with any comments as these will come in better after the readers have an idea of the trend of the article. The "Herald" says:—

"There is an apparent need among the religious congregations, both male and female, of a sanitarium to fight the white plague, which is greatly on the increase among the younger sisters and brothers of the different communities of Montreal. A member of one of the communities, one who has spent over a quarter of a century in the city engaged in teaching, speaking on the subject yesterday, said:

"There are at present thirty-three different religious communities in Montreal, and it would be an easy matter to build a sanitarium for consumptives in the Adirondacks, if they would all join in the affair. It is an object worthy of admiration. It is surprising the number of our young sisters, especially those in parochial schools, who fall victims to the ravages of this disease."

"To what do you attribute its increase?"

"To over-crowded class rooms, bad ventilation, the laws of hygiene being only a secondary matter with many, even with some school commissioners."

We need not follow on with the aforesaid interview, we have quoted sufficiently to establish that the "Herald" seeks to impress its readers with the idea that in our religious communities there is a veritable plague of the consumptive character, and that the establishments are not airy enough nor otherwise calculated to prevent these alleged ravages.

On reading this contribution to the journalism of the hour and the manner in which it is set forth, propped up with a lengthy interview by some individual, whose opinions may be as ill-founded as those of the writer of the article, we would naturally

suppose that a wonderful discovery had been made, that our religious institutions were founded a couple of years ago, and that the orders were communities of yesterday. Well, this supposition is so foolish that we need not linger upon it. But, then, we must come to the conclusion that the religious orders should be supplied with the famous Elixir of Life of the olden alchemists, and that their members should live to celebrate their centennials. Let us look the matter honestly in the face.

That there are members of religious communities who die young no person will deny. On becoming members of these institutions they do not divest themselves of their humanity, and they are subject, like the rest of the world "to all ills that flesh is heir to." But in proportion to their numbers they are far from being as short lived as people in the world. To-day you read of a young nun, or a young priest who has died, to-morrow you read of two nuns, and two or three priests celebrating their silver, and their golden jubilees of religious life. No note is taken of the latter, but all possible prominence is given to the former cases.

We regret to say that such themes as this have a fascination for certain writers in the non-Catholic press, and these writers are not always non-Catholics themselves. The suggestion of the sanitarium, in the present instance, does not come from a non-Catholic, but rather from one of our own faith, who should be able to find other and more congenial subjects for his pen. It is not a very enviable task to be the one who dwells most on pretended blemishes in a system that has so many perfections of a real character, and the bringing out of which should be his duty and pleasure.

If you take our religious institutions, the homes of our religious orders, as a rule, in this city, you will find that they occupy the most healthy, airy, and perfectly sanitary locations in the vicinity. This needs but a moment's reflection. This happy selection of sites is due to the careful business and perceptive faculties of those who are the heads of the different communities. For example, it is at the novitiate that the member of a religious community begins life in the order, is the youngest, and the most susceptible of influences. Where are our novitiates? The Oblates have theirs at Lachine, the Jesuits at Sault-au-Recollet, the Christian Brothers up on the wooded hills beyond Maisonneuve, the Sulpicians on the slope of the mountain, and so on through the long list. Take our convents, and you find them, from Villa Maria to the Sacred Heart situated in the very best and most healthy surroundings. If a person of the world needed a sanitarium he or she would do well to go to one of these institutions. Take the cloistered nuns; the Hotel Dieu is almost in the country, at the foot of the mountain, the Precious Blood is at Notre Dame de Grace, the Carmelites are in real country surroundings, the Sisters of the Holy Names go to Outremont, but leave a most healthy spot on the river bank, in the midst of large fields and immense shaded grounds. But we have no space to squander upon the long list, nor have we patience with people who write and talk as if the life of the community were a menace to the days of its members. It is not sanitariums that are needed, but more zeal in assisting the orders in their labors. If Catholics would take more to heart the interests of these institutions, be more open-handed in paying their dues, and more faithful assisting them in the labor of caring for their children, there would be less sacrifices to be endured, less privations to be suffered, less worry to be undergone, and consequently more health, happiness and contentment to be enjoyed.

GREAT ENDOWMENTS.—Referring to the immense sums that are being now given out on all sides for the endowment of various classes of institutions, the Boston "Pilot" says:—

"Mr. Rockefeller continues to endow colleges and universities with the dollars of the oil consumer; Mr. Carnegie scatters libraries all over the land, and Mr. Pulitzer has started a journalist factory in Columbia College at a cost of \$2,000,000. The next generation is going to be the most intelligent ever known, if money can make it so; but the chances

are ten to one that the great scholars, poets, statesmen of 1925 will get their training and education in the best school that ever escaped an endowment, the good, old university of the farm, the factory or the shop, supplemented by postgraduate courses of self-denial, self-teaching and short commons."

This is quite true, as far as it goes. But we could add thereto that the great men, the good men, the builders up of the stable structure of society, the men whose minds are cultivated, whose hearts are moulded in the proper form, and whose principles are as immutable as the strata of mother earth, shall still be the off-spring of institutions wherein moral and religious training will go hand in hand with all the ornamental, or useful, acquirements of the mind. Millions may be spent on libraries; but if those who are to read the books contained in them, are to profit thereby and become useful members of society, supports of the State, and worthy parents of the future generation, then they must have been taught to read properly and to read with knowledge as to what is good, what is evil and what is indifferent. Millions may be spent to endow schools, but if the institutions so endowed are not based upon something more enduring and more fruitful than mere money, they become a menace to the country, we do not attempt to underestimate the value of money, nor do we deny its great importance in matters educational as well as in all the other affairs of this world. But all the millions of the rich could not infuse into a generation the education that alone can save society, make life in this world a blessing and in the next world a certainty of happiness. It can aid in the attainment of these objects, but only when the more necessary fundamentals exist.

ABOLISHING STRIPES.—In the New Jersey State prison, through the influence of Warden Osborne, the system of dressing convicts in stripes or striped clothes has been abolished, and from all reports the trial has had a good and much desired effect. We can very readily understand the motives of the Warden in suggesting and applying for this reform. They were certainly of a humanitarian character; they also partook of the Christian spirit. In speaking of the matter Warden Osborne said:—

"I never believed that you made a man any better by degrading him. The stripes did degrade. They broke their spirits down for good and all, sent them out into the world when their punishment was over either hardened criminals who would sin again from choice, or weaklings who would not have the strength to withstand temptation. I asked the board to abolish the stripes, and they have gone. The change would have been made the first of the year, but I did not care to put the State to the expense of new clothing until the supply on hand was used up."

"Before deciding on the new uniform I wrote to most of the prisons in the country, and received samples of the material they were using. I was surprised to find that so many prisons had abolished marked clothing. None of the wardens seemed to find serious objections to the new unstriped order of things. Several of them advanced other argument in its favor. For instance, it gives us a new and powerful form of punishment. If a prisoner does not behave we can put him into stripes, which lowers and degrades him in the eyes of the other prisoners."

Speaking to a man who was commencing a ten years' sentence, about the effects upon him of the change, the man said: "You cannot imagine what a load went off my shoulders when I said goodbye to that old striped suit. If they had taken five years of my sentence I could hardly have been more pleased. All of the men, even the most hardened, are pleased. Why, man, those stripes just burned into my back. Often I've caught myself looking over my shoulder to see if the scars were really there. Some days it was the red stripes that burned, and on others it was the black. I believe I should have gone mad if the uniform had not been changed. You had better believe I will behave myself so as to keep in the plain uniform."

We simply take these two expressions, that of the Warden, in explanation of his motives in removing the

degrading stripes, and that of the convict, in giving an idea of such removal, to indicate how true it is that even in the most criminal being there is a hidden fountain of pride, a spring that can be touched, and from which naturally the salutary waters that may yet wash away the crust of sinfulness, issue forth. There are certainly men (and women, alas) so degraded that they are lost to all sense of shame, and to all feeling of pride. In them nothing, save some miracle of God's grace, can awaken a spirit that might save them from their degradation. For such as these stripes have no material effect, they neither serve to make them feel their low stage and fearful disgrace, nor yet to encourage them to labor well and act properly in order to get rid of these marks of the prisoner's life. For them it matters not whether they are dressed in prison garb or otherwise. It is very different with the hundreds of unhappy people who are expiating their wrong-doings, and who still pine for liberty, for respect in the eyes of their fellowmen, and for a feeling of honor. They experience a terrible degradation when reduced to wear the inflexible evidence of their degraded position. By freeing them from the obligation of wearing stripes while holding over them the menace of a return to that regime, in case they act badly it seems to us that a twofold object is gained; the prisoner is afforded a reason for doing well, and at the same time a stimulus to future ambition when the days of penalty are over.

PREJUDICE STILL!—If any one says that the days of bigotry are entirely gone we feel sorry to have to contradict the statement. We admit that there is an amelioration, and a very sensible one, in the relations between peoples of different creeds. But outside the Catholic Church there seems to still exist clouds of bigotry that cling to the minds of people who, otherwise seem enlightened and sane on general subjects. The moment, however, that the Catholic Church, or aught belonging to her, comes upon the tapis, at once these minds—that surely cannot be well balanced—go off at a tangent, and nothing known to human science could ever calculate the extent of their possible eccentricities and aberrations. In glancing over American exchanges this week we came upon a few samples of this anti-Catholic mania. They would be amusing as a study were they not at once so painful and so serious.

Rev. Dr. Potts, in the Michigan Methodist organ the "Christian Advocate," speaking of Rome, says:—

"She has trained reporters by the thousand, and has placed them in positions of power where their word is law as to what shall be printed and what not concerning Catholicism."

Referring to all the praise bestowed upon the late Pope by the Protestant press, this learned Dr. Potts says:—

"The death of a Methodist Bishop is at least one-half as important to Americans as the death of a Pope, yet the dying Bishop gets only a mention, and perhaps not that, while every word and wish and motion and sigh of the departed Pope is chronicled before all the world by column and page."

Now, there is only one grave omission on the part of Dr. Potts; he should have followed up his nightmare to its logical conclusion, and found a "Jesuit," in disguise, on the staff of every leading Protestant paper in the world. Surely Rome did not omit that very necessary precaution when thus planning to get possession of the press of the world. Is it not a pity that a man, who is learned enough to be styled a "doctor" and Christian enough to claim the title of "reverend," should make such a stupid and silly assertion, and do it in all seriousness. We can only account for it in the fact that the poor man has certainly got his head into bigotry's cloud, and cannot even catch a glimpse of the horizon of common sense.

Another sample of bigotry, in another form, we have in the case of Father Buckley, of Duxbury, Mass., rector of St. Peter's Church, Plymouth, and in charge of the former mission. He wished to secure a hall in Duxbury for the use of his Catholic flock, but could not get it. A gentleman of that town says, after

declaring that they were not bigotted:—

"A young man was sent to buy a lot of land, representing that he wanted it to build a house on. If it had been known that it was wanted as a site for a Catholic Church, the woman who owned it would never have sold it for that purpose."

If this is not an evidence of an anti-Catholic spirit we would like to know what to call it. In connection with the Church affair, the priest, referring to the same gentleman—the one who adduced the foregoing wonderful proof of lack of bigotry—says:—"The facts have been distorted. If the owners had wanted more rental for their hall, why didn't they say so? Instead, they sent me a note which refused me the use of the hall. When I asked Mr. Hollis for an explanation, he said the owners, several elderly ladies, had voted to sell the property. 'Don't blame me,' he added; 'you know I cannot help the prejudice of some people.' It is true that we employed an agent to buy our land; we had to, or we could not have got any. But no restrictions whatever were made in the bargain. I made an offer to buy the hall building, but it was refused."

And yet we are told that anti-Catholic bigotry is dead. We wish that it were; but as long as such reminders keep cropping up, we fear that we shall have still have faith in its existence.

THE KING'S OATH.—In an entirely new form comes up the question of the coronation oath, and this time it comes from a source anything but Catholic. The facts of the case are as follows: A Pontifical Requiem Mass for the repose of the soul of the late Pope was sung at the Brompton Oratory, London, England. King Edward, who was absent from the country, on a visit to Ireland, sent Lord Denbigh, to represent him on that occasion. Lord Denbigh was in full uniform and drove to the Oratory in a royal carriage, where he was received by the Catholic clergy and escorted to a special seat immediately in front of the High Altar. The Duke of Cambridge attended in person, and also occupied a special seat, next to that of the representative of royalty. This fact called forth no end of quiet comment in certain circles. But two organs, in particular, the "English Churchman," and the "St. James' Chronicle" spoke out very strongly, the latter saying:—

"The official recognition of the Mass certainly conflicts with the terms of the declaration made by the sovereign on His Majesty's accession, in which he solemnly avowed, as his personal belief, that the sacrifice of the Mass is idolatry. If the Mass be an idolatrous ordinance, then its celebration at the Brompton Oratory was an act of idolatry, and to afford it royal sanction would appear to be indefensible in the judgment of millions of His Majesty's Protestant subjects."

In this we have the ever present "if" of the doubting. They say that "if the Mass be an idolatrous ordinance." Take, then, the other side of the question; "if the Mass be NOT an idolatrous ordinance," the celebration of it, at Brompton Oratory was NOT an act of idolatry, and the King was perfectly right in being thereat represented. How, then, reconcile the conflicting circumstances? It is the easiest thing in the world. In the case of the Requiem Mass the King was a perfectly free agent, bound by no old-time and obsolete usages perfectly at liberty to go or to stay away, to be represented or unrepresented, just as he deemed well. By selecting the former course, when he had an option, he recognized openly that he did not believe in the terms of the oath that a fanatical parliament of a few centuries back, had placed in his mouth—much against his inclination, and strongly against his convictions. That is the whole of the question. The fact is that the taking of the oath by the King was just as hard an ordeal on him as it was unpleasant for his Catholic subjects. But the vast bulk of those Catholic subjects know full well that he attached absolutely no importance to the words, and he knows that they know it. Since that day he has lost no opportunity of proving this to them. He did so by his visit to Leo XIII.; he did so by his address to the Catholic clergy of Maynooth; he did so at the Requiem Mass at Brompton, and probably as often as he has a chance.

PASTORAL LETTER OF BISHOP EMARD

On the Election of Our Holy Father Pope Pius X.

(Translated for the True Witness.)

Events of exceptional importance and interesting in the highest degree to our religion have just taken place under your attentive and pious gaze. The deep religious sentiment which animates you, must have, doubtless, enabled you to separate the real facts, in all their particular character of supernatural grandeur, from the frivolous and at times malicious accounts of details both superfluous and frequently even pernicious. You followed in a spirit of edification all that took place at the hour of Leo XIII's death in that humble Vatican cell where ended the glorious life of a Pontiff and wherein, during several long weeks, concentrated the attention of the entire universe, you surrounded the mortal remains of a Pope whom you had so long loved and venerated as a father, with the testimonies of the most lively, most respectful, and most deep filial affection. You blended with the tears of bereaved children the most fervent prayers of the soul, and thus did you join in the fulfilment of those last duties that were paid to the ashes of the immortal Leo XIII. A Pope has descended into the tomb; another has ascended the throne to wear the tiara and to take charge of the government of the universal Church. And thus to the mysterious chain of Roman Pontiffs is added a new link, to join, with all those that have existed heretofore, the first of the Pontiffs, all his successors—in whom he has ever lived on. And this action, which has given us a Pope to replace the one that no longer exists, has been accomplished amidst circumstances so grand in their very simplicity, that it becomes, of itself, the clearest and most eloquent evidence possible of the divine origin of the Church of Jesus Christ. Here are sixty-two aged men, whose lives have been entirely spent in the service of God. The legal and accredited mandatories of the Holy Church, they are especially noted for their wisdom, experience and inalterable devotedness to that Church. They are of different lands, races and tongues, but bound together by the ties of brotherly love. Though of diverse origins they understand each other in one language that is common to Mother Church. They close themselves up in a conclave and prepare themselves, as on the day of Pentecost, for the coming of the Holy Ghost. They are hedged in from all external noises and indiscretions by every measure that prudence can suggest and that the unhappy condition of the times will allow. They bring to the exercise of the sublime function that falls to their lot and which they must perform, only a thorough sensibility of the responsibility that weighs upon their consciences. They are strangers to all human motives. They can have no personal ambitions. They ignore all intrigues, factions, and dimensions, the offspring of egotism and vanity. They have no consideration for political interests, and set behind them all attempts at unwarranted interference. They know but one thing: the need of the Church. In that retreat, they are engaged in prayer, applying to their deliberations the divine light of which they have an assurance and upon which they may depend. They meet in the sanctuary, assist at the Holy Sacrifice of the Mass, and call upon the Holy Ghost to make known and to mark out the man of His choice; they take the awe-inspiring oath of electing only the one whom conscience, as in the presence of eternity, designates. Then, with all the gravity and calmness of a duty piously understood, they, each in turn, deposit the ballots in the holy chalice that is used to hold the Blood of Jesus Christ. At the seventh balloting the required number has told the one who is the elect of the Lord. With a most touching form of ceremonial he is informed of the fact. He strives to remove away the chalice that is offered to him; but his shoulders must accept the burden of Pontifical responsibility; that is to accept a throne erected in a prison and present his forehead for the crown of

thorns, which to-day adorns the head of the Roman Pontiff. The election is ratified in heaven whence descends into the soul of the successor of Peter all the power with which Christ had invested his first Vicar on earth. An hour later, in all parts of the earth, it was known that Leo XIII. had a successor in the person of Cardinal Sarto, Patriarch of Venice; that the new Pope would bear the name of Pius X.; and on all sides sprang echoes of the immense acclamations that swelled in the Basilica of St. Peter's, above the tomb of the Prince of the Apostles, to hail Our Holy Father, the new Pope, Pius X., and to offer him the homage of the love, respect and submission, that are due to the Supreme Head of the Catholic Church. Where do we find an election, which interests over two hundred millions of people, carried out with so few human arrangements, with so much calmness, in so short a space of time, and to have the elected one accepted and acclaimed with so much enthusiasm by all whose unquestioned chief he becomes? Is it not true that all these things are beautiful, grand, consoling and well calculated to strengthen us in our holy faith? Is it not true that herein the vitality of the Church becomes more manifest than ever, and that the Church, herself, appears the more strikingly in her resplendent beauty? Do we not in all this behold the unity of our faith, the unity of the Divine organism, the unity—that is to say the close union—of all hearts producing in an inexpressible manner in our souls the same sentiments, expressed in one act of veneration and of love? Do you not thus see that same Church embracing the entire world through an hierarchy from which not a single soul escapes and the heart of which is in Rome? In fine, is it not true that in Rome, itself, you find in evidence the Apostolic fountain whence flow all the teachings of faith and all the precepts that govern your souls? I believe the Holy, Catholic Apostolic and Roman Church. Such the grand confession of faith that you have formulated in presence of these wonderful events the lofty significance of which your souls have grasped. How reasonable and irrefutable your faith, based on the very word of God; easy it is to convince you of this, simply by an exposition of the Catholic doctrine regarding the Primacy of Peter transmitted to his legitimate successors in the See of Rome. On several occasions Jesus had designated Simon and had accorded him, amidst all the others a special personal attention which allowed him to presage the designs that were had in his regard. But He also desired to speak in a manner that would leave no room for uncertainty. Jesus Christ had asked of his assembled Disciples:—"Whom say you I am?" Simon Peter made answer:—"Thou art Christ, the Son of the living God." Blessed art thou, Simon, Barjonas, for neither flesh nor blood hath revealed it to thee, but My Father who is in heaven; and I say unto thee, that thou art Peter and that upon this rock I will build my Church and the gates of hell shall not prevail against it." By these clear and precise words, addressed to Peter only, who alone had just confessed the Divinity of Christ, Our Lord promised at the same time to establish a Church that would be the universal association of all souls redeemed by His Blood; such the edifice that He was to build; then to rest its foundations on a rock; that is to say on Peter, who was to be, himself the immutable base of that Church, and thus the one to ever preserve completely and firmly upon that groundwork the unity that exists between all the portions and parts of that monument. It was to the same Peter that Jesus spoke in these words:—"I give to thee the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound in heaven,

and whatsoever thou shalt loosen on earth shall be also loosened in heaven." It is the Supreme King who promises, under the recognized symbol of the keys of a city or fortress, the supreme authority that will affect the entire kingdom and reach all its subjects, that is to say, that Peter, according to the formal promises of his Master, shall be at once the foundation, the centre, and the head of the Church. Then there was to be sovereign authority as to government and administration. Jesus Christ wished that the Vicar that He was about to constitute head of His Church, might concentrate in himself, in order to worthily represent Him, not only all the Power that had been given to Him in heaven and on earth, but also all His undivided Truth, perfectly free from all error and uncertainty, which He came to impart to men and the light of which He wished to have spread amongst all peoples. Wherefore, He added these other words:—"Simon, Satan hath sought to grind thee as corn, but I have prayed for thee that thy faith might not fail. And when thou art converted confirm thy brethren." So is it ever, in virtue of these divine promises, that Peter shall be the support of his brethren the Apostles and shall, by the unchangeableness of his faith and the infallibility of his teaching, preserve in the Church the sacred deposit to be confided to him by Christ. Such the promise made by Our Lord Jesus Christ, before His Passion. You see then, dear brethren, that on all these points it is direct, personal, exclusive, and clearly exposes the prerogatives that have been reserved for Peter as chief of the Apostles. Jesus Christ being God, most certainly fulfilled His promise. What has so far been said should suffice to prove the primacy in dignity and in jurisdiction and the infallibility in doctrinal matters accorded to Peter. But after His glorious Resurrection, before returning to heaven, the Savior wished to execute in a still more explicit manner that which He had so clearly promised. On the shores of a lake the Apostles surrounded Jesus. The latter called Peter aside and questioned him thuswise:—"Peter, lovest thou Me more than these?" And to the thrice repeated protestations of love on the part of the Apostle, Jesus replied:—"Feed my lambs, feed my sheep." The Shepherd of all Shepherds, who so frequently has spoken to us about his fold and of the love that He has for all the members of His flock, established, at their head, to guide them, to conduct them to the fertile pastures of spiritual life, to defend them against the snares of the enemy, and to keep them ever united under one thatch, Peter who has been constituted the Shepherd of the lambs and of the sheep, in all the plenitude of the powers already promised to him. Those powers and prerogatives are, without a doubt, apart from those accorded to the entire Apostolic College, and to each of the Apostles, be it a question of the gifts that are personal to them, or those which they enjoy in common with their chief, or those that were to be transmitted to their successors unto the end of time. But they place Peter in an order apart, more elevated, with a vaster jurisdiction, extending over all his brethren, and extending in a direct and immediate manner even to the most humble of the faithful. Right after the Savior's Ascension, Peter became in a practical manner recognized as head and centre of the primitive Church. In the Conclave he presided over the deliberations that had for object the replacing of the traitor Judas; he was the first to preach a doctrine that he firstly confirmed by a miracle; it was he who defended his brethren in the midst of the persecution of the Sanhedrin, and who proclaimed authoritatively that grand law of Christian liberty:—"Better to obey God than men." It was Peter who opened wide the doors of the Church to the Gentiles and completed the organization requisite for all that Church's needs. It was he, Peter, first visited the new-born Christians, imposed bands on the newly baptized, imparted the Holy Ghost to them, publicly reprimanded, and punished prevaricators and the sacrilegious. It was he, again, who, at the Council of Jerusalem, first gave his views, and it was to him that the Apostles, and especially Paul, turned their eyes as to their chief and their master. But the Church of Jesus Christ was not merely founded for a limited time. Called into existence for the salvation of all men, she should last through all ages, and extend to all peoples; she should be perpetual, as well as universal. She should thus endure with all

the constituent principles that the Savior gave her at the beginning. The Apostles should, therefore, exist on in their successors, heirs to the rights, prerogatives, and powers essentially attached to their mission, while Peter, himself, the foundation of the Church, the centre of unity, should live on for all time, in the one who, wearing the tiara, would be the Supreme Chief and shepherd of the flock. It was to the entire Church, represented by the Sacred College, and to Peter also that Jesus promised this unchangeable perpetuity, when He said:—"Behold I am with you all days, until the consummation of time." The successors of the Apostles are the Bishops, scattered all over the entire world, each presiding over a certain group of the faithful constituting his diocese. Where is the successor of Peter to be found? The Prince of the Apostles, at the first start, exercised his sovereign authority in Jerusalem. He left that See, after having placed a Bishop there, and directed his steps towards Antioch. For a short time he occupied that second See; then, leaving it to another, he reached Rome, which at that period, was the most powerful city and the centre of the world. It was in that city of the Emperors that, having set up the Cross of Christ, he definitively fixed his Pontifical and Papal seat. He occupied it until the end of his life, wishing to die Bishop of Rome, and, by the shedding of his blood, to cement for all time to come in union the Head of the Church with the Eternal City. Thenceforth, in consequence of the ratification divinely bestowed on the choice made by Peter, the first of the Popes, all those who were to follow him should be recognized as Bishops of Rome, and should receive thereby the full heritage, left by him at his death, for the benefit of the Church, that means the supreme authority in government, in ministration to souls, and the sacred deposit of the doctrines of Jesus Christ. Such has ever been guarded by the Church, such has been taught us by the entire tradition that extends from the early Fathers of the Church, down through the ages, to our own time. In a few lines, Saint Cyprien, Bishop and Martyr of the third century, epitomized under the form of graceful figures of speech the entirety of this doctrine:—"The sun's rays," he says, "are numerous, but there is only one source of light. But there are many branches to the same tree, but the trunk is one and based on a single root. Many streams flow from the same spring, but their source is the same. Cut the ray, and light no longer exists. Break off a branch and separate it from the tree, it will perish, it will produce nothing. Isolate the stream from its source and it will dry up. Such the Church and such Peter. Thus the divine light that flows through the Church, sheds its rays on the entire world, but it comes from one single source which distributes its light in all places. Thus thanks to Peter, unity exists and remains. His inexhaustible virtue spreads branches over all the earth, it sheds afar its abundance of waters, but everywhere is it the same head, the same origin, the same father. Such the breast that gave us to life, the milk that fed us, the spirit that animates us. It is the Queen Church, the Chair of Peter, the source of sacerdotal unity." Behold what has been affirmed and proclaimed by all the councils, and notably by the Council of the Vatican, upon the lofty teachings of which our present letter merely comments, and such the Truth that has flashed out in extraordinary splendor on the occasion of the accession of Our Holy Father Pope Pius X. In ascending the Pontifical throne, he accepts in his turn that inalterable heritage that has come down through twenty centuries and has reached our time in all its entirety. During those two thousand years everything in Rome and in the world has changed. Each in turn, the most powerful Empires have vanished; dynasties that appeared the most firmly established have disappeared like phantoms; revolutions have overthrown and transformed nations; and amidst all these cataclysms the Papacy has accompanied the Church in her march down the ages, ever sustained by that Divine promise of supernatural assistance that can never fail her. And to-day the two hundred and sixty-fourth Pope, Pius X., at the close of the Conclave that selected him, comes before the Church and the world with the same character, the same authority, the same power and the same rights as had Peter on issuing from the Cenaculum. It is to-day as it was then, the Vicar of Jesus Christ, is the foundation stone of the Church, the Supreme Pastor of the lambs and sheep, the depository of the keys of the Divine Kingdom, possessing supreme jurisdiction, the plenitude of

powers, and the privilege of infallibility for the guardianship of the sacred deposit of revealed doctrine. Wherefore have we, with all our brethren, children of the Church, acclaimed him; we call him our common father, we have vowed to him the love of our hearts, the humble submission of our intelligences, and complete fidelity in following in all things, not only his orders, but also his guidance and counsels. And because the office of Supreme Pontiff entails heavy responsibilities, and that has become still more difficult on account of the painful events through which the Church is passing, and, above all, because loving and devoted children should give their father all the help and consolation in their power, we will devote ourselves with fervor to prayers for Our Holy Father the Pope, who is a captive through duty, and we will revive, on our side, the example so touchingly given by the first Christians around the prison of the first Pope, when the entire Church prayed so ardently for the deliverance of their chief. And above all, more than ever, shall we endeavor through more perfect obedience to Holy Church, and to all that she ordains, to console her and console the heart of our Holy Father, Pope Pius X. in the midst of the present moment's many bitternesses. The present Pastoral Letter shall be read at the parochial Mass in all the churches and chapels of the diocese wherein divine service is held, and in chapter to the religious communities, the first Sunday after its reception. Given at Valleyfield, at our Episcopal Palace, under our sign and seal, and the countersign of our secretary, this 15th August, 1903, it being the feast of the Assumption of Blessed Virgin Mary. JOSEPH-MEDARD, Bishop of Valleyfield. By order of Monseigneur L. Mousseau, Priest, secretary.

boys and girls and conducted under the immediate supervision of the clergy, are calculated to leave a lasting impression and associate the event with the parish church in a manner which may prove beneficial in later years. An instance of this is recorded by a Glasgow correspondent who reports the annual outing of St. Mary's parish schools, held recently. He writes:—"The pupils had their annual treat, the place being as formerly, the diocesan grounds acquired at Bishopbriggs. Mass was said at 9 o'clock, and then the children, to the number of some 1,500, were embarked in brakes and buses, and with their new flag flying a start was made. Fathers Ambrose, Joyce, and Diamond accompanied the young people. On arriving at Bishopbriggs the excursionists disembarked, and forming in procession walked up the avenue to Bishopbriggs House, where refreshments were served, after which sports were indulged in, and a happy day spent. After the sports tea was served, and a start made for home, which was reached at nine o'clock by the happy though albeit tired youngsters. However, they had enough energy in them to cheer Canon Dyer and the other promoters of their happy day's outing. PERNICIOUS READING.—This was the theme of a recent discourse delivered by Father Cornelius, C.P., to the members of St. Mungo's Congregation, Glasgow. Referring to the popular stories and writings of the day, he said, readers of them, before they were aware, lost their Catholic faith, and as a matter of course lost their morals also. No man could fill his mind with the tainted contents of these publications, with their false philosophy, and thinly veiled hatred to the truth, without being corrupted in some way or another. As far as he was able to judge, the country of France had been victimized by such reading, and the same thing was happening in this country, where books of doubtful morality were issuing weekly from the press in their thousands. These works were written, as they had been written in France, in a fascinating way, and led to the practice of infidelity. France should be the most Catholic and moral country in the world, and instead of that it was a school of infidelity and irreligion, expelling priests, religious, and nuns from its shores in thousands, and all this in a great measure was owing to bad reading. Catholics should always take care to have Catholic literature in their homes, and as a rule it was interestingly written and cheap enough nowadays." This is sound advice from a spiritual and temporal point of view. A HOME FOR SERVANTS.—A correspondent of "The Universe," of London, Eng., tells of the organization of a new home for Catholic servants, and also furnishes some sad incidents to show how urgent is the need of such an institution. It may convey a lesson to Catholics in other districts where young women are constantly confronted with dangers of a similar nature. The correspondent says:—"There was opened in the beginning of the week, in the premises formerly occupied by St. Peter's Seminary, and at a later period as a presbytery by the clergymen of Partick, St. Zita's Home. The home is destined for the training of Catholic servants, and a boarding place till suited for others of the domestic class who may be out of a situation. That there is room for such an institution, a case which occurred in Glasgow only last week supplies strong evidence. A girl coming from Londonderry went to the feeing market in Graham Square, where she was engaged as a domestic by a man of the farming class. Arriving home shameful proposals were made to her, and when rejected her eye was blackened by a key thrown at her. The girl escaped from the farm at about three in the morning, and found shelter in one of the Catholic refuges. The police have taken the case in hand. It is to prevent cases like this occurring that institutions such as St. Zita's Home can find a useful sphere, where enquiries can be made into the character and antecedents of employers, and insidious attempts subversive to unprotected virtue be combated with and destroyed. The home will be under the supervision of Miss Gould, who has a record for work something similar to this in London.

SATURDAY, SEPT. 5, 1903. The Humorist Serious. By "CRUX" HIS week I have to make, so I will own some special reflection. The reading of which I will take of reproducing later on to my mind many of contradictions that seem men. I have very frequently surprised to discover to whom I judged by their serious writings to be reverts, or men who could smile, were in reality full of wit, of joyfulness, and good spirits were actual. On the other hand, covered that many of them have made it a business, fession, to make the world were men who seldom laugh, and frequently merrily under fearful difficulties carried in their breasts grows. Yet, they buried private troubles and diverselves of their individual to amuse, to instruct while and to render gay and happy with whom they came, either personally or their writings. A couple of examples will to illustrate what I mean. The famous prose writer, William Makepeace Thackeray is not a richer or a more merrily in English than that wasterizes his great novels. full of the spirit of fun—at books are. Not jokes are sayings, but a keen perception of life, the amusing situation. No person his books without having a sense that he was the richest and happy of men. In the generally accepted sense, may have been happy in his sufferings, content in his sufferings, might we can tell. But as any outside experience goes, would life, with its sad circuit, would be a glaring contrast to happy lives that he pictured. Who could believe the reality that life, when enjoying the humor of his novels? He had condemned, through domestic duties, to spend many of the years of his life in a kind of situation that was uncongenial to him. Yet he never murmured never exposed to the world, and he never ceased the world with his writings—of which went to pay penses that affliction imposed him. Even when he used to at night watching over his wife—whose mind was clouded great novelist would compose write out some of the pages have whiled away many an hour for his more fortunate citizens. To the very last of a sublime humor in him. When he was a boy at school used to summon them to duty, and when the name pupil was called upon the ro were present, he made answer sum—"present," or "I am How he pictures that in the scenes of the old school-master when the day came for his departure, and as his spirit took upon the brink of eternity, that of a church bell was wafted sick-room, and the dying heard it. It brought back the bell whose summons he had often answered in youth; it seemed, may be, his own fanciful in his favorite novel; at all a smile of humor, faint and passed over his features, the sad summons had come, and mured "ad sup," and passed the presence of God. Another life illustrates very by the same strange contradiction. Never were there a more seriously more religiously devout, and a positively sad-hearted soul Richard Dalton Williams. Y man ever so convulsed his with the most exhilarating laugh. One of his biographers, referring his glorious Celtic muse, says: Williams' music is daring, vehement, thundering with ipseity and hate," and yet his kindest, most gentle, most the most tender of dispositions could no more hate an enemy

Events in Scotland

(From Recent Exchanges.)

VALUE OF TIME.—Rev. T. P. O'Reilly preached before the members of the Holy Family Guild in St. Alphonsus Church, recently, on this subject, and gave some wholesome advice to his listeners. He said that time was given us to spend in God's glory, and not given us to waste, yet people spoke of the "passing of time" as if it were of no consequence or of no value—something not worthy of consideration. Idleness was the chief occasion of sin. If we were doing something we would not be offending God. There was no such thing as passing the time, for we must be doing something, if not in action then in thought. If those who put little value on time reflected that there was a great difference between time and eternity, that one minute they were in time and that the next minute they might be in eternity, where time was no more, where a thousand years was but as a second, and that one minute in this life could damn a man for all eternity or place him for ever in glory, people would not idle away their time as they do. Those people who idled away their time had never time to spare for prayer. In the morning they lay to the last minute, and then had to hurry to their work, and at night they were too tired. They had time to idle about the close months, holding up their walls with their elbows or their backs, but no time to make their homes cheerful, nor no time to assist at the Holy Sacrifice of the Mass, nor could they spare a minute to visit Him in the Blessed Sacrament in the evening where He was awaiting them. In conclusion Father O'Reilly asked his hearers to visit the Blessed Sacrament in the evenings after working hours, if it was only for a minute. A minute was not a long time to spare, and God deserved a longer time than that from them for all His infinite goodness. But if they got into the habit of visiting the Blessed Sacrament for a little time every night, they would receive the grace to stay a little longer in His company, till at last there would come the time when they would depart from the Church with regret.

ENTERPRISE THAT PAYS.

From time to time we note, in our Catholic exchanges from London and elsewhere in England, that much enterprise of the right kind is displayed in furnishing innocent and healthy amusements to Catholic youth. Such gatherings, when they bring together so many hundreds of

SYMINGTON'S EDINBURGH COFFEE ESSENCE

The Humorist Serious.

By "CRUX"

THIS week I have no review to make, so I will go on of some special reflections of my own. The reading of a poem which I will take the liberty of reproducing later on has brought to my mind many of the strange contradictions that seem to exist in men. I have very frequently been surprised to discover that men, whom I judged by their profound and serious writings to be regular hermits, or men who could not even smile, were in reality full of humor, of wit, of joyfulness, and that their good spirits were actually contagious. On the other hand, I have discovered that many of those who have made it a business, or a profession, to make the world laugh, were men who seldom laughed themselves, and frequently men who labored under fearful difficulties, or carried in their breasts great sorrows. Yet, they buried their own private troubles and divested themselves of their individual afflictions, to amuse, to instruct while amusing, and to render gay and happy the people with whom they came in contact, either personally or through their writings.

A couple of examples will suffice to illustrate what I mean. Amongst the famous prose writers we have William Makepeace Thackeray. There is not a richer or a more quaint humor in English than that which characterizes his great novels. He was full of the spirit of fun—at least his books are. Not jokes and smart sayings, but a keen perception of the humors of life, the amusing side of the situation. No person can read his books without having the impression that he was the most contented and happy of men. And perhaps he was in one sense, but not in the generally accepted sense. He may have been happy in his very sacrifices, content in his sufferings, for aught we can tell. But as far as any outside experience goes his actual life, with its sad circumstances, would be a glaring contrast to the happy lives that he pictured.

Who could believe the realities of that life, when enjoying the exquisite humor of his novels? He had been condemned, through domestic misfortunes, to spend many of the best years of his life in a kind of isolation that was ungenial to his nature. Yet he never murmured, he never exposed to the world his troubles, and he never ceased amusing the world with his writings—the product of which went to pay the expenses that affliction imposed upon him. Even when he used to sit up at night watching over his invalid wife—whose mind was clouded—the great novelist would compose, and write out some of the pages that have whiled away many a dreary hour for his more fortunate fellow-citizens. To the very last there was a sublime humor in him.

When he was a boy at school, the bell used to summon them to study, to duty, and when the name of each pupil was called upon the role, if he were present, he made answer "ad sum"—"present," or "I am here." How he pictures that in the death-scenes of the old school-master. But when the day came for his own departure, and as his spirit trembled upon the brink of eternity, the sound of a church bell was wafted into the sick-room, and the dying novelist heard it. It brought back, perhaps, the bell whose summons he had so often answered in youth; it suggested, may be, his own fanciful picture in his favorite novel; at all events, a smile of humor, faint and fleeting, passed over his features, and the Eternal summons had come, and he murmured "ad sum," and passed into the presence of God.

Another life illustrates very forcibly the same strange contradiction. Never were there a more serious, a more religiously devout, and a more positively sad-hearted soul than Richard Dalton Williams. Yet no man ever so convulsed his friends with the most exhilarating laughter. One of his biographers, referring to his glorious Celtic muse, says: "But Williams' music is daring, vehement, fierce, thundering with intense passion and hate," and yet he was the kindest, most gentle, most loving, the most tender of dispositions. He could no more hate an enemy than

he could injure him—and he was incapable of injuring a fly, he would feel so keenly for the insect's sufferings. The biographer continues, "With eagle wing he soars among the stars; and when he stands again upon the firm earth his hearty mirth bursts forth prolific as wild flowers on a forest bank. His style accords perfectly with his theme; sometimes as grand, solemn, and sonorous as the verse of Homer; and, anon, brilliant, sportive, and humorous as the very genius of mirth." Yet this is the man who led a life of disappointments; who saw the national cause which he had espoused fail; who knew that consumption's hand was on himself, and that while exile and an early grave awaited him beyond the ocean, all the treasured dreams of youth were to be buried in the land from which he was forced to go. While he felt that he—

"Would slumber in the gloom of a nameless, foreign tomb. By a distant ocean's boom"—

He kept the reading world in constant mirth, with his extraordinary parodies, and his "Misadventures of a Medical Student." While readers by the thousands were splitting their sides over his council productions, and wondering what kind of funny fellow he must have been, he was telling the true story of his heart, in such words as these:—

"But I have learned rude lessons since then, In life's disenchanting hall; I have scanned the motives and ways of men, And a skeleton grins through all. Of the great heart-treasure of hope and trust I exulted to feel mine own, Remains, in this down-trod temple of dust, But faith in God alone. I have seen too often the domino torn, And the mask from the face of men, To have aught but a smile of tranquil scorn, For all I believed in them. No more, no more, on this dreary shore, I hear the Caoine song; With the early dead shall be my bed, They shall not call me long. I fade away to a home of clay, With not one dream fulfilled; My wreathless brow in the dust I bow. My heart and harp are stilled."

Again I will say that it is this peculiar blending of the humorous and the sad, the gay in the sublime, in one person, one life, one soul that appears to me as a mystery. Yet it is a certainly wise dispensation of Providence. Were it not that it is so we would all be the losers, and in the instance before me, the world might never have possessed the masterpiece that I am about to give the readers, and on which I will briefly comment.

That to which I am now going to refer comes from "Punch"—the famous English "Punch." This publication has become historical; it has, for over half a century, been noted for its striking and humorous caricatures, and its fearful anti-Catholic bigotry. It is quite possible that "Punch" has inflicted more telling blows on the Catholic cause, and especially on the Irish cause, than ever did the Thunderer. And there has been great ability displayed in "Punch." Its caricaturists have been some of the most able that the world has ever known. And to correspond with their pencils, the pens of the most humorous poets have been employed. You open "Punch" with the expectation of finding fun, satire, sarcasm, humor, wit, grotesque drawings, and biting or laughable verses. And you rarely are disappointed; but you do go to "Punch" for eloquence, sublime poetry, lofty ideas, deep sentiments, solid logic, or mathematical calculations. These belong not to its sphere, and the men who devote their talents to "Punch" are not supposed, nor do they claim, to deal with the finer and loftier sentiments of men. Their aim is to make fun, to raise a laugh, to crush, to cut, to wipe out with wit and caricature. Nor is Mr. Owen Seaman the person from whom we would expect the highest grade of poetic expression, nor the kindest utterance concerning aught that is Catholic. Yet, strange to say, the death of Pope Leo XIII. gave occasion for one of the most beautiful poems in our language to-day; and Mr. Seaman is the author of it; and "Punch" is the publication in which it has appeared. I have read nothing to approach it, as an "In Memoriam" poem, on any occasion, no matter who the illustrious dead, no matter who the author of the tribute, no matter which the organ of its publication. In reading, however, this tribute to Leo XIII., we lose sight completely of "Punch," we forget

the author, we are wafted away beyond this sphere, we are in presence of the illustrious departed, and we are filled with strains of that supremely noble poem. It is one of these poems that go down into the heart, that stir up the innermost sentiments of the soul, that tap the fountain of tears and send them gushing upward to the eyes, that awaken a spirit of deep devotion, and that compel to prayer. Can I say more? I will now reproduce this poem by Mr. Owen Seaman, in "Punch," and I ask the reader to peruse it more than once.

IN MEMORIAM.

POPE LEO THE THIRTEENTH. BORN, 1810. DIED, JULY, 20, 1903.

There in the hushed Cathedral's holy calm, Dim lights about him, and the dome above, He sleeps—immortal by the spirit balm Of universal love.

Still, over lips and brows whence life has passed, Lingers the smile of faith serenely fair; The hands that blessed the world are folded fast, As in the act of prayer.

The long day closes and the strife is dumb, Thither he goes where temporal loss is gain, Where he that asks to enter must become A little child again.

And, since in perfect humbleness of heart, He sought the Church's honor, not his own, All faiths are one to share the mourner's part Beside the empty throne.

High Guardian of the mysteries of God, His circling love enwrapped the human race; For every creed the Pontiff's lifted rod Blossomed with flowers of grace.

The nation's peace he had for dearest cause; Kings from his counsel sought a heavenly sign, Christ-like he fostered loyalty to laws These earthly, those divine.

EMMETT CENTENARY. — From the "Western Australia Record," we learn, that the centenary of the death of Robert Emmett, which will be Sunday, the 20th of September, will be commemorated in Perth, in a special manner. A committee, appointed sometime ago, have drawn up a programme for the occasion, and among its features will be a large procession of Irishmen, Nationalists and sympathizers with the Irish National cause, which will march through the streets of Perth to some suitable grounds where platforms will be erected for speakers, and addresses on Emmett, his life, and work in the Irish cause, and its effect at the present juncture, will be delivered by the ablest Irish speakers in Western Australia. Collections are now being made in aid of the commemorations, and if a suitable sum is gathered it is the intention of the committee to devote it to the purpose of erecting a lasting monument to Emmett's name by establishing a bursary or scholarship in the Christiana Brothers' College for the study of Irish history and archaeology.

Robert Emmet's Grave.

(Dublin Freeman Journal, Aug. 8.)

Much astonishment was created in Dublin on Tuesday by the rumor that the grave in St. Michan's Churchyard, supposed to be the burial place of Robert Emmet, had been excavated during the day. The statement of a gentleman who had witnessed the operation was that two grave-diggers were engaged in the work, while a gentleman stood by taking notes and giving directions. The sexton of St. Michan's was also present. The work was carried out with great care. The stone slab which had marked the spot was removed to some distance, and the earth and bones which were taken from the grave were placed by its side.

A "Freeman's Journal" representative was informed that the work was done under the supervision of Mr. J. Franklin Fuller, F. S. A., 179 Great Brunswick street. Our representative having inquired of Mr. Fuller by whose direction the grave had been opened, received the reply that it was "by direction of the family."

A representative of the "Evening Telegraph" called by appointment at the office of Mr. J. F. Fuller, F. S. A., 179 Great Brunswick street, Dublin, for the purpose of seeking further information concerning the opening of Emmet's reputed grave in St. Michan's Churchyard. Mr. Fuller referred him to Mr. David A. Quaid, solicitor, who was present in the office. Mr. Quaid stated that Mr. Fuller and himself, as advisers of the Emmet family, had decided that they would make no communication to the press on the subject further than a written statement which they had prepared. He said that the members of the Emmet family, for whom Mr. Fuller and himself were acting, were Dr. Thomas Addis Emmet, of New York, and his son, Mr. Robert Emmet. Dr. Thomas Addis Emmet is a grand nephew of the great patriot whose centenary is being celebrated this year, his grandfather being the celebrated Thomas Addis Emmet, brother of Robert. Mr. Quaid added that investigations had been and were proceeding with a view to securing authentic information concerning the burial place of Emmet, the location of whose last resting place has formed the subject of much inquiry and controversy during the past year. Mr. Quaid added that he would advise Dr. Addis Emmet not to give any information to the press for the present, and informed our representative that a full official statement of the result of the investigations would be made later on with the authority of the family.

The following is the statement which Mr. Quaid handed to our representative:—

"Dublin, Aug. 5, 1903. "We respectfully desire as advisers of the Emmet family (whose full authority we have to act) to say that all statements published regarding the investigations referred to are unauthorized, and possibly misleading. A certified statement in full of the true facts will be made public with the sanction of the representatives of the family later on.

"J. F. FULLER, F. S. A., Architect. "DAVID A. QU Aid, Solicitor."

An interesting book, "Footprints of Emmet," by J. J. Reynolds, published this year by Messrs. M. H. Gill & Son, deals among other topics, with the probable burial place of Emmet. Mr. Reynolds writes:—"As almost all Emmet's immediate relatives were in prison at the time of his execution, and his other friends and associates, for obvious reasons, dared not appear to claim the body, very little direct evidence has been forthcoming regarding his place of interment. Among the places in the city of Dublin and its neighborhood which have been claimed, in each case with more or less show of reason as likely to contain the grave of Emmet, may be mentioned the Protestant Church of St. Catherine's, Thomas street; St. James', James street; St. Ann's, Dawson street, and also, with much greater evidence of probability, the graveyard of Bully's Acre, Kilmainham; St. Peter's, Aungier street; and the graveyard attached to the old Protestant church at Glasnevin. No entry of the interment appears in the registry of any of the churches nam-

ed. St. Catherine's and St. James' appear to have been mentioned merely from the fact of their being near the place of execution in Thomas street; and St. Ann's, from the fact that one of Emmet's grandparents had been buried there.

"As a result of his inquiries regarding the burial place of Robert Emmet, Dr. Madden came to the conclusion that the body was first buried in Bully's Acre, and afterward removed and buried elsewhere. He learned from Mr. Patten, who had been in prison at the time of Emmet's execution, that a man named Lyman (a porter in the employment of Messrs. Colville and Patten), had assisted in removing the body from Kilmainham Jail and burying it in Bully's Acre. In Dr. Emmet's work it is stated that the Rev. Thomas Gamble, assistant curate of St. Michan's, an intimate friend of the family, who had assisted Emmet in last moments, took charge of the remains on the night following his execution.

"In 'The Emmet Family' a remarkable incident is recounted in connection with the removal of the body from Kilmainham. It is said that being unable to procure some water to prepare his plaster he (Petric) took the head, which had been decapitated after the execution, with him to some neighboring house. During his absence Mr. Gamble returned, and with some assistance took away the box containing the body, but what he did with it still remains a mystery. Dr. Madden was informed that Dr. Petric had the skull in his keeping until a short time before his death, when he gave it to some physician, who lived in Galway. No one who knows anything of Dr. Petric's life and views would doubt, if this be true, but that he made careful provision for its preservation.

"When the time comes for writing Robert Emmet's epitaph this relic will certainly be forthcoming, and it may prove the only portion of his body obtainable. Dr. Patten could give Dr. Madden no positive information as to the final disposition of the remains, but was under the impression that the burial took place in St. Michan's Churchyard, Leonard (Dr. Robert Emmet's gardener), and many others from whom Dr. Madden had had an opportunity of getting information, held the same opinion; and at the present day the plain unadorned stone which is shown to visitors in this churchyard is generally believed in Dublin to mark the last resting place of Emmet, and as such is visited by pilgrims from many lands. The tall elm tree which hangs over the grave is said to have been planted shortly after the burial to mark the spot. The tradition is that the tree was so planted by a grave-digger upon the very morning after the burial one hundred years ago."

In addition to the statement which appears above, our representative ascertained some interesting facts in connection with the investigation at St. Michan's Churchyard on Tuesday. It appears that the work of digging out the grave reputed to be Emmet's occupied the greater part of the day. After the railings around the grave and the stone slab which covered it had been removed, the work of excavating the grave proceeded. The utmost care was taken so as not to disarrange any human remains that might lie in the grave; and after a few feet of earth had been dug out in the ordinary way the further excavating was carried out with extreme caution, a trowel being employed to gradually remove the earth, the adoption of this slow and laborious method securing that if the place contained a skeleton it could be disclosed intact.

At length the patient efforts of the diggers were rewarded, and at the depth of about six feet they came upon human remains. The earth which surrounded them was gradually removed, and the skeleton of a fully grown man of good size was laid bare. It was lying with the feet to the East and the head to the West. A curious circumstance to which very great significance attaches is that the head, instead of lying prone and attached to the trunk in the ordinary way, was in an upright position. When it is remembered that Emmet was beheaded the fact of the skull being found in this position strengthens the theory that the grave in St. Michan's is really the burial place of the great revolutionary leader, and that the skeleton found on Tuesday is really his.

Some pieces of metal, which was taken to be the mountings of a coffin, were also found in the grave. The bones of the skeleton were not attached to one another, and they were removed carefully to an adjoining stone slab on which they were placed in their proper position. The skeleton while lying there was photographed, and was examined by some professional experts. It was afterward carefully replaced in the grave, which was filled in, the slab covering it being replaced.

The indications from the position of the skeleton in the grave in St. Michan's—the head being severed from the body, and in an upright position, instead of lying prone and attached to the trunk in an ordinary way—is strongly that the remains are the remains of Robert Emmet, whose head was severed from his body after his death by hanging. "I saw," writes Mr. John Fisher to Dr. Madden, "poor Emmet executed. The execution took place at the corner of the lane at Catherine's Church, in Thomas street, and he did without a struggle. He was immediately beheaded upon a table lying on the temporary scaffold. The table was then brought down to the market house, opposite John street, and left there against the wall exposed to public view for about two days. It was a deal table, like a common kitchen table."

PERSONAL.

Miss Mary Rowena Cotter, of Brockport, N.Y., a well known contributor to the Catholic press of the United States, visited the editorial rooms of the "True Witness," this week.

Business Man's Protest

Under the caption "The Three R's and Business," the New York "Sun" recently published the following:—

The Northwestern Miller makes a complaint that will fall on deaf ears. It mourns the lost art of writing, a loss which it attributed to the universal typewriter. It pleads, as many newspapers and men and some old-fashioned teachers have pleaded, for more attention to the rudiments in the schools. But what is the use? If the typewriter has had much to do with the waning legible handwriting, at least it should have increased the number of good spellers. Yet spelling is departing, too. Once boys and girls had to learn to write and spell by means of hard work. The way to spell is to spell. The way to write is to write. Such were the mouldy theories of our fathers and grandfathers. Improved and scientific methods of teaching have come. Different views of the comparative value of studies prevail. Our children learn, or are supposed to learn, more things than their unfortunate parents used to; learn them in a jig and quickstep, to music with many pretty trills and frills, and flourishes; and those wretched three R's are openly derided.

Business men, owing to their want of training in the modern fashion, kick violently. Many of them say they can't get boys from the public schools who can write a good, plain hand, spell well, or even count and reckon well. "Carrying bundles is all most of them are fit for," we heard a merchant say the other day of these products of the march of improvement.

Doubtless such an assertion is a savage exaggeration. And business men should not insist on their antiquated notions. A boy may be weak in arithmetic and yet be able to sing a song or have very earnest views about "civics." Judge him by what he knows, not by what he had not been taught to know. Besides, machinery will supply the deficiencies of education. Mechanical addition, subtraction, multiplication and division are wonderfully exact. Spelling, like education, is being reformed. Why force anybody to learn it while it is in a fluid or uncertain state? Writing is already obsolete. Arithmetic may be only a survival. Business men expect too much.

THE INVENTOR'S WORK.

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

- Information relating to the patents cited will be supplied free of charge by applying to the above-named firm. Nos. 82,486—Frank B. Belyea, St. John, West, N.B. Grain door. 82,551—Ernest Renaud, Montreal, Que. Automatic railway signal. 82,564—William Thorp, Rat Portage, Ont. Shingle cutting machine. 82,592—Messrs. Desjardins & Michaud, St. Pierre, Man. Clothes pin. 82,593—Messrs. Michaud & Desjardins, St. Pierre, Man. Bed. 82,603—John H. Grimm, Montreal, Que. Sap-sput. 82,630—Jas. Sutton Henderson, Parrboro, N.S. Larrigan.

SITUATIONS VACANT.

WANTED—A good cook, and also a nurse for two children, ages 6 and 3½ years. No washing or ironing. Must both have good references. Apply in the evenings to

MRS. J. G. McCARTHY,
61 Drummond Street

Ecclesiastical Notes

NOTRE DAME DE GRACE.—Some time ago the "True Witness" announced the preparations for a very interesting ceremony that is to take place at Notre Dame de Grace. Since then the matter has assumed more definite proportions, and now almost all the arrangements have been made. The 13th of September, a week from Sunday, is the day selected. It will be the fiftieth anniversary of the blessing of the first Church of that parish. We have already had several occasions to draw attention to the vast number of fiftieth anniversaries in this year. The year 1853 must have been one truly blessed in Catholic institutions for this province, and this diocese in particular.

Fifty years ago, Notre Dame de Grace was merely a mission of the large parish of Montreal. Before that it was merely a small village, a kind of landing place for fur dealers and lumbermen. The Indians from around the region of Two Mountains came there to treat with the purchasers of their goods. An old stone house, that still stands near the railway track, bears traces of the struggles with the Iroquois, over two and a half centuries ago. That house was built in 1652 by one Jean Descarries, surnamed Le Houx, who was the owner of a concession from the Seminary of St. Sulpice, of some 480 acres of forest land. His land extended from the line of the present Lachine Canal to St. Laurent. That land was divided and subdivided between heirs and descendants until the last of them was only able, after a law suit, to get a few cords of wood off it, as his share. Eight generations of Descarries, of Decarie, or of Decary held possession of that ancestral home. Thus, by title of ancestry, the Decary family should be recognized as sovereign in the place. Even to this day it would be hard to knock at a door in the parish without being answered by a Decary.

The present population is about 2,157 souls, and the parish covers over 5,580 acres of land. The north-eastern boundaries are Westmount, Saint Henri and Cote des Neiges; the north-western boundary is Saint Laurent, the south-western boundary is Lachine, and the southern boundary is Montrea-West and River St. Peter. There are about 187 Catholic families, and 50 Protestant families within those limits. Apart from the parish Church there are two chapels, one at Cote St. Luc, and one belonging to the Sisters of the Precious Blood. The hospital for incurables is also in the parish. The superb Convent of Villa-Maria is also in the parish of Notre Dame de Grace.

Without a doubt this celebration will be worthy of the occasion and of the ever increasing importance of the parish.

C. M. B. A. NOTES.

At the recent convention of the Grand Council of the C.M.B.A. of America, held in Quebec, Messrs. Patrick Flannery, P. F. McCaffrey and A. Morin, were elected as the representatives to the Supreme Convention, to be held in Pittsburg, Pa., on October 13.

Some idea of the magnitude of the operations of the American section, may be had, when it is considered, that the last report showed the membership to be about 63,000, and the reserve fund \$1,075,000.

The reserve fund, according to a member of the executive, with whom a "True Witness" reporter, had a few moments of conversation on the curlstone, is increasing at the rate of between \$10,000 to \$12,000 per month. The membership in this province, however, is not large, being about 600. Archbishop Begin is the Grand Spiritual Adviser to the Quebec Council.

PERSONAL.

Mr. John M. Campbell, a prominent resident of Finch, Ont., was in this city last week, to attend a Profession at the Congregation de Notre Dame, at which his daughter, Miss Jane Campbell, received the Holy Habit.

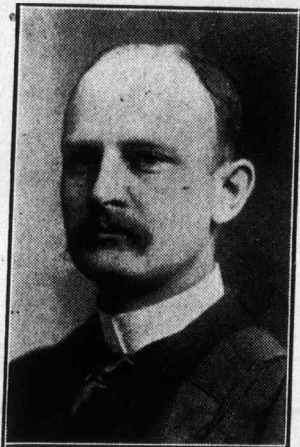
OUR TORONTO LETTER.

(From Our Own Correspondent.)

Toronto, September 1.

This week I am sending you what I hope will prove an interesting series of short sketches, introducing the readers of the "True Witness" to the most prominent amongst the younger portion of our Catholic men.

The idea which is the motive power in doing so is that more general intercourse between the Catholics of Montreal and Toronto would be beneficial to both. One of our brightest men was heard to remark lately "we know nothing about the Catholics of Montreal, and they know nothing about us;" he, of course, was speaking of individuals in a general way. Now the two cities are not so distant but that debates, lectures and so on, in one city might often be taken part in by the young men from the other, and to facilitate this is one of the objects of this series.



DR. WALTER McKEOWN.

Dr. Walter McKeown belongs altogether to Toronto; here he was born and received the greater part of his education and training; here, too, he has acquired a large practice which embraces many patients from outside and is daily becoming larger.

Dr. McKeown is of Irish parentage, and was born in 1866 in St. Mary's parish, the schools of which he attended when a child. At the age of eleven years he went to Upper Canada College, where he remained until he matriculated in '82. He had already determined upon a medical career, but young as he then was he realized that no walk of life demanded a greater breadth of knowledge than the one he had chosen, and accordingly he first applied himself to the task of obtaining a degree in arts. In this he was successful, and in '87 he had earned the right to add B. A. to his name. Two years later he took his degree in medicine.

In the same year—'89—Dr. McKeown proceeded to London, where he spent twelve months in the work of the hospitals. A year later he was made a member of the Royal College of Surgeons. Shortly after his return to Canada, despite the proverb of the prophet and his own country, he established himself in his native city where the always growing demands upon his time have proved the wisdom of his action. The fact that he is appointed lecturer in Clinical Surgery at Toronto University and St. Michael's Hospital, shows the position he has already obtained in surgery. In this particular branch of medical science he stands amongst the foremost in Toronto, which is the same as saying in the Dominion.

As it is always the busy man who finds time to do more, so in this instance, Dr. McKeown is one of the editors of the "Medical Journal," which shows many excellent articles from his pen; he is also a musician of no mean standing, and does excellent execution upon the piano. Dr. McKeown is married to Minnie, eldest daughter of the late Alderman John Woods, of Toronto, and has two children; his residence and office are at 7 College street, one of the most central and at the same time pleasantest parts of the city.

SAD DROWNING ACCIDENT.—A drowning accident which has brought grief to one of the Catholic homes of our city in the loss of one of its sons and to St. Michael's College, in the death of one of its students, took place at Beaverton on Saturday afternoon last. At that time, John,

the son of Excise Officer E. J. Doyle, of 77 Anne street, with a younger brother, Bernard, went out in a boat some distance from the shore with the intention of bathing; here he dived, and being a good swimmer, set out for the landing, but the strong wind blowing at the time, prevented him performing what under ordinary circumstances he would easily have accomplished; while yet some distance out he sank, and his brother who was still in the boat made every possible effort to save him, but in vain. A farmer on shore also witnessed the accident, but though he gave the alarm, and several persons soon appeared and did what they could, assistance came too late, and an hour elapsed before the body of the unfortunate boy was taken from the water, when the efforts of two doctors to resuscitate him proved unavailing.

The deceased was a nephew of the well known west end merchant, Mr. J. Doyle, of 504 Queen street West.

The remains were brought to Toronto on Monday evening and taken from St. Michael's Cathedral to St. Michael's cemetery on Tuesday morning.—R.I.P.

OPENING OF SCHOOLS.—The schools of our city will re-open on Tuesday morning next, when special Masses for the parents and children will be said in the different parishes. Father Walsh, pastor of St. Helen's and the Church of the Holy Family, confined himself in his sermon to a practical exposition of the duties of parents towards their children, and an earnest appeal for more educational advantages in their behalf. I would ask, said the Rev. speaker, that the parents of this parish give every advantage possible to their children in the matter of education. Our schools are asked to do the work of the public schools and they are quite capable of doing it. This year the results of the "Entrance" examination shows that a great number passed and passed with honor, and to one of the children of our Holy Family is due the honor of taking the highest number of marks at the examination for our High School.

Father Walsh then appealed strongly to the parents to keep their children at school until they had at least passed through the Fourth Book.

The result of the Rev. speaker's advice if taken cannot but be beneficial as at present perhaps not one-third of our children remain at school to accomplish what he asks, despite the schools at their command, and perhaps not one-fiftieth of those who pass the "Entrance" avail themselves of the opening thus offered. This arises from the short-sightedness of the parents, who looking at the two or three dollars the children—especially the boys—can bring in weekly now, see it of greater value than what they might earn in the future with increased educational advantages.

THE JUBILEE PRESENTS.—"The Jubilee Presents" is certainly the greatest of the many attractions at the Dominion Exhibition. On Saturday forming one of the crowd who elbowed their way through the narrow space that admitted to the division under the grand stand reserved for the priceless collection. I found myself rewarded by the feast there prepared for the eye of the visitor. Arranged systematically in cases and on the walls, and guarded by the red-coated and rifle equipped guardians of our country, the Jubilee Presents were before us. A minute description is, of course, out of the question here, but the beauty of the cases and caskets, the elaborate addresses, the value of the ivory and alabaster, the gold, the silver, the jewels, the magnificence of the caparisons and housings; the antiquity of some and the modern skill of others; the barbaric grandeur of the great ostrich shield and peacock-feather fans, the chair of an Indian Rajah from which the Lions' faces carved in white ivory, look at you with the perfection of nature itself; the fleecy work, the gorgeous embroidery—all form an assemblage such as we shall never see again. The intrinsic value is said to be ten thousand. Despite all this some are disappointed; we heard one lady remark that she expected "more rings that things." In most cases the presents do not dazzle; their value consists in their rarity and in the exquisite perfection of the workmanship. When we reflect that in nearly every case the gift is from a city or province, we may get some idea of their value. No one who could possibly manage to get to Toronto should miss seeing the great collection.

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, Sept. 1.

THE SESSION.—Although the great, long and wearisome debate on the Grand Trunk Pacific Resolutions is now at a close, there is little of new for your correspondent to tell in the political line. It is no use attempting to prognosticate concerning the prorogation of the House. The Redistribution Bill is still ahead, and so are some twenty-five millions of supplementary estimates, besides a lot of subsidies for railways and a large subsidy for a line of ships or ocean vessels between Canada and France. How long will it take to get all this done, not even the weather prophet can tell.

One sad event has come to break in on the monotony of Parliamentary affairs. On Monday, Mr. Pierre Martineau, the member for Montmagny, died somewhat unexpectedly at the Water street Hospital. Mr. Martineau has been around all session, and while he was evidently suffering from some spinal affection, he did not seem to be any worse than usual. However, last week he felt it necessary to undergo some treatment at the hospital, the result being that he died on Monday.

MR. DEVLIN, M.P., TO SPEAK.—Finally arrangements have been made for the reception to be tendered Mr. C. R. Devlin, M.P., for Galway, in the Imperial House of Commons. The date is Thursday of this week at 8 p.m., in St. Patrick's Hall. The function is under the auspices of the United Irish League, Ottawa Branch. Mr. Devlin will give an address on the present state of affairs in Ireland, with a special reference to the Land Bill that has just passed into law. Several invitations have been issued to Cabinet ministers, clergymen, Senators, members of Parliament, and the public will be admitted free.

DEATH OF A JUDGE.—Ottawa has lost, by death, one of its leading citizens, in the person of the late Judge Mosgrove, whose demise took place on Sunday last, at his home in Britannia, in his sixty-sixth year. William Mosgrove was a familiar figure in the life of the Capital for almost half a century. He was born in By-town in 1837, and educated in the place. At the age of twenty he went to the Southern States, where he lived five years. But he returned home in 1861. In 1869 he was called to the Bar of Ontario, and soon became one of the foremost criminal lawyers of Ontario. In 1889 the late Sir John Thompson appointed him judge for Carleton to succeed the late Judge Lyon. From 1866 to 1873 he had been a member of the City Council. It was he who was the first to suggest and to aid in establishing the city's system of water-works. Only two months ago his wife died, after having nursed him back to life during a long illness of a couple of years. He was one of the most genial souls in the world. His affable manner won him a warm place in the hearts of all who met with him. Although not a Catholic, many of our institutions will miss his kindly word and generous hand.

A GOLDEN WEDDING.—The celebration of the golden wedding of Mr. and Mrs. Laurencelle, of Sussex street, took the form of a grand banquet at the residence of Mr. J. N. Vincent, at Britannia-on-the-Bay. About forty guests assembled under the presidency of Mr. Joseph Barre, of Montreal. All the family of the worthy couple were present, except one son, who is in Texas and who wired his congratulations. Mr. A. Tasse, who was of the guests, contributed a great deal to the occasion by furnishing a musical programme. The banquet was the sequel to the religious ceremonies that took place at the Basilica in the morning, and at which the Vicar-General presided. They are one of the oldest couples living in Ottawa.

BLESSING OF A BELL.—On Sunday a very impressive ceremony took place at the Chapel of St. Bonaventure, Britannia, when His Grace, Archbishop Duhamel, blessed a handsome bell recently purchased by subscription amongst the summer residents of that place. His Grace assisted by Rev. Fathers Honoré and

Gregoire, Capuchins, Rev. Father Myrand being master of ceremonies. Rev. Fathers Patrick and Valliquette, of Hull, were also present. Eloquent sermons on the mission which a bell performed in calling the faithful to divine worship were preached in English by Rev. Father O'Brien, and in French by Rev. Father Norbert, Capuchin. Beautiful music was rendered by Valentine's orchestra. Mr. A. Tremblay presided at the organ.

ADVICE TO PARENTS.—At St. Joseph's Church, on Sunday, Rev. Father Murphy took occasion of the opening of the schools to address some salutary advice to parents on their duties. As what was then said so well applies elsewhere, I may as well give your readers the benefit of the reported sermon.

He said there was a tendency among the rising generation to devote too much time to athletics, often to the detriment of their health, and the neglect of their studies; and an obligation rested upon parents to see that they did not. Too much athletics, he said, only served to divert the mind from the more serious aims of life. He also impressed upon parents the necessity of having their children keep good hours and attend to their studies. He advised them not to believe all the little stories brought home by the pupils about their teachers, but in the case of any difficulty to consult directly with the teacher. In conclusion, he reminded his hearers of the obligation resting upon Catholics of sending their children to Catholic schools.

A NEW ALTAR.—At the Church of the Sacred Heart, Rev. Father Portance, pastor, announced that the handsome new altar for which the parishioners have been contributing by monthly subscriptions for some time, would soon be ready to be placed in position, and that the consecration was expected to take place on Sunday, October 18th. The new altar, which, it is said, will be an architectural masterpiece, will be built of wood and highly ornamented. The structure, with an arrangement of electric lights, will cost when completed about \$5,000. With its erection the sanctuary will then turn his attention to the preparation of plans for the painting and decoration of the body of the edifice.

OBLATES FROM FRANCE.—Several Oblates arrived here on Friday of last week from France. They leave in a few days for the West for the dioceses of Bishop Deutonville and Bishop Legal. At the Water street Hospital, one of the oldest parish priests of the diocese, Rev. Father Brunet, is ill with fever and small hopes are entertained of his recovery. The retreat of the students at the Ottawa East Scholasticate will be preached by Rev. Father Nangin, of the Oblate house, at Lowell, Mass. The following changes have been ordered by the Rev. Father Provincial, of the Oblate Order: Rev. Father Popin, curate of Mattawa, will be called to the Ottawa University, will be replaced at Mattawa by Rev. Father Rajotte.

Rev. Father Legault will be replaced by Father Boyer. Rev. Father Fullham, assisted by Fathers Turcotte and Ouimet will have charge of the senior department, Rev. Father Kerwin will be professor of History and Latin; Rev. Father Gervais will be professor of Latin and Greek; Rev. Father Bayon, of France, will be professor of French literature, and Rev. Father Foley, of England, professor of English literature.

A NEW PARISH.—On the 4th October next will take place the benediction of the new parish Church of Papineauville. The ceremony will be presided over by His Grace Archbishop Duhamel. An excursion will be arranged for by the Gardes of Hull, Ottawa and Papineauville.

NON-CATHOLIC CHURCHES CLOSED.

The Boston "Herald" says:—"So many of the Church doors are closed at this season of the year that Bostonians are almost compelled to spend their Sundays in those delightful spots where there are tongues in trees and sermons in stones, in order that they may receive the usual amount of religious inspiration."

Boston is not unique in closed churches during "the season." We saw, a few weeks ago, on one of the temples here, "Closed until Fall." The Catholic churches remain open. We believe it is of record—in the newspapers at least—that the devil takes no vacation in seeking as a roaring lion those whom he may devour.

The ministers cry "quits" when the hot weather comes. "Sure they might as well," said an Irishman, "because no matter how they carry on the devil don't mind them."

IRELAND'S BRIGHT DAYS

(By a Regular Contributor.)

There is considerable mention of Robert Emmet in those days, especially in connection with the supposed uncertainty of his place of burial, and also the coming celebration of his centennial. Every boy has learned; at some time or other, Emmet's famous speech, wherein he asks that his epitaph be not written till his country takes her place amongst the nations of the earth. This idea of a regenerated and rejuvenated Ireland seems to have been ever uppermost in the minds of patriotic Irishmen, even in the hours of the darkest tribulation and of the least apparent hope. We recall, in this connection, the splendid hopes of Meagher, in the sad days of famine and trouble, from 1846 to 1848, when he pictured the "Angel of the Nation's Resurrection, descending on earth, clothed in a white robe of liberty and pointing to the sepulchre that is void." Some twenty years ago we remember listening to a brilliant lecture on "Ireland in Sunshine and Shadow" delivered by the late J. J. Gahan, in the peroration of which he pictured Ireland, in the glow of another, a milder, but nonetheless glorious sunshine, arising as a land of plenty, of new industries, of wider prospects, of loftier hopes, with the seal of emancipation set upon her brow and her right hand extended across the Irish sea to grasp that of Britain that would then have cast aside its glove of mail and would be delicate in the touch of its friendliness.

These recollections come up as we contemplate the situation in Ireland to-day, since the passing of the new Land Purchase Act, and as we read the comments that are made on all sides by the best friends of the old land. The other day Mr. V. E. Dillon, of Dublin, was on his way to Pittsburg, Pa., and in conversation upon the subject of Ireland's present situation and future prospects, he said that "Ireland has crossed the turning line into a newer and better civilization. Only those who have lived in that land all their days, as I have done, can fully appreciate the present condition of the province." And he added that while he is not over optimistic of Ireland's future still the British Government has eventually opened its eyes; and now that they are opened, they all feel better. "The next ten years," he says, "will see Ireland rid of a system by which her provinces have been impoverished." While this is not as florid, nor as apparently visionary as what we have already quoted, still it cannot be denied that while the men of the past lived in an atmosphere of grave uncertainty, and that their aspirations were more the outcome of their hearty desires than the results of an assurance they had of their dreams would ever be realized, the men of the present have a practical experience of at least a partial realization of those hopes—and they, consequently, speak with greater calmness, in a more matter of fact manner.

IRISH MUSIC.

The study of Irish music is a most interesting one, and it is so interwoven with the history of the land that it becomes a real education on Irish questions of the past, when it is carefully carried on. One of the best recognized authorities on this subject is Mr. William H. Grattan Flood, who is about to publish a volume entitled "A History of Irish Music." Mr. Flood is a native of the County Wexford. He is, himself, a musician of more than local fame; he is the organist of Ennischorthy Cathedral. He has lectured in all parts of Ireland, and in many places in England, on the national music of Ireland. The remark has been passed of how strange it is that, in spite of all that has been said and written about the Irishman's "glorious heritage," still there never has been issued any one book dealing with the history of Irish music from the pre-Patrician days to the present century. Mr. Flood's volume, for which he began collecting the material twenty-five years ago, will be the very first of its kind, and will mark an era not only in the study of Irish music, but also in the literature of Ireland. It will contain about three hundred pages, rich with illustrations. It will be a most delightful gift from this patriotic musician to the land of his birth and to the people of his love. We will await its arrival on this side of the Atlantic with pleasant feelings of anticipation, and we are confident that it will aid greatly in the grand work of Celtic revival now going on.

NEW IRISH

The new Irish Land just become a law is by important and far-reaching dealing with the Irish which has been carried English Parliament up seat time.

There is no doubt the ministered in anything and broad-minded new landed estates can will result within the r in transferring nine-ten land of Ireland from the the landlords to those ants, at prices far below have hitherto and are paid annually as rent lords.

The act will go into first day of November that peculiar coincidence as that date has always ed in the past by the the warning of what was "gale day," that is the the payment of the usual ly rent.

The interval between Nov. 1 will be devoted to ing of schedules, making regulations for the guide who will have charge of pretation of the act, and of the limits within which ent departments created will carry out their work.

The act became law pr the shape that it left the Commons, the House of I ing failed to make any r of importance in the text sure as it left the House mons. The Irish party, led Redmond, and supported Dillon, William O'Brien on the other hand, succee grafting on the bill while fore the House of Comm many amendments in line vious adopted at the great isty convention held in Dul distate after the introduc bill in April last.

Perhaps the most impo these amendments was the abolition of what was called minimum price," which the erment at first insisted Mr. Redmond told the min if it was not removed from it meant that the "Irish p the government had come parting of the ways."

Mr. Wyndham, the Chief S then accepted another ar which practically offset the which he had formerly insist which will do away subs with the minimum and r price.

The Government's desire, i the interest of the Irish landlo that the bill should confine a tions to be made on land tenants between the limits o 30 per cent. on existing sec or their equivalents, that rents which have been twice and reduced by the existin courts since the passage of stone's land act of 1881.

The Irish party contende minimum reduction should be cent. and the maximum 40, the landlords and tenants f make whatever bargains may sible between these limits, Government would not consen Mr. Redmond threatened to further responsibility for the of the bill.

The Government then cave while nominally holding to ductions between 15 and 30 p on existing rents consented to introduction of an amendme Mr. Redmond giving power t landed estate commission estal under the bill to sanction sale advances of money to tenants where the reductions would a side of the limits or "zones," are called, of 15 and 30 per cent.

This will simply leave in the of the tenants and their org the United Irish League, power of forcing reductions in cases of tenants who are entile more than 10 per cent. of a tion, and have the agreement r under the act. There is little t that over nine-tenths of the la Ireland will enable the peop to purchase satisfactory adjustme purchase their holdings, backed as they will be by the organiz which has compelled the passag the act.

Another important achievem the Irish party while the bill wa fore the House of Commons was securing of the abolition of the actual rent charge of one-ig which it was proposed in the that the tenants should always own after the land had passed c pletely into the ownership of

AND'S BRIGHT DAYS

considerable mention of in those days, especially of his place of burial... We recall, in this splendid hopes of 1846 to 1848, the "Angel of the Revolution, descending on in a white robe of lightning to the sepulchre... Some twenty years ago listening to a brilliant "Ireland in Sun-dew" delivered by the man, in the peroration of Ireland, in the year, a milder, but non-shine, arising as a result of new industries, of loftier hopes, and her right hand to Britain that would aside its glove of delicacy in the endness... ions come up as we situation in Ireland the passing of the new Act, and as we read that are made on all friends of the old day Mr. V. E. Dil-was on his way to and in conversation of Ireland's present prospects, he had crossed the line of a newer and better those who have all their days, as fully appreciate the of the provinces." at while he is not of Ireland's future Government has its eyes; and, now then, accepted another amendment which practically offset the one on which he had formerly insisted, and which will do away substantially with the minimum and maximum price... The Government's desire, in the interest of the Irish landlords, was that the bill should confine all reductions to be made on land sold to tenants between the limits of 10 and 30 per cent. on existing second terms or their equivalents, that is, on rents which have been twice adjusted and reduced by the existing land courts since the passage of Gladstone's land act of 1881... The Irish party contended that the minimum reduction should be 15 per cent. and the maximum 40, leaving the landlords and tenants free to make whatever bargains may be possible between these limits, but the Government would not consent until Mr. Redmond threatened to decline further responsibility for the passage of the bill... The Government then caved in, and while nominally holding to the reductions between 15 and 30 per cent. on existing rents consented to the introduction of an amendment by Mr. Redmond giving power to the landed estate commission established under the bill to sanction sales and advances of money to tenants even where the reductions are outside of the limits or "zones," as they are called, of 15 and 30 per cent... This will simply leave in the hands of the tenants and their organization, the United Irish League, the power of forcing reductions in the cases of tenants who are entitled to more than 10 per cent. of a reduction, and have the agreement ratified under the act. There is little doubt that over nine-tenths of the land of Ireland will enable the people to secure satisfactory adjustments and purchase their holdings, backed up as they will be by the organization which has compelled the passage of the act... Another important achievement of the Irish party while the bill was before the House of Commons was the securing of the abolition of the perpetual rent charge of one-eighth, which it was proposed in the bill that the tenants should always pay, even after the land had passed completely into the ownership of the

NEW IRISH LAND BILL.

The new Irish Land Bill which has just become a law is by far the most important and far-reaching measure dealing with the Irish land question which has been carried through the English Parliament up to the present time. There is no doubt that if it is administered in anything like a generous and broad-minded spirit by the new landed estates commissioners it will result within the next ten years in transferring nine-tenths of the land of Ireland from the hands of the landlords to those of the tenants, at prices far below those which have hitherto and are now being paid annually as rent to the landlords. The act will go into effect on the first day of November next, a somewhat peculiar coincidence, inasmuch as that date has always been utilized in the past by the landlords for the warning of what was known as "gale day," that is the period for the payment of the usual half-yearly rent. The interval between now and Nov. 1 will be devoted to the drafting of schedules, making of rules and regulations for the guidance of those who will have charge of the interpretation of the act, and the defining of the limits within which the different departments created by the act will carry out their work. The act became law practically in the shape that it left the House of Commons, the House of Lords having failed to make any amendments of importance in the text of the measure as it left the House of Commons. The Irish party, led by John Redmond, and supported by John Dillon, William O'Brien and others, on the other hand, succeeded in engraving on the bill while it was before the House of Commons a great many amendments in line with the views adopted at the great Nationalist convention held in Dublin immediately after the introduction of the bill in April last. Perhaps the most important of these amendments was the practical abolition of what was called "the minimum price," which the Tory Government at first insisted on, until Mr. Redmond told the ministry that if it was not removed from the bill it meant that the "Irish party and the government had come to the parting of the ways."

tenants. Mr. Davitt was an ardent advocate of this provision, as he held it advanced the principle of land nationalization, and that long before the fifty-years' limit over which the period of repayment is spread this charge would be going to support an Irish National Government. The general feeling of the people of Ireland, however, was that no string of any kind should be attached to the purchase of their farms, but that when they purchased them at all the purchase should be outright and for all time, and this the Irish party has secured under the bill. In practice, therefore, the bill is likely to work out something as follows: Where a tenant paid say \$100 annual rental at the time of the passage of the Land Act of 1881, wrung from the British Parliament by the Land League agitation, under Parnell, that figure has on an average since been reduced to about \$60, by the first and second-term reductions of rent by the land courts. The new bill will enable the tenant to buy out his farm absolutely on the payment of from eighteen to twenty-five years' purchase of the present rental, again reduced, in the same ratio, which would bring the annual rental down to about \$40. That is for a figure somewhere between \$720 and \$1,000, or at the outside ten years' rental, at the price he paid in 1881, the tenant can become owner of his holding. This can be done either by agreement between the tenants and their landlord, or by consent of the landed estates commission. If a landlord declines to sell, and more than 50 per cent. of his tenantry desire to buy their holdings, they can cite the landlord before the estates court, and there have the question whether the land should not be sold to them determined. Two of the three new commissioners are friendly to the tenants, Messrs. Bailey and Finucane, while the third, Mr. Frederick S. Wrench, is what is called "a landlord's man." The difference in price between what the court considers a fair price for the landlord's interest, and what the tenant is able to pay, will be advanced by the treasury at 3 1/2 per cent. interest, the term of repayment being spread over 68 1/2 years. Another important provision inserted in the bill at the instance of the Irish party permits an advance for purchase to go as high as \$35,000 for a single farm. When originally introduced it was found that the sum was much more limited, but it was pointed out that it would prevent the securing of holdings such as that of Mr. Denis Kilbride, M.P., who was evicted from a very large holding at Luggacurran sixteen years ago, so the bill was amended to meet such cases as his. The question of the restoration of the evicted tenants, too, was, of course, a most important and ticklish question to settle, but the Irish party has secured practically what it demanded on that point. The House of Lords made a determined attempt to defeat that portion of the measure a week ago, but failed. The Earl of Westmeath, whose name has been identified with all that is worst in regard to Irish land clearances, moved an amendment that the provision of the bill dealing with evicted tenants should not apply to any holding which on Jan. 1 last was in the occupation of a tenant. This would have excluded most of the evicted tenants from reinstatement in their holdings. He said many landlords had only saved themselves from the results of the agitation by getting men from other parts of the country to take the places of evicted tenants, and that under the bill strong pressure would be brought to bear on these "planter" tenants to get out that the old tenant should be restored. Lord Ardilaun and Lord Barrymore, who as Mr. Smith Barry was one of the most typical of the irreconcilable Irish landlords, also wanted the amendment passed, and so did Lord Clonbrock, who said the evicted tenants were the dupes of agitators, and that they should not be indemnified at the expense of honest and law-abiding men. Lord Donoughmore was also opposed to the reinstatement of the evicted tenants, but the amendment of Lord Westmeath was defeated by a vote of 71 to 61, and the provision for the reinstatement of the tenants stands. The amendments carried by the lords were unimportant. One moved by Lord Clonbrock simply provided that the commission states the specific reasons for advancing the purchase money which had already been covered in the bill. This was carried only by a majority of three and in

no way altered the bill. The only other amendment carried was one allowing an appeal to the land commission in case anybody felt himself aggrieved under the bill. The bill also enlarges the powers for providing cottages and plots of land for agricultural laborers possessed under previous acts, and the Tory ministry has agreed to bring in a separate measure at the next session of the British Parliament, to enable Irish agricultural laborers to become owners of their cottages on terms somewhat similar to those granted to the tenant farmers under the new land bill. From this brief summary of some of the most important provisions of the new measure it will be apparent that the Irish party and the United Irish League have won substantial concessions under circumstances of considerable difficulty. Mr. John Redmond says that the measure has removed the last obstacle to the winning of a national self-government for Ireland, and he has on more than one occasion previously shown himself an excellent political prophet. "Such a keen observer among Englishmen as William T. Stead, formerly editor of the 'Pall Mall Gazette,' agrees with Mr. Redmond, and Hon. T. A. Brassey, chairman of the Conservative and Unionist Association of the Rye division of Sussex, says it 'removes the principal objection to the policy in which I believe, the devolving upon subordinate legislatures in the several countries of the United Kingdom the management of their domestic affairs.' While this description of Home Rule for Ireland would not satisfy Irishmen who demand national self-government, it at the same time indicates that the passage of the land bill is only the forerunner of a series of even greater achievements which are destined soon to follow. In itself it constitutes a splendid justification of the action of the Irish Parliamentary party and its cool-headed and statesmanlike leader, John E. Redmond. JOHN O'CALLAGHAN. —Boston Globe, Aug. 18.

A CHAT WITH FLATTERERS.

It is quite common opinion that almost every one is susceptible to the influence of flattery. There are some who are so extravagant in their expressions that none but the very vain and silly take their words seriously, and are pleased by what they say. They flatter every one, on every occasion. They go into ecstasy over everything you do or say. They lose no opportunity in your presence of saying complimentary things about you. But there is no discrimination in their effusive talk, which is as fluent over trivial things as over the most important. Besides, it lacks the note of sincerity. They only proclaim the shallowness of their own hearts; and their want of sense, in supposing that they can deceive people into believing that they mean what they say. There are others who flatter, and yet do it in a much wiser, more delicate, and less objectionable way. They watch for opportunities to pay compliments, and to say things which will please those to whom they are speaking. They exaggerate the good qualities they commend, or the worthy acts they praise. They repeat the kind things they have heard about their friends. Their motive in all this is to get the good opinion of those they flatter. But really, in just so far as it is insincere, such complimenting is unwise in friendship. Even those who are in a way pleased by such praise for the moment, are in the end offended by it. There is an instinct in every man who is not hopelessly self-conceited which tells him when the words of commendation he hears are sincerely spoken, and when they are only empty words. In every phase and form, flattery is despicable. On the whole, too, it fails to deceive, and therefore fails to please. It is resented by every worthy person, and weakens rather than strengthens friendship. The moment one who claims to be our friend utters anything which we know to be an exaggeration of his interest in us, his regard for us, or his opinion of us or of something we have done, he has hurt himself with us. Friendship needs no flattery in its professions or in its intercourse. It must be thoroughly sincere in all its expressions. Insincerity in any form, or in any smallest measure, is a kind of disloyalty against which every true heart instinctively revolts. Yet there are people who have become so used to adulation that they cannot be happy without it. They expect every one to say complimentary things to them and of them. They have lived so long and so entirely in an atmosphere of approbation that any speech which lacks this quality seems tame and cold to them. —School Times.

EVENTS IN IRELAND.

EDUCATION.—In a pastoral letter which was read at all Masses, His Lordship the Bishop of Meath, after the announcement that the Cardinal Patriarch of Venice had been elected Pope, touched upon the ever-important question of education. His Lordship said:— It would be desirable to mention to the congregation the commencement of the new college and the strengthening of the teaching staff in a present college by the addition of a priest. Three of the professors have attended the course of science and drawing lately given in Dublin, and a science hall, fully equipped, is provided. As my pastoral care must extend to all, I request that it be notified that the Loretto Convent in Mullingar has lately extended its accommodation and made full provision for all the requirements of the higher schools. The nuns of Navan have built a new convent, which, in the opinion of many judges, is unrivalled in Ireland, on the historic banks of the Boyne, opposite Black Castle, and a little above its junction with Blackwater. They are opening this new college fully finished and furnished. The Navan nuns have honorable record in the annals of the Intermediate. The teaching staff of their community includes many members who have been taught in their school, and were greatly distinguished in the exhibition list. There is one who got first place in the intermediate list of honors for successive years, afterwards matriculated for Royal University, and got an exhibition for her examination. She got an exhibition in first arts, and afterwards got the Stewart prize for the excellence of her examination in first and second arts in open competitions with all the schools of Ireland. She is B. A. and M. A. of the Royal University. It is lamentable to see the folly of so many parents sending their daughters away—even to England—while they have such home advantages. It cannot be to get better education.

MASS ON A MOUNTAIN.

—Exchange to hand tell us of a notable service on a historical spot. The report says:— Croagh Patrick, one of the most stately of the mountain ranges of Connemara, was on Sunday the scene of an imposing ceremony. On the highest peak, overlooking Clew Bay, and fully 2,500 feet above the level of the sea, Father M'Donald, Administrator, Westport, offered up the Holy Sacrifice of the Mass in the presence of a congregation which numbered over seven thousand, and included not a few visitors from America and Australia who happened to be in Ireland and gladly availed the opportunity of being present. His Grace the Most Rev. Dr. Healy was to have preached on the occasion, but owing to the inclemency of the weather he was unable to attend. Father M'Donald announced that an Indulgence had been granted by the Holy See to everyone who assisted at the ceremony with the proper dispositions. He also intimated that Mass would be celebrated on the mountain every year in future. It is thirty-five years since the Holy Sacrifice of the Mass was celebrated on the top of a mountain in Ireland. On that occasion the Most Rev. Dr. Moriarty said Mass on the pinnacle of Mount Brandon, near Tralee, in the presence of twenty thousand people, and preached a sermon. The late Canon Brosnan, whose name is inseparably connected with the O'Connell Memorial Church at Cahirciveen, also preached, as did Father Murphy, O.P. Prior of the Dominican Convent, Tralee, at the time. St. Patrick when in Connaught spent a Lent on this mountain fasting and praying. PREJUDICE REIGNS.—For some time past in the administration of Irish Railways there has been a marked and open antipathy to the admission of Catholics in the service of the companies. Another phase of the question is now given in an exchange received this week. It is explained as follows:— Following the example set by the Great Southern and Western Railway Company the Midland Great Western has thrown open its clerical appointments to public competition, with the reservation, however, that

a certain number of vacancies are to be reserved for the sons of officials. This may mean little or much. Seeing that Protestants preponderate so largely in the management, it probably counts for very little. If the Catholic shareholders, however, keep on asserting their rights as they have been doing for some time past they are bound to win eventually. At the annual meeting of the Great Southern Company on Saturday, Mgr. Hallinan, Newcastle West, made a spirited protest. Referring to the exclusion of Irish from the examination papers, he said it was only in Ireland that such an anomaly amounting to a national scandal could exist."

A. O. H. NOTES.

DISTINGUISHED VISITORS.—At a meeting of National Board of Directors of the Ancient Order of Hibernians, held in Plattsburg, N. Y., Mr. Jas. E. Dolan, National President, of Syracuse, N.Y.; Mr. Jas. O'Sullivan, National Vice-President, of Philadelphia; Mr. Jas. P. Bree, National Secretary, of New Haven, Conn.; Mr. M. J. O'Brien, National Treasurer, of Richmond, Ind.; Mr. J. P. O'Connor, National Director, of Savannah, Ga.; and Mr. Wm. J. Cronin, of Boston, Mass., paid a brief visit to this city, and were entertained by the local officers at the Windsor Hotel. Amongst those present were: Mr. P. Kearns, County President; Mr. H. McMorrow, Provincial Vice-President; Mr. E. J. Colfer, Provincial Treasurer; Mr. James McIver, County Secretary; Mr. L. Brophy, County Treasurer; Mr. P. Flanagan, President Div. No. 8, and Mr. P. Scullion, Treasurer, Div. No. 1.

The National officers feel justly proud of the splendid work done in organization since the last National Convention. The membership is increasing at the rate of 1,200 per month. Many Divisions have been organized, in which the ages of the members are from 16 to 24 years. The average age of members in the Order at present is under 35 years.

Our distinguished visitors were highly pleased with our city, and with the informal reception tendered them. They left for their respective homes on Monday morning.

MANCHESTER MARTYRS.—The citizens of Montreal will have an opportunity of hearing the eloquent orator, Mr. Charles R. Devlin, M.P. for Galway, Ireland, on the anniversary of the Manchester Martyrs, Nov. 23rd, when he will deliver the address. The memorial gathering will be held under the auspices of Division No. 1.

New Child Labor Law.

The first of the three child labor laws, passed at the last session of the Legislature, went into effect on Tuesday, September 1. It relates to the employment of children in street trades, particularly to the sale of newspapers, and provides that no male child under ten, and no girl under sixteen years of age, shall sell or expose or offer for sale newspapers in any street or public places. Every newsboy "actually or apparently" under fourteen must have a permit and a badge issued to him by the district superintendent of schools, and the district superintendents will be in their respective offices on Monday for the purpose of issuing such permits and badges. The application must be made by the parent, guardian, or custodian of the boy, who must also be present.

The newsboys' law as well as those which relate to children in factories and mercantile establishments, were the result of the work of the Child Labor Committee of New York. The two last-mentioned laws are not new; but they were amended to conform with the Compulsory Education Law, and to make them more complete and easier of enforcement. These laws become operative on October 1. They prohibit the employment of children under fourteen in factories, mercantile establishments, business offices, telegraph offices, restaurants, hotels, apartment houses, or in the distribution or transmission of merchandise or messages, and no child under the age of sixteen shall be employed in any such establishment more than fifty-four hours a week, or more than nine hours a day, or before seven o'clock in the morning or after ten o'clock in the evening; and an employment certificate must be issued for such children by the Board of Health.

BRIEF NOTES.

BUFFALO'S NEW BISHOP.—In St. Patrick's Cathedral, New York, last week, Right Rev. Charles H. Colton, hitherto rector of St. Stephen's Church, New York, was consecrated Bishop of Buffalo by Archbishop Farley. Bishop McFaul, of Trenton, N.J., preached the sermon. After the ceremony of consecration there was a banquet in Bishop Colton's honor, at which the clergy presented to him a check for \$10,000.

THE CORNER STONE, of Pittsburgh's new Cathedral, will be laid to-morrow. The new cathedral will be in the style of architecture technically known as "decorated Gothic," and it will be a pure example of the traditional or scholastic Gothic of the fourteenth century.

The building will be of stone, and the front will present an imposing perspective for a width of 120 feet, the chief front gable rising the same height, but towers and spires reaching the height of 250 feet. The extreme length of the building will be 220 feet, extreme inside width, clear width across transepts 128 feet and the sanctuary 96 feet, being designed to contain five altars. There is a resemblance between the interior arrangements of the old cathedral and those of the new one, but a second clerestory is to be introduced which will greatly lighten and beautify the interior. The height of the nave is to be 75 feet from floor to ceiling, the first flanking aisle will rise 44 feet and the outer aisle 31 feet.

A MEMORIAL.—Bishop Hooban, of Scranton, Pa., has arranged for an appropriate monument to Bishop O'Hara, the pioneer prelate of the Scranton diocese. The monument will be of the best Vermont granite, in design a beautiful Celtic cross, standing thirteen feet high above the pedestal and finished in the best style of art. It will be erected in the priests' plot in Cathedral Cemetery.

RECENT DEATHS.

AN AGED NUN.—On Saturday morning, at the St. Jean de Dieu Hospital, in her seventieth year, passed peacefully away Rev. Mother Marie Godfrey, whose maiden name was Amelia Rousseau, the Provincial Superioress of the Sisters of Providence at Hochelaga. She had spent forty-nine years of religious life and it was expected that next year she would celebrate her golden jubilee. But Providence had reserved for her, after such a lengthy, useful, and holy life, the joy of celebrating that event in heaven. The funeral service was held on Monday morning, at seven o'clock, in the Chapel of St. Jean de Dieu. Thus, one by one, the older members of our religious communities are passing off the scene, but it is consoling to know that their lives of labor and great sacrifice produced the richest of fruits, and that the institutions and communities for which they labored so hard and faithful reap the benefits and conserve their memories ever green. May the soul of the good Mother Provincial enjoy eternal repose after her grand life of sacred duty well performed.

MRS. T. DONNELLY.—Mr. Thomas Donnelly, the highly esteemed master-carter, of St. Ann's Ward, will have the sincere sympathy of all Irish Catholics of this city, in his second sad bereavement, within the brief period of two weeks, and through which he loses his helpmeet, and his children, a warm-hearted and affectionate mother. May her soul rest in peace.

REV. FATHER GLADU.—News has reached us of the sudden death at Columbus, Ohio, of the Rev. Pierre Gladu, one of the most popular and pious priests in all that section of the Republic. Father Gladu was a native of l'Assomption. He made his early studies in the college of his native place. Then in company with his brother, since deceased, he attended the Ottawa University. After a brilliant course he entered the Seminary and completed his theological studies in that institution. Some years after his ordination he went to Ohio, and there has ever since practised the duties of his sacred ministry. He had built up a splendid parish and was the idol of all the Catholic people in the district, as well as the object of high esteem amongst the Protestant population. Father Pierre, as he was called by way of distinction, was a step-brother of Father Gladu of the Oblate Order—the well known orator, writer, and missionary, now stationed at the shrine of Cape de la Madeleine. A prayer for the soul of the dead priest is requested.

MUSIC.

Music is a most interesting and interesting of the land real education on the past, when it on. One of the authorities on this is a native of the is himself, a man local fame; of Ennischorry lectured in all in many places national music of has been passing it is that, in been said, in fishman's "glorious there never has book dealing Irish music from from to the pre-lood's volume, n collecting the years ago, will s kind, and will y in the study also in the liter- will contain pages, rich with be a most de- patriotic mu- his birch and ove. We will this side of the nt feelings of are confident y in the grand now going on.

Notes And Gleanings.

BEQUESTS TO THE CHURCH.—The will of John A. Mooney, Archbishop Corrigan's biographer, who was killed at Hurricane in the Adirondacks on July 25, was filed for probate last week. It disposes of large sums for educational and religious purposes.

For Masses for the repose of the soul of his father, Patrick Mooney, there is left \$1,000 to St. Patrick's Cathedral, \$500 each to St. John the Baptist Church, St. Ann's, St. Michael's, St. Jerome's, St. Gabriel's and St. Vincent de Paul's Churches; \$300 to the Church of St. Joseph of the Holy Family, and \$100 to the Church of the Assumption.

Bequests are made of \$5,000 to St. Vincent's Hospital to establish a bed in memory of the testator's parents; \$1,500 to the Home for the Aged of the Little Sisters of the Poor, and \$5,000 to the Society of St. Vincent de Paul for charitable purposes.

To St. Joseph's Seminary at Dunwoodie a bequest of \$25,000 is made to establish a professorship to be known as the Mooney Professorship of Sacred Scriptures, in memory of the testator's parents. There is another bequest of \$6,000 to the same institution to found a scholarship in memory of Mr. Mooney's mother. In return for these as for other bequests, the testator asks that perpetual Masses be said for his parents and himself.

St. Francis Xavier's College gets three bequests of \$1,000 each to establish three scholarships in memory of himself, his mother and his father. Three funds of \$1,000 each are also to be established to provide annually gold medals to be known as the "Shea" medal for a literary essay, in memory of the Rev. Joseph Shea, S. J.; the "Deluys" medal for a philosophical essay, in memory of the Rev. Hippolyte Deluys, S. J., and the "Mooney" medal, for an essay of "The Social Importance of the Fourth Commandment of the Decalogue," in memory of the testator's parents.

To St. John's College, Fordham, two bequests of \$1,000 each are made to bestow annually gold medals, one the "Jouin" medal for an ethical essay in memory of the Rev. Luis Jouin, S. J., and the other the "Mooney" medal, in memory of the testator's parents, for an essay on the history of the Catholic Church. Another \$2,000 is left to the college for the education of its poor lay scholars, and a similar bequest of \$2,000 goes to the Sisters of Charity of St. Vincent de Paul.

To Archbishop Farley is left \$2,000 to found two gold medals, one for the girls of the Catholic parochial schools, of the city, for the best essay on "The Importance of Virtue to a Happy Life," and the other for the boys of the same schools for the best essay on "The Importance of Frugality to a Happy Life."

All the testator's books and coins are to go to St. Francis Xavier's College, and all his pictures, prints, statuary, bric-a-brac and silverware to the Sisters of Charity of St. Vincent de Paul. Mrs. Anna Gould Patterson is to get \$5,000 out of the estate. All the residue is left to Archbishop Farley for deserving charities.

John A. Mooney had no blood relatives living. Mrs. Patterson, who is to receive the only personal bequest, is a second cousin. Marcus J. McLaughlin, of 250 West Twenty-fifth street, is named as executor under the will. The petition for probate does not show the total value of the estate.

A MORTUARY CHAPEL.—Architect Raymond F. Almiral has completed the plans for a mortuary chapel in Calvary Cemetery, New York State, with an underground cavern for the burial of priests, resembling the catacombs of Rome. The project will entail an expenditure of about \$200,000, it is estimated. The plans contemplate that a shaft shall be sunk about fifty feet. When that depth is reached a cavern shaped in the form of a cross is to be dug. This will be walled with rock hewn from the Vermont mountains. The underground cavern is to be divided into compartments having a capacity of from twelve to fourteen bodies. Each body is to be separated from the other by cemented walls. The chapel above the catacombs is to be 60 x 120 feet in size. It is to be constructed in the shape of a Roman cross. A round tower is to surmount the chapel and it is to be ninety feet in height. It is to be

tipped with the figure of the "Risen Christ." Between the two stairways of the sanctuary in the chapel is to be the main entrance of the underground cemetery. A steel door will reveal the entrance of the catacomb. At the extreme end of the cavern a chapel is to be arranged where the last services over the dead priests are to be held. The work, it is said, both on the chapel as well as the underground cavern, is to be started in a few weeks.

KNIGHTS OF COLUMBUS.—The \$50,000 collected by the Knights of Columbus for a chair of secular history in the Catholic University, will be presented to the University on Oct. 12.

LAYING BRICKS.—This is an age of invention for the most part having in view labor-saving. The most recent move in this direction is the manufacture of a machine by an Englishman of Barfield, the action of which is explained as follows by a writer of Paris, France. He says:—"The work is divided among three men. The first spreads a bed of mortar, the second lays the bricks simply side by side, leaving a small space between them, and the machine then gives them their correct position, and thus does all the expert work. All the necessary movements are executed by it in a perfectly automatic manner, the third workman, who runs it, having only to turn a handle.

"The machine rolls on a horizontal traverse furnished with a steel shoe, which is raised by the thickness of a brick each time that the wall is one layer higher. The handle acts through a train of cogs whose teeth engage the links of a chain that extends the length of the traverse.

"The machine carries a long horizontal rule which in its motion bears against the edges of the bricks and puts them in alignment. A hammer, worked by a cam, strikes against the end of each brick and forces it against the one that has just been laid, raising a layer of mortar that forces itself up between the two. Another wheel is supplied with cams that strike the upper face and cause the bricks to stick to the mortar beneath them. The inventor thinks that each set of workmen can thus lay five hundred to six hundred bricks an hour."

A CARDINAL'S WILL.—An instructive lesson to Catholics who are desirous of profiting by it may be had in the following item which we clip from "The Universe," of London, Eng.:

Personal estate of the net value of £168 8s. 8d. has been left by the Most Rev. Dr. Herbert Alfred Vaughan, Cardinal Archbishop of Westminster, who died at St. Joseph's College, Mill Hill, on the 19th June last, aged 71 years, the eldest of the thirteen children of Lieutenant-Colonel John F. Vaughan, of Courtfield, Monmouth, and the gross value of the late Cardinal Vaughan's estate is £743 5s. 8d. His will is as follows:—"In the name of God. This is my last will and testament. I leave and bequeath to my brother, Mgr. John S. Vaughan, Mgr. Thomas Dunn, and Rev. Frank Terry, of Mill Hill, all that I may die possessed of, and I make them my executors. Signed 23rd December, 1897."

OILED ROADS.—Experiments have been made with mineral oil in California by the road bureau of the department of agriculture that are of importance to many parts of the country where the road surface is of a sort to interfere with travel or transportation. The road improvements through the use of oil have passed the experimental stage and are an accomplished fact. To quote from the report of Special Agent James W. Abbott:—"It was found that when oil was applied it immediately began to bind together all the loose particles constituting the road surface, whether clay, sandy loam, loose sand, gravel, or the fine material on the top of macadam. A tough stratum formed, resembling an asphalt pavement. Roads built of drifting sand or clayey dust, no matter how deep, where trotting with a buggy was impossible and for a pair of strong horses to pull a ton was a very laborious task, became indurated, resilient and firm, so that driving teams could trot with ease and the same pair of horses pull two and one half tons more comfortably than they formerly did one ton.

"Of course, these results were not fully obtained immediately, but they never failed to follow persistent treatment with oil. At first, while this oiled surface stratum was thin, it was often broken through, especially in wet weather, but proper repairs and subsequent applications of oil thickened it and strengthened it until it would at all times effectually withstand the heaviest and most continuous travel."

Catholic Endeavor In England.

INDUSTRIAL SCHOOLS.—We call the following interesting items of the endeavors of Catholic in various parts of England, from the "Diocesan News," of the "Catholic Times" of Liverpool.

Recently the Right Rev. Dr. White-side, Bishop of Liverpool, laid the memorial stone of a new industrial school for girls, which is being erected at a cost of £10,000 at Blackbrook, near St. Helens. The building will be of red brick and Runcorn stone, and will accommodate between 120 and 150 girls. The contractors are Messrs. Roberts and Robertson, of Liverpool, and the architects, Messrs. Pugin and Pugin, of London and Liverpool. The new building will supplant a temporary school, of which the Sisters of the Sacred Heart have been in charge for the past three years. The Bishop, after having laid the stone, said that besides saving souls the Church had a saving duty, binding her and all her children, and that was to exercise the corporal and spiritual works of mercy. The Church differed from the philanthropists of the present day in the motive from which she did this work. In doing spiritual works of mercy she looked at the soul's future, and with regard to corporal works of mercy she considered that in helping anyone who was in need she did it only to Him Whom that poor person represented. Whatever she did to the poor she did in Christ's name. In pursuing this course they knew how much had been done throughout the diocese for corporal and spiritual works of mercy.

His Lordship referred to the many institutions which existed in the diocese, and added that in the diocese of Liverpool at the present moment there were no fewer than seven Catholic industrial schools, four for boys and three for girls, in which they had 700 boys and 300 girls. They might ask if that was a successful thing? Did the local authorities or the State that paid part of the maintenance of these institutions get value for their money? Did those boys and girls turn out good members of society afterwards? Then they further asked, did they turn out good Catholics? He could answer that as a rule they turned out excellent members of the Catholic Church.

With regard to their future as citizens, the Government or whoever paid them the money for the maintenance of the children had a check upon them. They left school when they were fourteen, and they had to keep an eye on them for three years afterwards and report to the Government as to how those children had done. Even if they sent a child as far as Canada they had to send someone to make inquiries as to how it had got on. The thing could be calculated to a nicety, and between 90 and 95 per cent. of the children who left their industrial schools were regularly and truly reported as having done well.

They had not sufficient accommodation for girls and so another industrial school had to be built. In this matter the Government were very helpful, and advised them in every way. They said that for a time they were willing to certify Blackbrook House for 30 girls, but a new school must be built. They were building a new school to accommodate between 120 and 150. It could not be built for nothing, and he asked their generous aid.

FOR WORKING GIRLS.—The retreats for working girls given by the Sisters of Our Lady of the Cenacle, Alexandra Park, Manchester, grow more and more popular each year. During the Bolton annual August holiday, which commenced last week, a large number of girls employed in factories and textile workshops took advantage of the respite from work to spend a few days in retreat at the convent, Alexandra Park. The girls travelled in groups from Bolton on Saturday so as to be in time for the opening of the exercises at 5 p.m. the same day. The Rev. Father Anselm Poock, of St. Bede's College, conducted the retreat.

FRENCH NUNS.—The "Norwich Mercury," of a recent Saturday says: "We understand that owing to the action of the French Associations Law a section of the nuns of the Immaculate Heart of Mary from Calveley will shortly come to Lowestoft. For some time past the Rev. Father Scott, of the Catholic Church, Gor-

don road, has been in communication with the owner of Boston Lodge, and the building on Saturday was purchased for the purpose of a convent, the Bishop of Northampton giving his sanction and approval. There will necessarily have to be alterations, but the spot is suitable and very pleasant. On Tuesday, three of the Sisters inspected the lodge, and expressed their satisfaction and great pleasure both with the house and its surroundings. The work of the nuns will be that of higher education, and they will bring several French pupils over with them. Lessons in music, art, etc., will be given.

HOMELESS BABIES.—We are informed that a house has been taken for homeless babies in Shaw street, Liverpool. His Lordship the Bishop has become president of the new venture. Father Pinnington is the chairman of the committee, and the Honorable Mrs. R. Molyneux is to be hon. matron.

CATHOLIC STUDENTS.—The Catholics of Liverpool and district are quite proud of the Oxford Local results. The Catholic colleges and schools have done remarkably well. St. Francis Xavier's, which has a splendid record, eclipsed even that, crowning itself with honor.

The nuns, who are always well to the front, have been most successful not only at these but also at other public examinations, and altogether the Catholics have reason to feel that they can more than hold their own.

Many of the Catholics of Liverpool have been pleased to see the name of the Catholic Institute, now under the charge of the Christian Brothers, figuring on the lists.

ANTI-CATHOLIC CRUSADE.—The Catholics of Liverpool are acting with great wisdom in regard to the anti-Catholic crusade. They are leaving it severely alone, and those who are conducting it are becoming distracted for want of notice. They are trying to advertise themselves by writing letters to the press, writing reports of their doings in glowing terms, and trailing their coats in the hope that Catholics will do them the favor of treading on them. Their anxiety for notice, if the Catholics continue their present admirable policy, will have to be gratified in the same way as the propensities of the Orangemen in Belfast who, finding that the Catholics keep aloof, are furiously quarrelling amongst themselves and letting blood freely.

Trials of Priests And Nuns.

We are always prone to believe good of others, especially when we are not sufficiently in contact with them to experience the effects of whatever evil they possess. The fact that we are so remote from the professors of Buddhism causes us, perhaps, to care very little about the special characteristics of those orientals. However, the world is growing smaller, through the increased facilities of communication, and in one sense we are much nearer to the Buddhists than we were twenty-five or fifty years ago. Father Finn, S. J., in a recent article, says that a modified Buddhism, the theosophical cult, is making considerable progress in several American cities. One of the great claims of Buddhists and theosophists, is that their pagan cult is one of tolerance and charity. This would be exactly an avenue along which that system might make headway in the Western world; and it is, therefore, well to know to what extent, this claim of their is justified. Here are two extracts. The first is from an article in the "Jaffna (Ceylon) Catholic," referring to a terrible outbreak of Buddha's followers, on the occasion of a recent Buddhist pilgrimage. That journal says:—"To the peaceful citizens of Anuradhapura, and especially to the comparatively few Catholics there, who witnessed, with the most intense alarm and sorrow, the demented rage with which Buddhist fanaticism had made a dead set, in broad daylight, on their peace and safety the night of Tuesday, the 9th inst., must have been a terrible night—most anxious, painful and restless—by the reason of the great fears excited as to what worse length that fanaticism might not run, in the dead of night, in the absence of the chief officer of the province and in view of a police force utterly inadequate for purposes of resistance or protection. There was, however, one redeeming feature in the grave and perilous situation—

the presence of a body of railway employees, with a few Europeans at their head, who, with praiseworthy valor, had opposed the maddened mob during the day. A much greater calamity was thus averted.

"The first news, wired to the Vicar-General on Tuesday last, about 3 p.m., which spread like wild fire, electrifying the town and attracting anxious crowds to the mission house, referred only to the brutal attack on Father Roux, to the burning of the school and the wrecking of the Catholic Church and parsonage, and the first impression created was that the whole brute force of Buddhist fanaticism was directed solely against the rising Catholic Church at Anuradhapura. The offense, arising out of religious intolerance of the most desperate type, was perpetrated in the center and seat of Provincial Government, running foul of everyone and everything, setting all authority at defiance, filling the whole peaceful population resident with the intensest alarm, and placing them for a time in a situation the most perilous imaginable. A great outrage has been committed on the public peace—the greatest and foulest we have known—and the cry for justice and protection rises from the ancient city of the ninety kings and from all parts of the island."

The second extract is from a letter written by a Catholic nun in the "Ceylon Catholic Messenger." Referring to the same event the Sisters says:—

"We were taking our mid-day recreation on the 9th inst., at about a quarter to one, when a woman rushed in half mad with terror saying that the Buddhists were rioting in the town. Immediately we all assembled in the chapel and began the Rosary. Our earnest supplication lasted about ten or fifteen minutes, but even then we had no idea of our imminent danger. Before we had finished some Catholic men rushed in, crying out: 'The rioters are breaking down the Church!' It was only then that we became alarmed and shut all our doors and windows with the intention of remaining all together in the chapel. The cry of our poor little orphans would pierce your heart; they thought it was their last hour. In a moment after the same good men came to the door exclaiming: 'The Buddhists are striking the priests. If you want to save your lives come out every one and fly. If you remain inside you will be all killed.' At first, we were unwilling to leave our convent home, but they went down on their knees and begged us for the love of God to come out of the house everyone and fly down the garden. We obeyed them, saying 'the voice of the people is the voice of God.' Our fright was so great that we forgot our umbrellas, consequently we had to walk without a cover in the broiling sun. While yet on the veranda one of the rioters appeared with a hatchet in his hand lifted to strike the first one he met with. Providentially his hand was held by an invisible power from striking us. He said, 'just like a demon, 'Be off out of this quickly or you shall share the same fate as the Father whom I have just struck with this weapon.' While all this was going on, we were flying down the garden at the back of the convent, all praying to the Holy Family to save us from our enemies. In the distance we could see the boys' school ablaze, and further on, whom should we see lying unconscious on the ground but the Rev. Father Roux bathed in his blood with two men minding him. On looking the other side we saw Father Alphonsus running through the jungle where he concealed himself 'till evening. Returning to our flight, we went on and on through the jungle, swamps and streams, sometimes nearly knee deep in mud, Almighty God sending us good people here and there to direct our steps. When walking on the high road we could perceive Buddhists in the distance blocking it up to prevent our passing. Christians told us quietly, 'They are after you in a rage; they want to kill all the nuns; don't walk on the public road, go through the jungle.' We then went by a winding canal until we reached the great lake."

This gives us an idea how to consider the professions of the theosophists on this continent.

THE SECULAR PRESS.

The reason why there are so many loose, inaccurate and insulting statements made involving Catholics is because the speakers do not know that they are saying anything wrong. They are full to the brim of ignorance concerning the Catholic faith (which they think they know all about), and out of this fulness of ignorance they speak. The result is the addition of fresh fuel to the flame of religious rancor. We would suggest that the "Press" supply its editorial staff with a penny Catechism of Christian doctrine.—Boston Sacred Heart.

ST. DOMINIC.

(By a Regular Contributor.)

On the 6th August, the Church celebrated the feast of the great St. Dominic, the founder of the Order of Preachers. Few saints in the Church of God have done more, through the organization of religious orders, for the spread of the Gospel and for the carrying into effect of the grand command to "go forth and preach to all nations," than has St. Dominic. He was born at Calaruega, in the year 1170. He was pious from childhood, and at the age of sixteen he entered the celebrated University of Salamanca, where he won great distinction for his brilliancy in rhetoric, philosophy and theology. It was from his mother, both by precept and example, that he learned to love, and serve the Blessed Virgin with all the devotion of his heart. He devoted all he possessed, and his patrimony was considerable, to the poor; so much so that at the age of twenty-one his heroic self-sacrifice had marked him for great things. When he had completed his studies he explained Holy Scripture in the schools and preached with marvellous powers to the people of Palencia. He was an inspired orator and thousands hung upon his words. In 1198 he left Palencia being invited to Osma by the Bishop of that See. Fired with a zeal for the conversion of souls he lived a life of the greatest austerity, yet an activity that cannot be described in words. Accompanying his Bishop to La Marche, he passed through Langueuoc, where he reigned the heresy of the Albigenses. He converted in one night, the man in whose house they had slept. He asked to be allowed to labor amongst the Albigenses, and with his single voice he attempted to stem the torrent of their iniquities. And he succeeded, claiming that the greatest miracles of his life were the conversions there operated. His first mission was preached at Montpellier, where he wrought a number of conversions. In eight days at Beziers, while several closed their ears to the Catholic truth, hundreds came into the fold. Equally remarkable were his successes in Carcassone. He there drew up the principles of the Catholic Faith, based on the New Testament. Three times the document was cast into the fire, and three times the flames refused to devour it. Despite this miracle only one man was converted.

Seeing the lack of means Catholic parents had to have their young children properly instructed, with episcopal permission, in 1206, Dominic founded the nursery of Our Lady of Prouille, at Faujana. Regardless of all dangers, and amidst the greatest of austerities he continued his missions, especially his preaching to the Albigenses. He often boldly exposed himself to the most cruel torture. But God protected him and his great shield was prayer.

In 1215 he founded the Order of Preaching Friars. He prescribed austere fasts, perpetual abstinence from flesh meat, and the most severe poverty, ordaining that his friars should receive their coarse subsistence from the alms of the faithful. The principal aim of the saint by this institution was to multiply in the Church zealous preachers, whose spirit and example might be a means more easily to spread the light of faith, and the fire of divine charity, and to assist the pastors in healing the wounds which the Church had received by the inundation of heresy and vice. Six years later, in the odor of sanctity, he died, leaving to the world the magnificent Order of Preachers—the great Dominicans.

PERSONAL.

In our report of the staff appointments of St. Laurent College, the name of Mr. Francis J. McGue, Professor of Syntax, was omitted.

A NEAT IRISH BULL.

The neatest bull of the session, writes M. Andrew Caird in the London "Daily Mail," stands to the credit of one who has not the advantage of being an Irishman—Mr. Thomas Courtney Theydon Warner, the member for Lichfield, who made the alarming discovery one night that "Several of us are not here." Just to prove that Scotchmen occasionally rival Englishmen and Irishmen in the making of bulls, Mr. Ritchie observed in a Budget committee speech that "Moisture in tobacco is a thorny question which is a bone of contention."

THE JUDGE

SIR JOHN RIGBY you had seen him have mistaken him for an Englishman. St. rough-hewn, with the enlarged waist which teristic of most of his reach middle age, in manner, with a certain tumble demeanor, and time, an imperturbable fulness and good humor most so ridiculously dary John Bull as to be was conscious of for tried to dress up for Frank Hill used to say Mr. Forster that he was stage Yorkshireman lives respects Sir John Rigby English that he might called a stage John Bull anything which suggests have been an insult to the most fundamental n was a majestic simplicity man was just what he was thoroughly English abre of his being.

I first made his acquaintance I was about to start my paper. One of the peculiar certain branches of the sion is that a man may ed supreme eminence in t be practically unknown side world. The other d somewhere that when M had to appoint a Lord J someone mentioned to hi of Mr. Justice Mellish as man who held a great p the Bar, and as the man others for the great office stone made the naïf remark had never once heard the Mellish since he had know pretty and promising boy The truth is that we all live more or less in water partitions, and that the of one profession may be known to even the great other profession. I dares was quite as unknown to stone as Mellish. He cert quite unknown to me. F one of my shareholders, our acquaintance might h But, unfortunately, a disp between me and some of leagues. I went to Rigby, in the paper was not larg formed so strong an opin side that he took an eager had almost said passionat in the struggle.

It was then for the first I came to know Rigby and actor and position. I discov when I mentioned his name at the Bar they heard it all a hush. To them this man, to me except by name, re gigantic powers—all that tionable and supreme success is attained by just two or t in a generation. There was other man of his time who mentioned, I was told, in f breath as Rigby—that was sent Lord Davey. One then realize what kind of a man was.

A man with a great position Chancery Bar has in some one of the greatest positions world. I dread to repeat. was told that Rigby was th ing at the Bar, but it was thing like £20,000 a year. J ey what such an income me confidence in one man's powe how extraordinary these powe have been that were apprais such gigantic sums! What if of course, is that clients are in the Chancery Courts for st antic sums that they cannot to stop and consider the cost taining the best counsel that can buy.

As I had to see Rigby prett when the struggle was at its h and as he was a man who w temerally busy, there was n for it but to go and see him early morning at his chamber now comes one of the many c things in the life of this great This giant in his profession, e his twenty thousand a year, a ready with a huge fortune—son it is high as a quarter of a n —lived in two small rooms a top of a modest house in J street! I had been accustomed cative notes dated Jernyn street these notes gave no indication

DOMINIC. (From M. A. P.)

THE JUDGE WITH THE BRIAR-ROOT PIPE.

(From M. A. P.)

SIR JOHN RIGBY. — Wherever you had seen him you could not have mistaken him for anything but an Englishman. Stout, thick-set, rough-hewn, with the tendency to an enlarged waist which is the characteristic of most of his race as they reach middle age, with an abrupt manner, with a certain rough-and-tumble demeanor, and, at the same time, an imperturbable air of cheerfulness and good humor, he was almost so ridiculously like the legendary John Bull as to suggest that he was conscious of the fact, and tried to dress up for the part. Mr. Frank Hill used to say of the late Mr. Forster that he was the best stage Yorkshireman living. In some respects Sir John Rigby looked so English that he might have been called a stage John Bull, but that anything which suggested pose would have been an insult to a character the most fundamental note of which was a majestic simplicity. And the man was just what he looked — he was thoroughly English to the very fibre of his being.

I first made his acquaintance when I was about to start my first newspaper. One of the peculiarities of certain branches of the legal profession is that a man may have reached supreme eminence in them and yet be practically unknown to the outside world. The other day I read somewhere that when Mr. Gladstone had to appoint a Lord Justice, and someone mentioned to him the name of Mr. Justice Mellish as that of a man who held a great position at the Bar, and as the man above all others for the great office, Mr. Gladstone made the half remark that he had never once heard the name of Mellish since he had known him as a pretty and promising boy at school. The truth is that we all nowadays live more or less in water-tight compartments, and that the great men of one profession may be quite unknown to even the great men of another profession. I daresay Rigby was quite as unknown to Mr. Gladstone as Mellish. He certainly was quite unknown to me. He became one of my shareholders, and there our acquaintance might have ended. But, unfortunately, a dispute arose between me and some of my colleagues. I went to Rigby. His share in the paper was not large, but he formed so strong an opinion on my side that he took an eager, active, I had almost said passionate interest in the struggle.

It was then for the first time that I came to know Rigby and his character and position. I discovered that when I mentioned his name to men at the Bar they heard it almost with a hush. To them this man, unknown to me except by name, represented gigantic powers—all that unquestionable and supreme success which is attained by just two or three men in a generation. There was but one other man of his time who could be mentioned, I was told, in the same breath as Rigby—that was the present Lord Davey. One then began to realize what kind of a man Rigby was.

A man with a great position at the Chancery Bar has in some respects one of the greatest positions in the world. I dread to repeat what I was told that Rigby was then making at the Bar, but it was something like £20,000 a year. Just fancy what such an income means of confidence in one man's powers, and how extraordinary these powers must have been that were appraised at such gigantic sums! What it means, of course, is that clients are fighting in the Chancery Courts for such gigantic sums that they cannot afford to stop and consider the cost of obtaining the best counsel that money can buy.

As I had to see Rigby pretty often when the struggle was at its hottest, and as he was a man who was preternaturally busy, there was nothing for it but to go and see him in the early morning at his chambers. And now comes one of the many curious things in the life of this great man. This giant in his profession, earning his twenty thousand a year, and already with a huge fortune—some put it as high as a quarter of a million—lived in two small rooms at the top of a modest house in Jermyn street. I had been accustomed to receive notes dated "Jermyn street," but these notes gave no indication of the

kind of place in which Rigby lived. I could scarcely believe my eyes when I was shown into two rooms, small, shabby, crowded with books scattered around, on the worn sofa, on the floor, against the walls. Rigby showed no consciousness whatever that there was anything peculiar in one of the most prosperous men of his time living after the fashion of a young law student preparing for the battle of life by graduating in the school of squalor and perchance hunger. And to complete the picture of the simplicity of the man I should add that he proceeded while he talked to me to shave his strong, firm upper lip!

Let me conclude the story of my personal relations with Rigby in a few more sentences. The day at last came when my opponents and I met for battle at a meeting of shareholders. The entire interest he had in the concern was £500—a mere trifle to him—and in any case he cared nothing about money. Yet this abrupt, rough-hewn, impatient, over-worked man came to the meeting, and gave to my small cause an advocacy for which thousands of pounds would have been willingly paid by many of his clients — nay more. He had to rush off to the courts to attend to a case, but he rushed back again once more to defend my cause, and before the struggle was over was ready to invest £8,000 in my undertaking. The struggle ended in a compromise — much to Rigby's disgust, but that was not his fault. This great and powerful and wealthy man had fought for a poor and an obscure one with all the energy that the majority of mankind reserves for the strong and the prosperous. From that epoch of my life, in which I found so much treachery and baseness, the noble friendship of Rigby stands out.

Some years after this, Rigby was a member of Parliament and a law officer. His Parliamentary career never attained the success and recognition to which his powerful intellect and his noble personal character entitled him. One of the reasons was that he entered political life at too late an age and his character was too strong and original and independent to allow him to be adaptable. A great reason was that he entered at a period when party passion ran high, and when men were not very scrupulous in the methods they adopted against political opponents. Rigby was law officer to Gladstone when he was trying to pass his second Home Rule Bill. That was the fierce and painful session in which there occurred the disgraceful scene when members of Parliament began pummeling each other on the floor of the House — this will sufficiently indicate the dominant temper of those days.

Poor Rigby had certain characteristics which gave shallow and immature observers a false idea of the man, and which, to tell the truth, were a little eccentric in such a place as the House of Commons. Of these the most curious was a habit of pronouncing certain words so that the whole of the accentuation fell upon the last syllable. The word "prosecutor," for instance, was pronounced "prosecutor;" the word "petitioner" was pronounced "petitioner;" and so on. The Opposition, fierce, powerful, angry, mocking, at once seized on these little peculiarities — jeered, mocked, shouted at Rigby. The sight of this intellectual and moral giant making sport for the Philistines was almost the most painful scene I have ever beheld in the House of Commons, and it was the more painful to me because I loved and admired and understood the man. Happily, he, I believe and hope, was unconscious of the somewhat forlorn figure he cut, and his strong, serious, unconscious face added to the merriment and the mockings of his tormentors.

The effect on Mr. Gladstone was disastrous. This Home Rule Bill was the end of all things to him; though he alone perhaps knew that — and he was sore beset and badgered and worried by powerful enemies on all sides. The law officers were among the few on whom he could count to face the mighty combination which was arrayed against him, and it was evident that, however over-

whelming the talents of Rigby were in the law courts, he could be of little service at that sore hour of Gladstone's need in the House of Commons. So for the moment Rigby had to be silent. It was a strange and pathetic fate that the voice, every phrase of which was as precious as the note of a prima donna, should have been found less precious than silence in the House of Commons. But that is a less infrequent occurrence with great lawyers in the House of Commons than people outside the House realize. The first time Mr. Balfour heard Charles Russell in the House of Commons he leant back wearily and exclaimed: "And they tell me this man makes £17,000 a year at the Bar!" Mr. Balfour was both right and wrong, for there never was a speaker like Russell at the bar, and yet he never had even an approach to a great success in the House of Commons. Jessel was an abject failure, and Webster but a moderate success, and so one could go on.

When it was discovered that Rigby had been closed by his chief, became the favorite amusement of the hot young bloods of the Opposition to call out "Rigby, Rigby," several times every night. This went on for weeks until in the end it descended into an almost stale joke. Rigby sat through it all unmoved, and, I believe, even unwounded. There was a tremendous lot of bull-like courage and tenacity in this massive typical Englishman. At last one night Rigby rose to his feet. The calls for him nightly had gone on for weeks, and it began to be thought that Rigby would never speak again. When, then, he arose, there burst from the Opposition the wildest, longest shout that I have heard in the House of Commons. It is minutes before Rigby could proceed. Whenever he started to speak the cheers were again and yet again taken up. It looked as if he would never be allowed to go on. In the end he did speak, and the Opposition, either because it was exhausted or because, I hope, it was ashamed of itself, allowed Rigby to proceed.

The end of it all was almost as strange in its way as the beginning. The honesty, the simplicity, the manliness of Rigby won the love of the House of Commons, and he was in time a popular favorite where once they had attempted to make him a popular butt. In time, he would doubtless have conquered the place there to which his gifts entitled him. But all this was brought to an end, as well as many other things, by a change he made in his life. The death of a brother left his two nieces in his charge. At once all that strong need of affection which had been stayed during his fiercely laborious life was liberated. He left his squalid chambers in Jermyn street, took for his nieces—two charming girls—a lordly house in Chelsea, and there, for the first time in his life, the mighty lawyer had a real home. In superintending the decoration of his new home he got into the lift he had fixed in the house, something went wrong, poor Rigby was injured, and it was impossible that he should face any longer the late hours of the House of Commons. Before his final departure there took place the incident which suggests the title of this article. All his life Rigby was a huge smoker, and a democratic smoker, too. Cigars were not for him, still less cigarettes. He stuck persistently and consistently to the briar-root pipe. One night as he rose to address the House there dropped from his pocket his briar-root—black, old, common, the pipe that only a thorough and seasoned smoker could have used. It was a touch of nature that made Rigby and the whole House kin, and cheer upon cheer, rising on the air, placed him for once and for ever in the foremost rank of the House's favorites.

He took a Lord Justiceship, which became vacant at the moment when his accident made life in the House of Commons impossible. He did not change either his habits or his demeanor with his office, for he was one of the fine minds that could not be regarded as gaining anything by dignities. He was true to his friends, he was true, above all, to his briar-root pipe. Some, perhaps, were shocked when they saw one of the highest judges in the land, even while he still wore the full-bottomed wig, sucking away at a briar-root pipe!

He never, I believe, recovered from the accident in the lift, and a few years after his elevation to the Bench he had to retire on the ground of ill-health. I used to see him now and then, for he was a neighbor of mine, driving in a big carriage, silent, apparently, and fighting the inroads on his once massive and Titan-

ic frame. Now the end has come, and this fine, manly, simple man of legal genius has passed beyond these voices. He was not known to many outside his profession. There were just a few—a very few—who had sounded the depths of his noble and generous nature. A prosperous life absolute, according to all the usual canons, and a life typical of thousands in this country and in the profession of Rigby. But assuredly there are not wanting the elements of paths in all this fierce struggle for professional supremacy, and then, when the success came, loneliness for so long in those squalid chambers in Jermyn street, and finally a huddled-up and almost tragic close. It is thus that end so often the realized dreams, which in youth and in contemplation seem to make life too lovely and intoxicating a romance.

Reaping the Whirlwind.

(By a Regular Contributor.)

We learn that Premier Combes feels keenly the indignity, not to say worse, that he was subjected to at Marseilles. The shots fired at him he ascribes to "blood-thirsty anarchists, the menace of all society and order." We would be long sorry that Combes or any person else should fall victim to the murderous instincts of the anarchists; and, despite all the evil that he has done, and of how little he deserves any sympathy—for he knows no mercy and feels no sympathy for his own victims—we are thankful that he escaped. It would have been a very happy experience if he were only to take a lesson from it. But he should be the very last man to speak harshly of the anarchists. He is the builder up of anarchy and the educator of anarchists. He has used all the power that he possesses to destroy every influence that might, under any circumstance, put a check upon anarchy and violation of all social rights as well as defiance of all authority.

The orders whose business it is to so educate youth that the rising generation may be imbued with lofty and noble sentiments, be respectful to authority, devoted to the State and be the advocates of order, he has scattered in all directions. He has pondered to the evil spirit of anarchy, he has fostered the God-hating, murder-promoting scum of European society, and he has raised the shield of the law to protect them, while, with the other hand, he has driven the sword of iniquity into those organizations that alone could withstand the advances of the anarchist.

Will he take the lesson? Not very likely. But he should not complain of the wild beast which he pets, feeds, and then lets loose on the country, turns on himself and injures him beyond reparation. With lavish hand he sows the wind of religious persecution, with corresponding equanimity should he reap the whirlwind of anarchical revolution. These are lessons that God — even that same God whom they deny, whose name dare not be mentioned in their Chambre of Deputies — sets before their eyes and with which He challenges them to reflect and to change from the path which, while it is strewn with ruins that they have created, ends inevitably in their own destruction. Will Combes take the lesson? No—for he is blinded by fanaticism and his heart throbs no longer with piousations that are human.

TWO CLASSES OF CATHOLICS.

Catholics who never read their own press become gradually infected with altogether wrong notions about their Church, her ministers, her religious orders, the morality of Catholic nations and their commercial, industrial or intellectual standing. You can readily distinguish between the Catholic reader of the religious press and the Catholic who draws the knowledge of his religion wholly from the secular press.—"Pittsburg Catholic."

ABOUT THE PAPACY.

A Waterbury inquirer wants to know whether or not a layman can be elected Pope. He can, provided nothing hinders him from entering holy orders, and from being advanced to the fullness of the priesthood. He must, however, remain Pope-elect till he is consecrated into the Apostolic office. No one but an Apostle can exercise the powers and enjoy the prerogatives of the Chief of the Apostles.—Catholic Transcript.

EDUCATIONAL. COMMISSION OF MONTREAL CATHOLIC SCHOOLS

THE RE-OPENING OF THE CATHOLIC COMMERCIAL ACADEMY. And that of the other schools under the control of the Commission, will take place MONDAY, 31st AUGUST.

MOUNT ST. LOUIS INSTITUTE, 444 Sherbrooke St., Montreal. ELEMENTARY, COMMERCIAL AND SCIENTIFIC COURSES.

Boards should enter on SEPTEMBER 1st; day-scholars, on SEPTEMBER 2nd, at 8.30 a.m.

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The Misses McDonnell, 675 LAGAUCHETIERE ST., Will re-open their Classes for young ladies and children on MONDAY, the 8th August.

100 SILK REMNANTS Beautiful squares and corners for fancy work. A splendid lot. Postpaid for 10c. Cat. free. Address Fancy Silk Co., 53 Vesey street, New York.

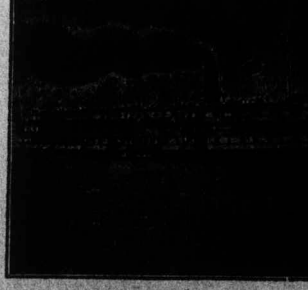
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AMERICA'S INCOMPARABLE SCENIC AND PLEASURE ROUTE.



SUMMER HOTELS THE MANOIR RICHELIEU MURRAY BAY, QUE. THE TABOUCS TASOUC, QUE. Magnificent Palace Hotel Steamers Leave Toronto for Rochester, Kingston, Clayton and Intermediate Ports. Embracing a delightful sail across Lake Ontario, a trip through the fascinating scenery of the Thousand Islands (The Eden of America), and the exciting descent of all the marvellous rapids to MONTREAL (the Metropolis of Canada). Where connection is made for cool and refreshing night ride to the famous old walled city of QUEBEC (America's Gibraltar). Thence on to Murray Bay, Tadoussac and Pointe au Lac. The scenery of this remarkable river is unequalled for wild and varied beauty. Steamer BEAUFRE is open for charter for Pilgrimages and Excursions. For FURTHER PARTICULARS, APPLY TO M. POWERS CHAFFIN, W.P.A., 125 St. James St., Montreal, Can. L. E. KEENE, Dalhousie St., Quebec. Or to THOMAS HENRY, Trade Manager, Montreal, Can.

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New Goods To the Front!

All the year round there is a stream of Novelties running in here, but for the last month they have been rushing in at full flood. Every steamship, and almost every freight train entering Montreal has added to the aggregation, so that every floor, section and department is now bright with NEWNESS. The price values are Rock-bottom, and will bear the closest scrutiny and comparison.

NEW COLORED DRESS GOODS

NEW FLAKE ZIBELINE in all the new shades for 1903. NEW FLAIN ZIBELINE in all the new shades for 1903. NEW FLAKE COSTUME TWEEDS, all the latest novelties in stock. NEW FLAIN AND FLAKE 'VILLE DE PARIS, in special makes for Fall wear.

New Fancy Blouse and Dress Silks

NEW Black and Colored Tafteta Silks. NEW Black and Colored Louisette Silks. NEW Black and Colored Moire Silks. SPECIAL. 2,000 Yds. COLORED TAFFETA SILK, all colors, soft finish, will not cut, all pure silk. We offer this special line at 50c per yard.

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We are now showing New Flannels. Over 100 designs to select from, in the best qualities imported. NEW Silk Embroidered Blouse Flannels, NEW Plain Flannels with fancy borders, NEW Spot Blouse Flannels in all colors, NEW Fancy Striped Blouse Flannels, NEW Fancy Blouse Flannels.

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Our Curbstone Observer ON SUMMER COMPLAININGS

THIS is a summer of complaints; everybody has been complaining this year. In all my observations, be it on a curbstone or elsewhere, I really believe I never met so many dissatisfied people as this year. And the fault has to be divided and attributed in part to the weather and in part to the long session of Parliament. In the first place, there was no end of complaints at the beginning of the season on account of the lack of rain. In the country the farmers feared for their crops, and their cattle suffered from drought. In the woods the lumbermen had not sufficient water in the creeks and tributary streams to drive down their logs. In the city the people complained of the dust that had accumulated several inches thick everywhere and was driven in mad cyclones into the houses and into the people's eyes. And in city and country every person was complaining about the dryness, the fires and the fearful devastations that they were committing. Then came the time to go to the country, to the sea-side, to any place out of the heat and into the cool open air. And with that time came the season of rain, of cold, of damp days and fearfully chilly nights. And the complaints grew louder and more general. In the country the farmer found that his land was being too much soaked and he dreaded the destruction of his crops. In the city the people complained that the mud was intolerable, the Saturday outings impossible, shopping a thing not to be thought of, and even the benefit of the parks an unknown quantity. And all who had gone to the seaside, or to country resorts, went to bed in mute, or loud, despair, and woke up each morning in the fond hope of seeing the sun and the blue sky, only to have such hopes frustrated. And stronger and more general became the complaints. Thus passed away July and August—not to speak of June. And the cold, the rain, the leaden skies broke up the many pleasure parties, closed up the summer cottages, drove away the frequenters of watering places, and they are flocked back to the city in the hope of finding a little domestic comfort at home. No sooner have they all got home than the August moon makes its appearance so near the end of that month that it is not into its first quarter when September begins. The real summer weather comes on, the bright days, the warm suns, the blue skies, the dry atmosphere; and here we are into the most perfectly enjoyable season of the entire year, and all the families are back from the country and destined to spend this grand period of 1903 cooped up within city boundaries and to worry to death for not having remained in the country. Surely they have had reason for so much complaining; it is so very disappointing to have such contradictions.

Civic Progress And Great Men.

Sometimes we come upon olden bits of news that revive very pleasant memories. In October, 1869, the "California Pioneers," in the days of the gold fever, held a grand banquet at Delmonico's in New York. The first railroad across the continent—the Union Pacific—had just been completed. Among the first Californians to make the trip by rail were about two hundred members of the Pioneers' Association of San Francisco. Ever since the discovery of gold and the invasion of the State, in 1849, by thousands of "Argonauts," the Forty-Niners had celebrated the event. It was on the occasion of this banquet that Horace Greeley made that brilliant speech in which he gave the Irish full and deserved credit for their efforts in building up America. In view of the manner in which, during subsequent years, and especially since the fanaticism of A. P. Aism broke out, the Irish have been treated as almost aliens and enemies of the constitution, I would be well to revive the memory of that event and to recall the words of the great statesman who then so truthfully told the world all that the Irish had to do with American greatness. It was thus that Greeley spoke:—"I place a higher emphasis on the energies of the people than on their positions or their resources. The positions of the two States were the same centuries ago and their natural resources the same as now. But it is the energy of the race now inhabiting them that has given them so

will not go into the details of the futility of the complaints of the city folks and the frequenters of the summer resorts. All they have suffered has been a loss of certain enjoyments and pleasures on which they may have been calculating all winter. But I know of two cases, in which this unseasonable weather prevented a number of young people from taking part in excursions, which ended in most lamentable results. Had they been tempted to go by the fine weather, that usually comes at that season, one of them would have been drowned and the other killed, and instead of enjoying the fine autumn at home, they would be both sleeping under the sods of Cote des Neiges. So, after all, why should there be so much grumbling and fault-finding. In the end we invariably discover that what has been done by the Almighty, and done without the interference of man, has been for the good of the world.

POLITICAL COMPLAININGS.—How the members of Parliament have grieved this year because a session that was expected to have lasted about four months is now well into its sixth month. How they did cry over a whole summer gone and no pleasure, no relaxation. And they get \$1,500 for a session; a pity they could not get five times that amount. But even that would not reconcile them to spending the summer at their legislative duties. They have no desire to sacrifice their holidays to attend to the business of the country. From their standpoint perhaps they are right. But then they do not think of the hundreds who are benefited by a prolonged session—the men who are paid by the day. I never could understand why a man should covet a place the duties of which are not to his taste. There is the very simplest way in the world for the member not to lose his summer's outings and his other enjoyments through protracted sessions of Parliament. He has simply to stay at home, to keep out of the field, to attend to his own business; no matter how very important a man he may be he need not fear that the country will go to ruin on account of his absence. When he dies the affairs of the country will go on all the same, so he is safe to keep away from the political arena. When he is complaining, just offer him this remedy and see how quickly he will remedy it. Do you take him for a fool to pass on the railways, his countless perquisites, his patronage, his good times at Ottawa, and his importance in the eyes of his fellow-men, simply because he could not go to the seaside for the summer? Not he. Then, in the name of all that is good, what is he complaining about? What are any of us complaining for? Just because we are dissatisfied, selfish, lot of beings and we never know when we are really well off.

great and rapid an advance to domination in the present and to hopes of still greater glory in the future. "In vain would have been the gold of California, in vain the commercial advantages and central position of New York, had there not been providentially directed to these shores and these resources races of men with intelligence and resolution to wrest from obstruction and obstacle and every kind of disadvantage victory, where to inferior and sluggish races would have been defeat. "California might have glittered with gold, might have boasted the climate of Italy and the fertility of a Western prairie for thousands of years or more, as she has done for thousands in the past, had it not been for the new infusion of the Anglo-Saxon and Irish blood which gives her her present proud position. "I recall these facts because, when we speak of the present or the expected greatness of these two remarkable cities, New York and San Francisco, I beg that it will ever be remembered that great cities are the expression of great ideas—that they grow out of the genius of illustrious men. Alexander gave his name to the city that he founded, and that city bears his name and is memorable to this day. "Rome is mighty because of the Senate and the people that made her high and proud position—made her the Eternal City—eternal lingers over her hills, still is reflected in the sunshine that gleams on her palaces, and thus the shadows of ancient greatness recall to our minds memories and associations that make us nobler than we otherwise would be. If these two cities are to be great they will be great because of the men who have still the genius to preserve and extend the advantages which they have won. "Had there been no De Witt Clinton, had there been no Erie Canal, in vain would have been the central position and commercial advantages of this city. She was not the first city of America until her great men gave artificial extension and developed those advantages, and thereby fixed on her the honored advantages of being the emporium of the Western world. "If New York is to maintain this position she will do it because she will have great men continually able to keep her in advance. As she has seized the canal, telegraph and railroad and pressed them into her service, so she must be ready as new inventions are presented to seize them and turn them to her advantage. As it is with New York, so it will be with San Francisco. "Let us not believe that because this city has quadrupled in population in the last half century it is in the order of things and must continue. She will maintain her position, for her great men have the power to plan new enterprises and her great financiers shall second those efforts. "So with San Francisco. The great railroad recently achieved would never have been had there not been men in that city who saw capacities and improved opportunities and possibilities which the multitude did not see. If you had asked ten years ago if there would have been a railroad connecting these two cities, they would have said, "As much of a railroad as to the moon." But there were men who had faith which will remove mountains, as it always has and does. "I trust it will be so in the future. I trust that we shall comprehend and realize that there is a future for the people who make that future, who believe in their destiny and in their ability, and show their faith by their work. In this belief I heartily concur in the sentiment and trust that the future of these two vine predictions."

Our own city has reached a stage when there is urgent need for a few great men in our City Council; men of broad ideas, men of enterprise and courage; men who are capable of estimating the advantages which position of old Montreal affords.

A TIMELY MOVE.—For some years there has existed in Montreal a society for the protection of women and children, and one that has done remarkably good work within the sphere of its labors. But its work has been confined to the English-speaking and Protestant elements. We all know that the large majority of the city's population is French and Catholic, and to these the benefits of the existing organiza-

tion did not extend. On Monday last took place the inauguration of a society, on somewhat similar lines, which has been formed by a number of well known French-Canadian citizens. The old Ryland property, on Dorchester street, near St. Andre street, has been secured by the society and fitted up as a shelter or home for those who are destitute. One of the purposes of this society is to help the city of beggars and to assist the deserving poor. The president is Mr. J. H. Creque; first vice-president, Dr. Rottot; second vice-president, Joseph Hoofstetter; secretary and manager, A. Rivet; counsel, C. Rodier, and J. O. Fournier; directors, F. D. Monk, M.P., Senator David, J. M. Fortier, L. Z. Benoit, A. Ledue, E. l'Archeveque, N.P., Dr. L. B. Durocher, F. Lapointe, Ludger Gravel and L. Gravel. The physicians are Drs. N. Fournier, T. Parizeau, G. H. Desjardins and A. Lefebvre. No doubt that the organization, started as it has been under such pleasant auspices, and in view of the great scope there is for its activity and usefulness, will be quite a boon to the city. We have ever had to suffer from the presence of too many beggars in our streets, and the more institutions we have for the care of those unfortunate people the better for them and for society.

MOVING OUT OF CITY.—On Sunday afternoon last a very interesting, though somewhat private ceremony took place at Outremont. The event was the blessing, by His Grace Archbishop Bruchesi, of the cornerstone of a new convent for the Sisters of Holy Names of Jesus and Mary. Several priests were present. The edifice is to stand on the Western slope of the mountain, and it will occupy one of the most healthy and picturesque sites in or around the city. It is understood that the intention is to transfer the boarding school from Hochelaga to the new convent.

SCHOOL HOURS.—It is an injustice to our little girls to keep them in school until four o'clock. Two hours after mid-day is quite long enough. The hour for dismissal, each day, should not be later than 3 o'clock.

A BOSTON CENTENNIAL.—In commemoration of the hundredth anniversary of the establishment of the first Catholic Church in Boston, the Catholic Historical Society of New England, and the various Catholic congregations of Boston are combining to worthily celebrate the event.

RAILROADS. GRAND TRUNK EXHIBITIONS Toronto and Return Sept. 5 and 7. Sept. 4, 6, 8, 9, 10. Return Limit—Sept. 15, 1903. Sherbrooke and Return Sept. 2 and 3. Aug. 29, 30, 31, Sept. 1, 4, 5. Return Limit Sept. 7, 1903. LABOR DAY SEPT. 7th. Round Trip Tickets will be issued at SINGLE FIRST CLASS FARE. CITY TICKET OFFICES, 127 St. James Street. Telephone Main 460 & 461, and Bonaventure Station.

CANADIAN PACIFIC HARVEST EXCURSIONS to the Canadian NORTH WEST. Return Fares Colonist Class. Winnipeg, Waskada, Elgin, Estevan, Arcola, Bismarck, Weyburn, Mooseomin, Minota, Grand View, Swift River, Regina, Moose Jaw, Yorkton, Prince Albert, Calgary, Macleod, Red Deer, Strathcona. \$28.00, \$30.00, \$35.00, \$40.00.

LABOR DAY SEPT. 7th. Round Trip Tickets will be issued at SINGLE FIRST CLASS FARE. Going Dates—Sept. 5th, 6th and 7th. Return Limit—Sept. 8th, 1903. CITY TICKET AND TELEGRAPH OFFICE, 120 ST. JAMES STREET, next Post Office.

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Some of the New Ready-To-Wear Hats for Fall Shaded Camel's Hair Hats, with satin ribbon across front, buckle in centre. Sale price.....\$1.70 Blue Camel's Hair Hats, rolling brim effect, with fold of velvet on edge, high crown, 2 quills on crown, with buckle. Sale price.....\$2.40

Boys School Suits for \$2.65 Made of navy serge and fancy tweed, 2-piece Suits, fancy pleated coats; also, 3-piece Middy Suits, and 3-piece Suits in sacque or double breasted style, all well lined throughout. Prices range from \$3.25 to \$4.00. Special sale price.....\$2.65

34c WINDOW SHADES 23c. These are obtainable in all the leading colors, and are 37 inches wide x 72 inches long, furnished with spring roller and lath, ready to put up; will work to your thorough satisfaction, Regular 34c. Sale price.....23c SASH CURTAINING 19c. 20 pieces White Bobbinet Sash Curtaining, with Torchon lace and insertion, heavily ruffled 30 inches wide. Regular 24c yard..... 19c

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In announcing the event one of the non-Catholic organs of Boston gives us some very interesting details from which we extract the following few passages, that certainly are creditable to our co-religionists in that city:—"Just a century ago the determined efforts of the small band of Roman Catholics then struggling for religious toleration in the heart of Puritanical New England first found fruition in the erection of the Church of the Holy Cross on Franklin street, but in that 100 years the Catholic Church in Boston has made tremendous strides. "All over the city churches and schools devoted to the propagation of the faith have sprung up and flourished, while over the entire State enterprising Catholics and their priests have raised the stately edifices under the auspices of their faith. "But in Boston particularly has the growth of Catholicity been an amazing one, as a census of to-day gives the members of the Roman Catholic Church a total of 65 per centage of the population, making the most Catholic city in the country. "Of course, but a small portion of these can necessarily be reckoned as the descendants of the founders of the first Catholic Church, although 90 per cent. of the number, it is claimed, are of Irish birth or of Irish extraction. And the vast numbers of immigrants continually coming to this city from Italy and other places promise to make the percentage even greater. "Accordingly, to celebrate this wondrous growth in a fitting manner the Catholics of Boston have chosen the hundredth anniversary of the establishment of the old cathedral as the date for the big observance. "When we consider the ordeals through which the Catholics had to pass, and all that they suffered for their faith in New England, from the very founding of the colony, it must be a glorious vindication of their faith to be thus enabled to hold such a celebration, and to have such a testimony from a Protestant organ.

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SATURDAY, S Some Types of Non-Cath And The Prejudice (By a Regular Co The very discordant monic chorus serves the more the musical it has rudely marred. V of the world are raised it of praise or lament both, the uttering of a shocks the ear and the it serves to emphasize harmony that it has d the occasion of the de XIII, the world was u praise, in admiration a sions of regret. These o ly from Catholics from humble to the most ex came also from Protest and not a single non-C spoke or wrote on the was loud in his tributes ory of the wonderful me had been closed at such age and in such an exal It would have been strar not been some harsh-sof but it would seem as if gendent personality had his very life and death, criticism. Yet there wa Venice—that Venice that her Patriarch to succeed Pontiff, that Venice so lo of the Adriatic and the s ble art and generous sen Venice there lurked, in the Christian clergyman, the and bigoted and miserabl had the courage to assai character of the dead Po fable of Lafontaine has illustrated; the living do kicked the dead lion—for he could kick the dead w ity. The name of this cr Dr. Alexander Robertson with two titles, a reveren common reverence for the a doctor with the rudimen education. "The article appeared in don Christian." We canno on what ground any org claim the title of Chris could sink sufficiently into of hatred and misrepresent give publicity to such a But unlike the irreverent d Christian was not a sole The New York "Weekly W produced the article, and d form that indicated only t the spirit with which that animated. We have no inte turn, not even for the pur refutation, to send the vil further on its way. But, i might be suspected of deal harshly with its author, ar der to give our readers a f of the evil-mindedness that can engender, we will take tracts from its columns. I passage we cite this Rev. I ander Robertson (we repeat I and titles so that they may forgotten) says:—"The notices in the Englis papers do credit to the gene heart of the writers, but do credit to their judgments and acts. Unconsciously they history, and obscure great tions; in a word, they pleasing fiction, not solid fa me give a few facts about t Pope, in the words of Italian knew him personally, and w eye-witnesses of his deeds." "This is the preface to a who of infamous lies, put into the of Italian Illuminati, or mem those very secret societies th accused Pius IX, and instiga spoliation of the Church. paint Leo XIII. as a silent a soul murder when he was Arch of Perugia; of being a miser, ant, and a heartless and overb enemy of the House of Savoy. In the hour when the royalty ally sought reconciliation. Th no need of going into the deta is enough to say that the mo ter pen could not trace harder to King at a Nero, a Henry VI a Cromwell. But we must give sample of this man's baseness. do not object to his repetition old, old slanders on the Church, no self-respecting Protestant to-day repeat, and that have no frequently disproved, that mere fact of advancing them suffices to stamp with the seal of with any writing or expression contains them. But it is the fa

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Some Types of Non-Catholics And Their Prejudice.

(By a Regular Contributor.)

The very discordant note in a harmonic chorus serves to accentuate the more the musical perfection that it has rudely marred. When the voices of the world are raised in unison, be it of praise or lamentation, or of both, the uttering of a grating note shocks the ear and the senses, while it serves to emphasize the more the harmony that it has disturbed. On the occasion of the death of Leo XIII. the world was unanimous in praise, in admiration and in expressions of regret. These came naturally from Catholics from the most humble to the most exalted. They came also from Protestant sources, and not a single non-Catholic who spoke or wrote on the subject, but was loud in his tributes to the memory of the wonderful man whose life had been closed at such an advanced age and in such an exalted position. It would have been strange had there not been some harsh-sounding voice; but it would seem as if that transcendent personality had silenced by his very life and death, the slightest criticism. Yet there was one. In Venice—that Venice that was to send her Patriarch to succeed the great Pontiff, that Venice so long the Queen of the Adriatic and the shrine of noble art and generous sentiment—in Venice there lurked, in the guise of a Christian clergyman, the one narrow and bigoted and miserable spirit that had the courage to assail the very character of the dead Pontiff. The fable of Lafontaine has again been illustrated; the living donkey has kicked the dead lion—for he felt that he could kick the dead with impunity. The name of this crank is Rev. Dr. Alexander Robertson—a man with two titles, a reverend without common reverence for the dead, and a doctor with the rudiments of an education.

The article appeared in the "London Christian." We cannot tell upon what ground any organ could claim the title of Christian that could sink sufficiently into the depths of hatred and misrepresentation to give publicity to such a diatribe. But unlike the irreverent doctor, the Christian was not a sole exception. The New York "Weekly Witness" reproduced the article, and did so in a form that indicated only too truly the spirit with which that organ is animated. We have no intention, in turn, not even for the purposes of retaliation, to send the vile thing further on its way. But, in case we should be suspected of dealing too harshly with its author, and in order to give our readers a faint idea of the evil-mindedness that bigotry can engender, we will take two extracts from its columns. In the first passage we cite this Rev. Dr. Alexander Robertson (we repeat his name and titles so that they may not be forgotten) says:—

"The notices in the English newspapers do credit to the generosity of heart of the writers, but do little credit to their judgments and intellects. Unconsciously they distort history, and obscure great moral distinctions; in a word, they write pleasing fiction, not solid fact. Let me give a few facts about the late Pope, in the words of Italians who knew him personally, and who were eye-witnesses of his deeds."

This is the preface to a whole heap of infamous lies, put into the mouths of those very secret societies that persecuted Pius IX. and instigated the spoliation of the Church. They point Leo XIII. as a silent aider in the murder when he was Archbishop of Perugia; of being a miser, a tyrant, and a heartless and overhearing enemy of the House of Savoy, even in the hour when the royalty of Italy sought reconciliation. There is no need of going into the details; it is enough to say that the most bitter pen could not trace harder words to fling at a Nero, a Henry VIII. or a Cromwell. But we must give one sample of this man's baseness. We do not object to his repetition of the old, old slanders on the Church; that so self-respecting Protestant would to-day repeat, and that have been so frequently disproved, that the mere fact of advancing them again suffices to stamp with the seal of bad faith any writing or expression that contains them. But it is the fact of

knocking at the tomb of a man before whom the entire world bowed in homage, and over whose ashes tears of admiration were shed by eyes that looked with disbelief upon the church that he had so wisely governed. We take this one extract, and it will serve as a sample of the whole article, and as fair illustration of the arguments used, and the sentiments entertained by its author. He says:—

"There is no Pope in history who has done what Pope Leo XIII. has to diminish the worship of God and of Christ in favor of that of the Virgin Mary. She was his god or rather goddess; or rather, I should say, these female idols were his goddesses; as there are as many different Madonnas as there are virtues and vices—and desires. Pope Leo was called the Pope of the Rosary, because of his efforts to extend the Pagan practice of counting Leads or say the Rosary. He extended very considerably the indulgences (liberty to sin with impunity) attached to Rosary sayings. Mariolatry—the worship of Mary, of the Madonna, of Venus—has been mightily extended in the Roman Catholic Church through the exertions of Pope XIII."

One of the great glories of his reign is that the Catholic world can henceforth call Leo XIII. "the Pope of the Holy Rosary." And it is in this, his great virtue, his great and saintly practice, his great and holy devotion that the Christian and Reverend Doctor assails him. That a person called Alexander Robertson should not believe in the devotion of the Holy Rosary, is quite natural; but that he should cast the most abominable insults in the faces of two hundred and fifty million Catholics who do believe therein, is an evidence of his lack of both common sense and common Christianity. That he should heap insults upon the tomb just closed, down amongst the successors of the first Apostle, under the dome of Angelo's genius, is a sure indication of the iconoclastic spirit that animates him. But that he should profess to be a Doctor of Divinity and be at the same time so absolutely devoid of any knowledge concerning the Rosary, is a monumental proof of his consummate ignorance. We pass over the insults launched against the Mother of Christ. How delighted Our Divine Lord must be with the Christian clergyman who compares His Holy Mother to the pagan goddess that was the personification of all that womanhood could sink to in the vivens of human depravity. But it is not our duty to judge the traducer of the one being whom Christ raised to the dignity of bearing Him as an infant both into the world and throughout His tender years in the world. It is quite possible that were this Rev. Dr. Robertson simply animated with blind prejudices against our faith, we might try to reason with him; but in traducing and belittling such a character as that of the dead Pontiff—Leo XIII. of all the men who have lived within the last century—he has proven that he belongs not to even the humblest category of honest-souled men, and that he is possessed of a nature that alone can furnish the rightful punishment for the deliberate sin that he has committed.

He styles the Rosary a pagan practice. Poor, unfortunate, blinded man. Upon what does he base his faith? Upon the Bible, of course. What, then, is the Rosary? Simply prayers taken from the Bible. The "Our Father" that is said on the large beads was first pronounced by Christ in the Garden of Olives. Is that a pagan prayer? Is it a pagan practice to repeat it? The "Hail Mary" that is said on the small beads, was said by the Angel Gabriel, in the house at Nazareth, when bearing a message from God to the Virgin destined to become the human mother of the Son of God. It is recorded word for word in the Bible. Is that a pagan practice to repeat it? Why use beads? Because they are more convenient for counting the set number of prayers than are one's fingers, or any other device that could be imagined. That is all there is about it. Did this real pagan—this man who displays the spirit of the heathen savage that dances on the grave of his dead enemy—ever make any inquiries before launching his miserable slanders? Decidedly not. He simply writes about that which is not within his knowledge. Even the vile and baseless accusations against the character—the personal character—of the great Pontiff, are all hearsay; he knows nothing personally about these things. He was told this, and that and the other thing. He did not stop to question the motives of those who told him so. Very likely he would not care to question them fearing they might prove to be groundless and therefore not in harmony with his miserable and vengeful spirit. But we have already given this man too much notice. Still it is neither to defend the sacred memory of Leo XIII.—for it needs no defense—nor yet to disprove the slanders launched against the

Church and her devotions—for they have been disproved times out of mind—that we occupy so much space, but merely to give our readers an idea of the depths to which bigotry can sink a man, and the blackness that prejudice can fling over a human mind.

TEMPERANCE AND EXAMPLE.

It is the special mission of the priest to preach; it is also his mission to teach by example. No greater curse ever fell upon the human race than intemperance, no greater gladiators against that evil than the Catholic priests. When Father Matthew set forth "in God's name," to crush out the demon of intemperance, he used, not only his eloquence as a preacher, but also his life-example as an argument. It is, therefore, with no small degree of pleasure that we note an almost general uprising of the Catholic clergy against intemperance, and the steps they seem determined to take to preach by example as well as by precept.

We learn that after the adjournment last week of the convention of the Catholic Total Abstinence Union of America, a large number of priests assembled in the parlors of the Henry House, Pittsburg, Pa., and formed Priests' Total Abstinence Union of America. Rt. Rev. Bishop Canevin was present. The membership is to be composed of those of the Catholic clergy, who are total abstainers and who are willing to devote their energies to the promotion of total abstinence among their people.

So much for America. But at the very same time the "Irish Ecclesiastical Record" contains an address to the students of Maynooth, from Rev. P. Coffey, in which he dwells upon the work of Rev. Anthony Siebenfaercher in forming total abstinence societies of priests and seminarians in America. As a result of this address we find that three hundred students for the priesthood at Maynooth have pledged themselves to total abstinence for life. In that address, Father Coffey says:—

"Everybody acquainted with Ireland knows that in the movement for temperance reform the influence of the priest is supreme. If the Irish priesthood as a body marshalled itself and fought earnestly for a sober Ireland the fight could in all probability be fairly described as 'short, sharp and decisive.' We have often heard: 'Like priest, like people.' There is another saying: 'Like student, like priest.' It is as true as the former, and its value is realized by none more strongly than by workers in the temperance cause. Their thoughts travel often to the College of Maynooth, and their hopes for the future and final triumph of temperance in Ireland are centred in Ireland's future priests."

"In ordinary circumstances I should not take the liberty of addressing a special meeting of St. Patrick's Total Abstinence and Pioneer Association. It will serve us in many ways others as well as ourselves have been doing, and are still doing, and are likely to do in the holy cause of temperance, which all of us in common have at heart. It must be pleasing and gratifying to us to learn of the success of the work in which we are engaged. The consciousness of success is also a wonderful tonic for the weary or the wavering; and it stimulates to renewed activity and more generous effort for all earnest workers in any good cause."

What a glorious crusade this is. Father Matthew was alone in his mighty struggle, and all know of the wonderful results of his great efforts in the cause of temperance. What, then, would not be the result if instead of one we were to have thousands of Matthews—one in every parish? Imagine it.

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This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past Fifty years.

The Jubilee Congress Of German Catholics.

The Congress of German Catholics will be held this year at Cologne from Sunday, August 23rd, till Thursday, August 27. It will be the fiftieth of its kind. Special importance attaches, therefore, to this jubilee year of the great factor of Catholic progress in Germany. The first Congress was held at Mayence in 1848, but war and other disturbances having caused the otherwise yearly meeting to be omitted on several occasions, the golden jubilee can only be celebrated this year. Ten years ago, when the Congress last met at Cologne, a resolution was passed that the jubilee meeting should be held at Cologne, to mark the prominent position of the venerable, old, and yet beautiful modern city, which now may be justly considered the head of Catholic Germany.

Though, of course, a large proportion of its inhabitants do not belong to the Catholic Church. This year's Congress derives additional lustre from the recent elections to the Reichstag. Readers know the general result of the election; the maintenance of the Centre in its leading position and the enormous increase of the Social Democrats; but they may be pardoned for not knowing that the Social Democrats won their seats, with one exception, in entirely Protestant districts. Indeed it has come to this, that Social Democrats have been returned, and almost only such, by every large town in the country, and even in one rural district. But though that party boasted it would certainly break up the power of the Centre this time as a tower of strength, especially in the Rhineland, it has gained nothing of the kind; it has gained no seat there, but the Centre has increased the number of its seats in that province from 27 to 28.

Now it must be remembered that the Centre cannot, as matters stand, expect a seat in a Protestant district except through extraordinary circumstances. This being so, the Centre has reached the highest position it can expect to attain as regards the number of seats. The only increase of strength that could be obtained was in the number of votes. And such an increase it obtained, quite an unexpected increase, viz., more than 400,000 votes. Never before has the strength of the Catholic Church as a rampart against Socialism been so manifestly proved as this time. The leading organ of the Socialists confesses that a bitter disappointment mars the jubilant ring of the party in the discovery that the Socialist weapons have been without effect against the Centre. It calls on the approaching assembly of the party at Dresden to consider what new measures ought to be adopted. Protestant organs, on the other hand, own that Catholics are properly equipped in their battle against Socialism, whereas the Protestant Church has done nothing and can do nothing.

Nor is this all. In Germany, as elsewhere, the fanaticism of a certain action of Protestantism knows of late no bounds. Before the election people of this kind went so far as to propose a combination of all political parties to crush the "Ultramontaniam" of the Centre. In a number of cases they openly avowed that the Socialists were the minor evil. This kind of warfare flourished particularly in the kingdom of Saxony. And the result? The champions of "tolerant" Protestantism in that kingdom lost every seat, with the exception of one, and in that single one they implored the handful of Catholics to help them to defeat the Socialists in a second ballot.

The overthrow of the fanatical Protestant party has certainly been another and great cause of satisfaction to Catholics at this momentous election. So much may be said of the late campaign in view of the approaching Congress, which, as is well known, does not occupy itself with purely political matters. It may be added, that the political programme of the Centre has again triumphed in mitigating the antagonism and hatred which, unfortunately, has been nourished by other political parties. The Centre being composed of men of all classes, and being elect-

ed by cities and rural districts, is better informed as to the real wants of the people than any other party and, therefore, carries even more weight by its moral strength than by its voting power. Moreover, it has maintained the glorious tradition of Windthorst—to use its power and influence according to the law of justice to all classes, and not according to the wishes of the Government or even to the advantage of its own movement.

As to the Congress itself, it will touch upon all the more prominent topics of Catholic life. It goes without saying that public matters, are considered and treated from the point of view of Catholic doctrine and morality. In this way a sound public opinion is created, adjusted, and fostered among Catholics on these matters, the Congress leaving it to others, viz., to unions, societies, the Press, or it may be to the Centre, to carry out in due course what has been resolved upon. The Congress is, then, only, as it were, the head of the organization of Catholics, its very important members being societies of all sorts, and newspapers of all kinds, without whose aid it never could have obtained its present importance and usefulness. At first, and for a number of years, the Congress was even called the General Meeting of Catholic Societies in Germany. But in the year 1871, at the assembly at Mayence, that name was for practical and juridical reasons changed into the present title, "General Assembly of the Catholics of Germany." I remember well the warm debate on this occasion which gave signs of the coming Kulturkampf. But though the name has been changed the connection between the societies and the Congress continues as before. Some of these societies hold their own meetings throughout the year, others meet along with the Congress, and others again are mentioned and recommended by the Congress to the Catholic body.

A recent review of the almost endless number of these societies divides them into six groups. First there are the pious societies, including those for propagating the Faith, counting seventeen various unions with so many branches each. Secondly, societies of charity, including those dealing with temperance and emigration, eight unions of various kinds. Thirdly, come the trade and labor societies, thirteen unions, including those for farmers, journeymen, workingmen, young workingmen, merchants, students, and pressmen. The students alone comprise more than one hundred branches in the various German University towns. Fourth in order are the societies for literature, science and art, five in number, including the Goerret Society and the Society of St. Charles Borromeus, which takes the place in Germany of the Catholic Truth Society. The Borromeus Society last year counted 104,000 members, with an income of about \$200,000. Fifthly, the political, and lastly, the social societies.

The most important of the political, and indeed of all these unions, is at the present time the Katholischer Volksverein, the Catholic People's Union. It was founded by Windthorst, and was indeed the last great work of that great leader. Its object is to oppose and combat the errors and revolutionary movement of Socialists and to promote the Christian order of society. This union holds meetings throughout the country wherever Catholics are attacked or the policy of the Centre party is to be defended and no local organization is as yet in existence. The number of meetings held in March alone this year was no less than 192. The headquarters of this union are at Munchen-Gladbach, Rhineland. It was justly called by the late Dr. Lieber the "permanent congress of Catholics." By the meetings and millions of leaflets and pamphlets it has done admirable work, warding off the attacks of foes and uniting Catholics wherever opposing interests, as between industrial and agricultural laborers, were threatening their harmony of action.

They are a united army, bound together by Christian principles, by a sound and popular policy, and by the guidance of able leaders. They have their enemies, not the least embarrassing those Catholics of Poland and Alsace, who by their Radicalism play into the hands of their worst enemies and weaken the Centre, which will not and cannot admit their extreme views, but which would help them to obtain justice. Catholics may also be surpassed in time by the Social Democrats in the number of deputies, as the Socialist representatives may become more numerous, whilst increase is impossible for the Catholics owing to the reason pointed out above. But as regards internal strength, what has been stated lately in "A Study" by a correspondent of the "Catholic Times"—that the Socialists were as united as they are strong—is not

correct. There are grave differences between Bebel on the one hand and Bernstein and von Vollmar on the other. And as to the Socialist electors, there can be no doubt that very many of them have no idea of, or the least wish for, Bebel's "future state;" but they have given vent to their hatred of the Classes or their discontent of affairs in general. The "Vorwarts" newspaper itself complains of the un-Socialistic character of its new supporters and considers it to be its first and main duty to leave these new masses with the leaven of pure Socialism. That it will succeed to a certain extent amongst the Protestant and unbelieving portion of Germany may be taken for granted, but that it will find more than its march in the Catholic districts is not only the hope of Catholics, but almost the conviction of every politician. The Catholic People's Union having proved so very successful its rules have been examined by Catholics of other countries, with a view to adapt them to their needs. I have seen it stated that they have been also introduced into Ireland.

To organize the Catholic young men and to make them acquainted with political life, to keep up the tradition of the great leaders and follow in their steps an association has been founded, which rejoices in the excellent name of "Windthorstbund." These unions did very good work at the last elections, and their organization has already been imitated by the Liberal party. The most important class organizations are the Farmers' Union and the Workmen's Societies. The latter are increasing in number, as well as in strength. They are, of course, the advanced guard in the warfare against Socialism. Corresponding to Bebel's programme, which lays it down that Socialism advocates Atheism in religion, Socialism in economics, and Republicanism in politics, these Catholic workingmen's societies maintain among their members, and beyond them the profession and defence of religion, and sound political and economic views and measures, within the present order of things.

These societies are very active, and many a working man has become an excellent public debater against Socialists by following up the lectures given at the meetings held under their auspices, and attending to the different courses. Moreover many, perhaps most of the societies, have joined regular trades unions, which have been founded in union with Protestant working men on Christian principles as opposed to the so-called free trades unions of the Socialists. The number of members of these Christian trades unions amounted in the year 1902 to 823,864, and the total income to more than \$200,000. Besides this there are many local friendly and insurance societies amongst Catholic working men, one of the latest being named, in honor of the great Pontiff of workingmen, the Leo Insurance Society. It promises to be a success, having already sixty branches in the archdiocese of Cologne. I hope that some of these notes and statistics will help visitors to understand the working of the Catholic Congress, and to follow its debates and reports with interest.—Special German contributor to Liverpool Catholic Times.

With Our Subscribers.

To the Editor of the True Witness:
Dear Sir,—Enclosed you will find two dollars, my subscription to your paper for 1903 and 1904. Wishing your paper the success it deserves, I remain,
J. F. K.

Editor of True Witness:
Sir,—Enclosed please find two dollars for subscription to pay in advance for next year. Wishing you success, I remain,
MRS. M. M.

To the Managing Director of True Witness:
Dear Sir,—Enclosed please find the amount due you for my subscription to the "True Witness," and allow me to congratulate you on the splendid progress of your noble paper. Please excuse my negligence in not remitting before.

REST THE EYES.

A medical journal says that in the continued use of the eyes in such work as sewing, type-setting, book-keeping, reading and studying, the saving point is looking up from the work at short intervals and glancing around the room. This practised every ten or fifteen minutes relieves the muscular tension, rests the eyes, and makes blood supply much better.

Old Letters.

(By a Regular Contributor.)

AGRICULTURE.—During the past three weeks I have given the three letters of Mr. William Evans, written in 1837, as a preface, I might so say, to his volume on "Agricultural Improvement." I do not think that the space occupied was lost, and if I am to judge from remarks I have recently heard made, by well-to-do farmers, in prosperous districts outside of Montreal, I may well say that the "True Witness" has lost nothing by the publication of these old letters. So interesting has the subject become to many of the readers that I am tempted this week to pilfer a few pages from Mr. Evans' book. In fact he has a chapter of an introductory character which so affects us in this province that I have decided to take a few extracts from it. The book itself, is long since out of print. I got it from the lady (Mrs. Fleming), to whom the first letter was addressed, and I do not believe that a copy, apart from mine, is to be found in Canada to-day. So that I can turn from my bundles of old letters to the volume with the assurance that its contents are as little known as are those of the letters locked up in my desk. These extracts must be read in connection with the time, sixty odd years ago, when they were written. They are as follows:—

"I think that it is proper that I offer a few observations now on the present state of agriculture and agriculturists in Canada. (This was in the early thirties). I will do so as correctly as I can, and I hope I shall not give offence in any quarter. In every country it is desirable that the condition of the people would go on constantly improving, and in this it might reasonably be expected to be the case, where rent and taxes are trifling, the soil good, and the climate on an average of seasons very favorable. If improvement does not progress under such conditions it becomes the duty of men of influence and the well instructed to examine into the causes that are supposed to prevent it, and provide or suggest a remedy. There may be differences of opinion as to the existing causes that obstruct improvement in a country, and, unfortunately, these differences of opinion have a tendency to perpetuate evils that otherwise might be got rid of, by a cordial co-operation of the influential in society. The subject on which I write ought, above all others, to be interesting to every one whose home is in Canada; and every man of every party should sincerely unite in forwarding every measure that would be considered necessary to increase the product of the soil of Canada, and thereby augment the means of happiness of all her inhabitants, without distinction.

"It is deserving of attention that agriculture has been now a long time practised in Lower Canada by a rural population that were generally uneducated and that the system of cultivation and management of stock did not undergo much alteration since the country was first settled. If it is found, nevertheless, that the agricultural population throughout the province are at this moment in a prosperous state, and their condition constantly improving, it would be a convincing proof that their want of education did not operate against their interests, and that they did not require, like other countries, to introduce any change in the system of agricultural management, inasmuch as the old methods succeeded to their entire satisfaction. If such be in reality the case generally a change is unnecessary, nor would I presume to recommend any. I confess I would not readily change my own habits or mode of action if I thought them reasonable, and found them satisfactory to myself. But if I did suppose that a change would produce this good to me, were I to hesitate in adopting it, it would indicate a want of judgment, or perhaps common sense.

"The old modes of cultivation and management of stock in Canada are acknowledged to be very defective by persons born in the country, and well qualified to form a correct opinion. Though much is said against the climate of Canada, I know that the modes of cultivation that are in many instances adopted here, and may in favorable seasons produce a reasonable crop, would not, if adopted in England, produce a crop that would be of any value.

"What is in fact the present state of husbandry and of the agricultural population of the province (Quebec) generally, and what has resulted from the practice of agriculture

under the circumstances that I have mentioned? This is a question I would wish others better qualified than I am should answer. But as I have no alternative here I cannot help saying that from my own observation, and from reports, I am sorry to believe, first, that husbandry is not practised on the most approved principles and does not yield a product anything near what it might do under different management; secondly, that it follows as a natural consequence that the agricultural population generally are not in so prosperous a condition as they ought to be; and thirdly, that the general improvement of the country does not advance with that progress which countries do that are not possessed of so many natural advantages. This is my candid opinion of the state of agriculture in Lower Canada, and perhaps it is not much better in Upper Canada. If, then, such are the results that have been produced by agriculturists that are confessedly deficient in education, and practising a system of cultivation and management of stock that is long in use, and that is proved to be defective by its consequences, it is unquestionably prudent and necessary that a change for the better should be introduced without hesitation or delay. The present system has been tried a sufficiently long time to give full opportunity of knowing all its advantages; and if they do not prove satisfactory, it is evidently our duty to give a fair trial to a different system, and the only legitimate means to insure the introduction of the very best mode of farming in every department, is by properly instructing every man who is proprietor of and cultivates a farm in Canada. This will be a reasonable experiment and one that is necessary independently of the favorable influence it would have on agriculture. Though I could not expect to live to see the practical results of this experiment, yet I do look forward, confidently, that they will be most happy for those who will try the means and apply them industriously."

I will here close the quotations, for all this has been simply introductory matter. Mr. Evans has advocated the experiment of a new system. It is at this point that he undertakes to explain his ideas and to lay his system before the country. In a word, we have now just reached the most interesting, practical, and useful part of his elaborate work. And I can say that with our great progress in the art of agriculture, with our new methods and our advanced ideas, with our model and experimental farms under the direction of Governments and Legislatures, with our great exhibits at the World's Fairs and Exhibitions, with our millions of dollars worth of produce exported yearly to the markets abroad, with all these things, we are merely developing and carrying into practice the system suggested sixty years ago by that Irishman, who came here to build up his own fortune and to aid in building up the land of his adoption.

DEATH OF FATHER McISAAC

On the 12th August last, at Inverness, N.S., took place the death of an aged and venerable and widely beloved priest, in the person of Father Donald McIsaac. At the time of his death Father McIsaac was seventy-two years of age, and had been forty-three years a priest. He had been ill for some two years prior to his death. He had always led a quiet, a very retired life, and save for the necessity of coming before the public in the exercise of his sacred ministry, he might have almost been likened to a recluse. Yet that was the life of meditation, of prayer and of sacrifice. He received his rudiments of instruction from an old Irish teacher, William Ayre, at Broad Cove. He studied Latin under Rev. John Gunn, a Presbyterian clergyman. After some further study under his cousin, the venerable Canon McIsaac, of Mount St. Vincent, he entered St. Francis Xavier College, where he completed all his studies—including his theological course.

His first parish was that of Ingonish, in the County of Victoria. His next mission was at Grand Narrows, which comprised the three parishes of Grand Narrows, Iona and Baddeck. Then he went to River Inhabitants where for quarter of a century he administered to the flock, leaving them, on his departure a handsome Church and presbytery. When he retired from the last named parish he went to his father's farm, where he built a home for himself, in which he died. One more good soul has gone to its reward, and we can say, in harmony with all who knew and loved him, "God's rest to his soul."

Another School Fad.

(By An Occasional Contributor.)

Every person seems to want to have a voice in the education of the young and all seem to be wise according to their own ideas in this important subject. The latest fad is that of Mr. Wilson L. Gill, who has undertaken to organize "school cities," "in the United States and its dependencies." Mark the "dependencies"—why not call them colonies? He claims that his is a "most interesting, important, and successful experiment." He thinks that American children are now being trained in "monarchical" forms of school management, instead of as "self-respecting, co-operating citizens of a republic." We are too proud to believe our own mind incapable of grasping the meaning of whatever is couched in ordinary good English; yet we are sufficiently humble to admit that Mr. Gill's statements are beyond our understanding. We are not going into the details of his explanation, but we will simply take the remedy which he proposes for what he calls an evil mismanagement, a bad system of training in schools, a neglect of the primaries (meaning a knowledge of municipal and political government and rights), and we will see what it all amounts to in the end. Mr. Gill claims that the salvation of the schools and of the young lies in the adoption of what he terms the "school city" plan, by means of which it is proposed to "systematically train the individual to wisely cultivate his own conscience and be governed by it, rather than by that of the teacher; to co-operate with his fellows for the common good, rather than for mischief; to form the habits of law and order, rather than those of anarchy; in other words, the remedy for the apathy of educated men, in reference to their municipal duties, which is in effect anarchy, not of the lowest, but possibly of the most dangerous type, is to train them while young to think and act to form the habits of citizens."

If Mr. Gill is not an advocate of anarchy, but its enemy, he has a peculiar way of inculcating the principles in which he believes. He begins by wanting to emancipate the pupil from the influence of the teacher and instill into the young mind ideas of independence of authority. But after all, the matter is not so much what Mr. Gill may fancy should be a "school city," or the species of eccentric system that he would have adopted, as it is the general tendency of all these fads. You find people cropping up on all sides each with his own fanciful scheme for the amelioration of the education of youth; but examine them all and you find that they invariably tend to some temporal acquirement of influence, or power, or money, or such like. The child's knowledge of how to vote at an election is very important in their eyes, but it does not seem to matter much whether or not the child can say his prayers, or knows who God is. It is necessary that the child should know how to go into business and conduct the same, but immaterial whether he ever goes into a church or not, and whether or not he knows how to conduct himself there. The body, the temporal interests, the affairs of this life are all that are considered; there is no question of the soul, the eternal interests, and the affairs of the next life. All these schemes, these fancies, these fads are merely so many attempts to supply something or other to replace the honest religious and moral training that such people seek to efface in the schools. When men talk about anarchy, and in the same breath advocate principles that are at the source of the worst anarchy, it is time to conclude that if they are not cranks, at least they are monomaniacs on the subject of education without religion. All this parading of such words as morality, honesty, citizenship, and the like, is merely a casting of dust into the eyes of the credulous. In the end no system of education can be complete that does not include the two worlds, the two lives, the two great parts of man—body and soul.

CATHOLIC CHARITY IN PERU.

Fannie B. Ward is a well known press correspondent, heretofore not noted for friendliness to matters Catholic, says the Boston "Pilot." The appended sketch, has therefore,

as from her pen, an unusual interest:—
In the ancient city of Arequipa, in Peru, the Sisters of Charity conduct that which is widely conceded a model founding asylum. There are many of the kind in Mexico, Brazil, Chili and in other Latin-American countries, but the one referred to is unique. The asylum spreads over an entire square and is quiet within, having on the inside courts riotous of sunshine and fruits and trees and fragrant flowers.

The ancient edifice, which is now about three hundred years old and for more than two centuries served as a convent for the nuns of Santa Catarina, is one of the several founding institutions which have long flourished in Peru; and the swinging box, like those we read of in France and Italy, is set every night with its hollow side outward, for the reception of any infants that that may be placed in it by unknown hands—a perpetually open door for the shelter of those unwelcome waifs who are immeasurably worse than orphans and whose acknowledgment brings ruin upon their erring parents.

Any mother, stealing along that deserted street in the darkness, has only to put the new-born citizen into the box, give it the slightest impetus, and around it turns, affording immediate protection to the tiny occupant, while no eye inside the building can see who placed it there. A Sisters of Charity is stationed on the inner side of the wall, whose sole business is to watch for new arrivals at all hours of the night, to receive and care for them.

However Christians may differ on dogmas and doctrinal points, all not blinded by bigotry must yield the palm for unselfish living and tireless practice of charity, the greatest of Christian virtues, to the uncounted army of Catholic devotees, male and female who have given their lives to the care of the sick, the indigent, the helpless and the so-called "heathen." No spot on the earth's surface is too bleak, insalubrious or forbidding, no human being too degraded, and no depth of crime or misery too dark to be penetrated by the ministrations of learned monks and gentle Sisters of Charity—not merely by the easy method of sending Bibles, tracts and the contributions of other people, but by going to live among the objects of religious solicitude and devoting toilsome years to bettering their condition. On certain days of the week the institution is open to visitors and the children may be adopted by whoever desires them.

The outer walls of the quaint old building are four feet thick and ramble around three inner courtyards, each of which has its central fountain and tangle of flowers and passion vines and clump of olive or fig trees shading the shrine of a Christ, a virgin or saint. These courts are surrounded by corridors whose tiled arches are upheld by long lines of queerly carved pillars, now streaked with mold and crumbling under the insidious tooth of time. Traversing their moss-grown pavements, we found the path obstructed by several donkeys that had been driven to the inner doors with supplies of fuel, milk and vegetables; and the blue-gowned matron—her round, benevolent face shining like a full-brown peony in the sun, with rosary, crucifix and bunch of keys jingling at her side, and the flaps of her wide, white bonnet standing out like sails—failing to budge the animals by the usual "st-th-th-th!" put her strong, fat shoulder to each sullen animal and quietly pushed it out of the way.

Such immaculate cleanliness prevails everywhere that one might eat off every inch of flooring, whether of wood, tile or adobe.

In the asylum the children are carefully trained in the tenets of the Church and educated to a moderate extent in the lore of books, while each is taught some useful trade which he or she may practice for future support. Thus, while the boys learn shoemaking, saddlery, poncho-weaving, cabinet work, etc., the girls manufacture artificial flowers, fancy boxes, lace embroidery and are trained for domestic service. If not adopted and if self-supporting, they may remain here permanently, should they choose to do so; or at the age of eighteen they may go forth to shift for themselves.

CHARACTERISTICS OF PIUS X.

Joseph, Cardinal Sarto, henceforth to be known to the world and to history as Pius X., seems to me singularly unfamiliar to the general public. Even in Italy one heard very little of him. On the rare occasions when he came to Rome and perhaps appeared along with other Cardinals at some Papal function in St. Peter's, I used to hear all around me, "Who is that?" His face even was unknown to most of the crowd. This was not due solely or even chiefly to the fact of his being provincial. The massive figure and strangely baggy eyes of Cardinal Svampa were as familiar to Rome as to Bologna. Cardinal Ferrari could not easily have gone about unrecognized. But Cardinal Sarto knew intuitively and superlatively how to keep quiet.

In his own Venice it was much the same. Certainly the Venetians themselves knew and loved him. There was no help for it. But of the thousands of travelers who faithfully saw Venice every year, and who at the end of their stay could tell you almost anything from the site of Titian's grave to the prices of things at Florian's, very few could have told you the name of the Cardinal Patriarch. For in Venice, too, he kept quiet. But the Venetians knew him.

That is the first impression he gives, the expression of an equanimity not easily disturbed. He looked his best when one saw him, not in some high ceremonial, muffled and half-hidden in gorgeous vestments that would stand up of their own stiffness; but rather in his every-day cassock, walking through the corridors of the seminario or in the twisting alley of its garden, or, perhaps, just stepping out of his gondola. Then there stood before you a man who seemed of medium height, very straight, tranquil, but sure and decided in every movement, even in every little gesture.

He always seemed to me young for a Cardinal, although I knew he was not. But his fresh, almost boyish complexion, and his appearance of not only having, but enjoying, perfect health are oddly incongruous with the silvery hair that struggles rebelliously from beneath the red zucchetto. He will never be able to do anything with that hair, unless, in time the weight of the tiara may partially subdue it. It is "all anywhere" over his forehead, a riot of white fluff, giving a quaint and attractive dash of carelessness to a figure otherwise immaculately neat and orderly.

Pius X. has fine eyes. They are wide open and their look meets your own squarely and with a charming frankness. You spend very little time indeed in arriving at the conclusion that you like this man, and that the devotion of his Venetians is comprehensible enough.

The first time I ever saw him, so far as I can remember, he was walking along slowly, surrounded by some half-dozen little seminarists. They were thoroughly respectful, of course, these little Venetian cherubins, but it was clear that they did not stand in any sort of awe of him. They seemed, rather, to have that boundless confidence in him which small boys give to a big friend. The Patriarch never for a moment relaxed his gentle gravity, but spoke to them as courteously as if they had been so many Bishops—no condescension, but just the manner of a man who genuinely likes children and knows that they like him. Many of the Italian clergy, especially in the country towns and villages, have this to perfection. You may notice over and again that the parroco, or parish priest, can scarcely budge from his door without a lot of absurdly handsome little ones clinging to his cassock and begging for a santo—that is to say, one of those little cards with gorgeously colored pictures of the various saints which abound all over Italy. And perhaps the good old man will rummage his pockets and pass out cards all round, or he may kindly shake his head and tell them "Pazienza, some other time." In either case they kiss his hand and scamper away as pleased as boys well could be.

Well, the new Pope began as just such a parish priest. In that capacity he labored for years, and from it he rose by slow gradations, and, as Emerson said of Napoleon, "by very intelligible merits," to the Patriarchate of Venice, and now to the throne of Catholic Christendom. But through it all he has remained essentially the parish priest. His parish has widened from a village to the world, but he himself summed it all up in what he is reported to have

said to a friend the day after his election: "The color of my robes have changed, but I am the same Sarto."

Villaggio or Vatican, his surroundings change, but he does not. He will have, of course, new duties, and will have to get accustomed to things never before expected of him. He must exchange his gondola for the oscillations of sedia gestatoria as he is borne in unsteady triumph through St. Peter's. He who has loved quiet, who has so long shunned publicity, must school himself to be cheered and be clapped and huzzared by thousands every time he lets himself be seen. Less than two weeks ago he was off climbing mountains; now he is a prisoner for life. Certainly these are contrasts. But is it safe to say that he will accept what comes, just as, if he had remained all his life a village priest, he would have accepted that—and thanked God.

That, as I read the man, is the basis of his character—simple, unquestioning piety.—The Independent.

Finances of Province of Quebec

Below we give the result of the financial operations of the Province of Quebec, for year ending June 30th, 1903. Our readers will spend a profitable hour in studying the various items. In a future issue we will go into the statement in a more detailed way.

The public debt of the province, after making allowance for sinking fund, is estimated at \$25,800,094.34. The following shows the receipts and expenditures:—

RECEIPTS.	
Dominion of Canada	\$1,281,603
Lands, mines and fisheries	1,455,386
Administration of justice, building and jury fund, law stamps, fees, etc.	323,632
Licenses — Hotels, shops, etc.	692,602
Direct taxes on commercial corporations	226,338
Duties on successions	153,820
Maintenance of insane	89,486
Reformatory and industrial schools	20,893
Quebec Official Gazette	18,244
Legislation	15,538
Registration stamps	73,290
Interest on price of Q. M. O. & O. Railway	306,216
Interest on loans and deposits	12,447
Railway subsidies tax	8,353
Minor revenues	25,440
	\$4,763,296
Proceeds of sales of property	10,143
Loan Beauport Lunatic Asylum	7,500
	\$4,720,939
Trust funds and deposits	28,941
Proceeds of inscribed stock issued in conversion of debt	31,771
Total receipts	\$4,781,652
EXPENDITURE.	
Public debt	\$1,577,583
Legislation	202,432
Civil Government	272,437
Administration of justice	569,660
Police	26,345
Inspection of public offices	9,852
Public instruction including "Night schools"	\$452,074.00
Literary and scientific institutions	1,000.00
Arts and manufactures	15,000.00
	468,074
Public works and buildings—	
Ordinary	103,099.21
Extraordinary	65,443.77
	168,543
Agriculture	234,162
Lands, mines and fisheries	217,051
Colonization	110,500
Immigration	4,250
Charities	45,210
Lunatic Asylums	353,825
Reformatories and industrial schools	60,000
Charges on revenue	128,291
Miscellaneous services	138,402
Building and jury fund	
Payments by sheriffs out of collections	17,961
	\$4,599,584
Montreal Exposition Company, part of proceeds of sales of exhibition grounds	5,824
Montreal	
	\$4,605,408
Trust funds and deposits	100,744
Railway subsidies and Q. M. O. & O. Railway construction	88,500
Redemption of debt and premium (conversion)	31,771
Total expenditure	\$4,776,428

THE COL

CHAPTER XXXVI

"If these things are true," Mrs. Cregan again said, calm, restrained tone ways used when her m dergoing the severest that you have not been feeling fancy, and can restrain plain terms for one quarter hour, let me hear you unhappy accident. Nay forward, stay where you say your story there. She again leaned forward face buried in her expansion while Harless, with a low and timid voice, and att her in a few words the tory which she desired. abandoned was he by the energy which he displayed former conversations with ent, that more than half was drawn from him by from a culprit fearful of the measure of his punis When he had concluded gan raised her head with great and evident relief. "Why, Harless," she have been misled in this leaped the mark in my su are not than the actual horrid work!" "I was not the execut Harless. "I had a depu ed, with a ghastly smile. "Nor did you, by word, give warrant for the at which you speak!" "Oh! mother, if you worth your while to wast ness on me, forbear to co conscience with that wret terfuge. I am the murder It matters not that my f not gripped her throat, n been reddened with her h heart, my will, has murd My soul was even beforef the butcher who has seal mon ruin by his bloody di I am the murderer of Ely in act, as you have said, in word! I breathed m thoughts into no living dark and Hell-born flame dered where it rose, withi lonely breast. Not throug chink nor cleft in all my could that unnatural rage dent. When he tempted m aloud I answered, scorned del him; and, when at our interview, I gave him that which he has stretched to b my speech was urgent for ty." "Aye?" "Ay, mother, it is truth! you as I shall answer at th ful bar, before that Thron man told me of, when he shall stand to blast me h He stood erect, and held hand, as if already pleadi charge. Mrs. Cregan at th moment rose, and was abo dress him with equal equr cision of manner. "But still," he added, p her, "still I am Ely's mur I had an enemy who wish me a theme for lasting m could not choose a way m tain than that of starti upon that subtle and wort tion. I am Ely's m That thought will ring u brain, awake or asleep, fo more. Are these things dre I would give all the world titles to find that I had dre horrid dream, and awake, "You overrate the measu guilt," said Mrs. Cregan, about to proceed when Har interrupted her. "Fool that I was!" he ex with a burst of grief and proach. "Fool, mad fool, a that I was! How blind to happiness! For ever longi which was beyond my reac avef able to appreciate th I possessed. In years gon present seemed always stal flat, and dreary; the future past also seemed beautif, must see them all with alter The present is my refuge, I past is red with blood, and ture burning hot with shan dre." "Sit down and hear me, reas, for one moment." "Oh, Ely!" the wretche continued, stretching out his to their full extent, and seei apostrophize some listening "Oh, Ely! my lost, deceiv

THE COLLEGIANS.

A TALE OF GARRYOWEN. BY Gerald Griffin.

CHAPTER XXXVI.—Continued.

"If these things are not dreams," Mrs. Cregan said, in that calm, restrained tone which she always used when her mind was undergoing the severest struggles...

of the Province of Quebec

of the result of the elections of the Province for year ending June 30, 1903. The following table shows the results of the various contests...

of the province, amounting to \$25,800,094.47. The following table shows the results of the various contests...

RECEIPTS.

Table with columns for item and amount. Includes entries like 'Madagascar', 'Fisheries', 'Justice', 'Municipalities', 'Provinces', 'Lunatic Asylums', 'Deposits', 'Stocks', 'Bonds', 'Miscellaneous'.

EXPENDITURE.

Table with columns for item and amount. Includes entries like 'Madagascar', 'Fisheries', 'Justice', 'Municipalities', 'Provinces', 'Lunatic Asylums', 'Deposits', 'Stocks', 'Bonds', 'Miscellaneous'.

murdered love! Oh, let it not be thus without recall! Tell me not that the things done in those hideous months are wholly without remedy!

close an eye in sleep again until I lie on a dungeon floor. I never more shall smile until I stand upon the scaffold. Well, well you will prevail; you will prevail," he added, as his mother forced him back into the chair which he had left; "but I may find a time. My life, I know, is forfeited."

"It is not forfeited." "Not forfeited! Hear you, just Heaven, and judge! The ragged wretch, that pines for his food, must die—the starving father, who counterfeits a wealthy name to save his children from a horrid death, must die—the goaded slave, who, driven from a holding of his fathers, avenges his wrongs upon the usurper's property, must die—and I, who have pilfered from my passion—I, the hypocrite, the false friend, the fickle husband, the coward, traitor and murderer (I am disgusted while I speak)—my life has not been forfeited! I alone stand harmless beneath these bloody laws! I said I should not smile again, but this will force a laugh in spite of me."

trod upon; and you were primed with strong drink, moreover. But how dared you—this is my chief point—this—how dared you stand up, and give any gentleman the lie, when you have not the heart to hold to your words? What do you stare at? Answer me."

CHAPTER XXXVII. HARDRESS FINDS THAT HIS CONSCIENCE IS THE SWORN FOE OF VALOR.

He who, when smitten by a heavy fever, endeavors with bursting head and aching bones, to maintain a cheerful seeming among a circle of friends, may imagine something of Hardress Cregan's situation on this evening. His mother contrived to sit near him during the whole time, influencing his conduct by word and gesture, as one would regulate the movements of an automaton.

It was not until he courted rest and forgetfulness in the solitude of his chamber, that the Hell of guilt and memory began to burn within the breast of Hardress. Fears, which until this moment he had despised as weak and childish, now oppressed his imagination with all the force of a real and imminent danger. The darkness of his chamber was crossed by horrid shapes, and the pillow seemed to burn beneath his cheek, as if he lay on fire. He dozed, he seemed to be rocked on the back of a flying steed, and the cry of hounds came yelling on his ear with a discord even more terrible than that which rung upon the ear of the hunted Acteon, in the exquisite fiction of the ancients. That power of imagination, in which he had often been accustomed to take pride, as in a high intellectual endowment, became now his most fearful curse; and, as it had been a chief instrument in his seduction, was also made a principal engine of retribution.

assumed during the period of his uncertainty respecting Eily's fate. A small party had been formed one morning for the purpose of snipe-shooting, and Hardress was one of the number. In a rushy swamp (adjoining the little bay which had been selected as the scene of the saddle-race so many months before), the game was said to exist in great quantities, and thither, accordingly, the sportsmen first repaired. A beautiful, but only half-educated pointer, which Hardress procured in Kerry, in his eagerness for sport, had repeatedly broken out of bound, in disregard of all the menaces and entreaties of his owner and by these means, on many occasions narrowly escaped destruction. At length, while he was indulging in one of those wild gambols, a bird rose, with a sudden shriek, from the very feet of Hardress, and flew forward, darting, and wheeling in a thousand eccentric circles. Hardress levelled and fired. The snipe escaped; but a mournful howl of pain from the animal before alluded to, seemed to announce that the missile had not sped upon a fruitless errand. In a few seconds, the poor pointer was seen crawling out of the rushes, and turning at every step to whine and lick its side, which was covered with blood. The slayer ran, with an aching heart, towards the unfortunate creature, and stooped to assist it, and to caress it. But the wound was past all remedy. The poor quadruped whimpered and fawned upon his feet as if to disarm the suspicion of resentment, and died in the action.

"Oh, no," I said, "My own dear maid, For me, though all forlorn, for ever, That heart of thine, Shall ne'er repine, O'er slighted duty—never. From home and thee though wandering far, A dreary fate be mine, love; I'd rather live in endless war, Than buy my peace with thine, love." Sing Gilli ma chree, etc.

Several circumstances, trifling in themselves, but powerful in their operation upon the mind of the guilty youth, occurred in the course of the ensuing week, to give new fuel to the passion which preyed upon his nerves. A few of these we will relate, if only for the purpose of showing how slight a breath may shake the peace of him who has suffered it to be, sapped in the foundation. When the first agony of his remorse went by, the love of life, triumphant even over that appalling passion—made him join his mother in her fears of a discovery, and her precautions for its prevention. He sought, therefore, many opportunities of misleading the observation of his acquaintances, and affected to mingle in their amusements with a greater carelessness than he had ever

assumed during the period of his uncertainty respecting Eily's fate. A small party had been formed one morning for the purpose of snipe-shooting, and Hardress was one of the number. In a rushy swamp (adjoining the little bay which had been selected as the scene of the saddle-race so many months before), the game was said to exist in great quantities, and thither, accordingly, the sportsmen first repaired. A beautiful, but only half-educated pointer, which Hardress procured in Kerry, in his eagerness for sport, had repeatedly broken out of bound, in disregard of all the menaces and entreaties of his owner and by these means, on many occasions narrowly escaped destruction. At length, while he was indulging in one of those wild gambols, a bird rose, with a sudden shriek, from the very feet of Hardress, and flew forward, darting, and wheeling in a thousand eccentric circles. Hardress levelled and fired. The snipe escaped; but a mournful howl of pain from the animal before alluded to, seemed to announce that the missile had not sped upon a fruitless errand. In a few seconds, the poor pointer was seen crawling out of the rushes, and turning at every step to whine and lick its side, which was covered with blood. The slayer ran, with an aching heart, towards the unfortunate creature, and stooped to assist it, and to caress it. But the wound was past all remedy. The poor quadruped whimpered and fawned upon his feet as if to disarm the suspicion of resentment, and died in the action.

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anniversaries in August. So frequently have we been asked to continue these random gleanings in the domain of the past, that we again come with statement of a few of the anniversaries of the week just ending. We will not comment upon them, but simply give a hurried list. The 23rd August, Sunday last, represented four special anniversaries: The landing of French at Killala, in 1798, to aid the Irish in their insurrection; the death of the famous Nicholas French, Bishop of Ferns, in 1678; the execution of William Wallace, in 1305; and the martyrdom of Father Rale, in the State of Maine, in 1724.

The 24th August was the anniversary of the entry of Alaric, the Goth, into Rome, in 410; of the death of Napper Tandy, in 1803; of the destruction of Pompeii and Herculaneum in the year 78; of the death of the great Roman General, Agricola, in the year 93; of the massacre at Ardmore, Waterford, and the marriage of Eva and Strongbow, in 1170; and of the burning of the city of Washington, in 1814.

The 25th August was the anniversary of the first using of cannon, by the Spaniards at Gibraltar, in 1309; the taking of Ballina, by the French in 1798; of the death of Louis XI. of France, (St. Louis), in 1270; the death of Hume, the historian, in 1776; the death of James Watt, the inventor of the steam engine, in 1819.

The 26th August was the anniversary of the Stamp Riot Act, in 1768; of the Battle of Cressy, in 1346; and of the birth of the Rev. Francis Mahony, the famous Father Prout, in 1805. The 27th August was the anniversary of the death of Pope Sixtus V., in 1590; the driving of the English from Limerick, in 1690; the Battle of Long Island, in 1776; the death of Foley, the Irish sculptor, in 1874; and the Battle of Dresden, in 1813. The 28th August was the anniversary of the birth of Hugo Gratius, in 1645; of Letaun, the Irish poet, in 1814; and of Goethe, the great German poet, in 1749. These are anniversaries sufficient to furnish the reader with considerable historical and biographical study for the week.

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The Chinese Mission Problem.

(By a Regular Contributor.)

It is not the political, or international Chinese problem to which we now refer, but rather the religious one.

"Events of the past few years in China have been of such a character as to make general the belief that it is hopeless to attempt to plant the Catholic faith in the Celestial Empire."

The closing paragraph says:—"It would be a fatal mistake to give up missionary work in China just at this time.

Between these two we are treated to several reasons why China can never be expected to become a Christianized nation.

"God does nothing, permits nothing without a reason. That such an ancient, highly cultivated people (the Chinese), that such an immense nation, forming one-fifth of the inhabitants of the globe, should have been destined by Him to live and die in complete isolation, should have been designed merely to cultivate and, if I may so speak, to keep warm, one of the most favored parts of the earth until the younger nations of the West were ready to seize upon it and make their nests there—does not easily commend itself as a credible view of the Divine government of the world.

This is plain talk from one with practical experience of missionary work in China. For a moment we turn to the other side of the picture as it is presented in the article in question.

The obstacles mentioned as being opposed to the advancement of Christianity in China, are the pride of the Chinese and their dread of missionaries. Their pride is a national one, based upon their great antiquity, their ancient literature, their ages of civilization—such as they recognize civilization to be—and their contempt for the stranger, whom they look upon as a barbarian. This pride also takes root in their faith in Confucius, of whose maxims they consider those of Christianity, to be mere imitations. Then their dread of the missionaries consists in the fact that they look upon these preachers of Christianity as the envoys, the scouts, the advance-guard of the great western Powers, whom they dread and whom they believe to be their deadly enemies, ever animated with an ambition to seize upon their country and to drive them into slavery, or at least a state of dependence. These are the obstacles that we are told will prevent China from ever being Christianized.

The persons who hold this view advise the abandonment of missionary work in China, and the writer of this article, which is receiving such an amount of prominence in Catholic papers, does not appear to be surprised at such a suggestion.

We need not occupy much space in commenting on this issue; suffice to say that the Church received her

mandate from Christ, and that He promised to be with her unto the end of time. He gave to the Apostles and their successors the mission to go forth and to teach all nations, (Chinese included), and He assured them that the Gates of Hell should not prevail against the Church. The ultimate end He has told us of His religion, on earth, is to bring all into the one fold, so that finally there will be only one flock and one shepherd. He did not exclude China. If we have faith in Christ we must believe that such is to be the ultimate result of the Church's mission on earth. If, then, we have a real faith in Christ; if we acknowledge His Divinity; if we are believers that His promise will be fulfilled that all the world will yet come into His fold; then we have no right to suppose for a moment that China and her millions will not at some time belong to that same fold.

NEGRO MUSIC.

(By An Occasional Contributor.)

Some time ago a Dominican Father, Rev. F. Coleman, gave a number of most interesting lectures in Canada, on ancient Irish music. In one of them he pointed out how we had lost a good portion of Ireland's best music, and that were it not for Moore's words and Stephenson's airs, we would have no idea at all of the music of the "Land of Song."

"The old aunts say that these songs are so 'filled with de Holy Spirit' that they forget they are working if they just keep singing all the time. No Southerner ever doubts the truth of this statement."

"To the majority of people the mention of a negro song brings up instantly visions of 'I want yer, mahoney,' or 'Alabama Coon,' or even the lovely 'Suwannee River' and 'Old Kentucky Home'—all written by white people who are not so constructed mentally as to be able to write a genuine negro song."

mission that I grow anxious to know what this lady, who is clearly familiar with the subject, considered to be the real music and songs of that peculiar race. I, therefore, read on, and came upon these surprising distinctions:—"The negro by some mysterious power does not take a breath at the end of a line or verse, but carries over his breath from line to line and from verse to verse at the imminent risk of bursting a blood-vessel. He holds on to one note till he has a firm hold of the next one, and then besides he turns every monosyllabic word into two syllables and places the accent where it does not belong, on the last half of the word. "Negroes all seem to know by the most wonderful instinct every 'spiritual' which was ever born. Let a colored stranger from Kentucky go to a Louisiana church and begin to sing a new song; none of those present may ever have heard his song and yet in a few moments they are all singing and patting it like mad, and the most singular, inexplicable thing about it is that each member of the congregation seems to know almost to a man as quickly as the singer himself exactly what words he is going to sing. No 'lining out' is ever practised in their singing; only with the 'hymn-book hymns' is this quaint custom followed. They surely must have some occult telepathy among them, for they never make mistakes—viz., some singing one verse and some another. "It is often stated that there is a continuous note of sadness running through all the negro music, and that the songs are usually in minor keys. I should say, on the contrary, that the majority of them are in the major keys, and that there is a ring of jollity, wild abandon, and universal happiness in most of them. There are doleful passages occurring occasionally, and some sad minor songs, but even in these there is pretty apt to be a change into the major key before the hymn is finished."

In conclusion Mrs. Murphy says, that if the negro could be trained along his natural lines, and his race blood kept perfectly pure, there would come some day from this people one of the greatest orators, one of the greatest romance writers, and surely the very greatest musician who ever lived. Of this last statement we seem to have had an example in the once famous "Blind Tom." Had that man not been blind, and had he not been an idiot—in a certain degree—but an educated, well-trained man, there is no possibility of imagining the marvels of music that he would not have created. The trouble, though, is to keep their race blood pure and to train them along the natural lines thus mentioned. I am not prepared to devise a plan, but certainly it is not by enslaving, persecuting, brutalizing, them, and then lynching them for being that which we have made them.

LESSONS OF LIFE.

A strange and sad case of belated good fortune is that of Mrs. Honoretta Marshall, of Webster, Mass., who after a life of many changes from wealth to comparative poverty, falls heirless, at the age of one hundred and five, to \$10,000. She has been for some years an inmate of the Worcester Insane Asylum, and probably could not even grasp the fact of her bettered condition. Her long life began in Poland, where once she was a rich landholder. Simultaneously with the publication of this extraordinary case, we note the sudden death of George M. Guild, the well-known piano manufacturer. For the last twelve years of his life he devoted himself to the perfection of a mechanism known to the musical world as the "American action" for pianos. After many disappointments the tests were successful, the patent papers were issued a few weeks ago, and the first royalties from his invention arrived on the day of his death. There is an obvious moral in these two incidents—so obvious, indeed, that every reader will sadly draw it for himself. It is the simplest self-interest, to put it on no higher plane, to strive for the things beyond time.—Boston Pilot.

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Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice O. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Cahill, Recording Secretary, T. P. Tenney.

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

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

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

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward, 51 Young street; financial-secretary, Miss Emma Doyle, 776 Palace street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McPhail.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCall, Vice-President; J. Emmet Quinn, Recording-Secretary, 931 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 19th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcy; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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NOTES AN ORANGEMAN'S... cently Mr. William Ga... sale merchant of this... visit to Ireland, and... he gave expression to... concerning the situation... Land. In the "Daily W... \$1st of August, he tel... thinks regarding the fu... of the country under t... lation. Mr. Galbraith... pains to have it known... not for a moment app... guise of a firebrand o... To all who are unacqu... the gentleman this assu... be unnecessary, for... while indicating strong... judices are far more ca... tional, from a politica... than might have been e... him. And to all who l... a leading spirit in C... agism, certainly the q... sage as to his spirit in... ters would not be nec... then, evident that he w... a little credit for himse... posing as an unprejudi... and by heaping on the... Justin McCarthy aught... to say against the Cath... and to appear as a mo... observer. We are exceedi... to find, by what this ge... said, that there are stron... a united Ireland—even w... Rule granted to-morrow... with the Land Bill and... ing its effects Mr. Galbr... use of some very signifi... uage; the more so when... the source whence it com... for example, (as reported... "Witness");— "Mark, he will not adm... measure will bring in the... but he thinks that if opp... taken by the hand, if the... west are as alert as the... take advantage of what t... gives and means, then we... for a regenerated Ireland... And in closing the repor... ness" again says:—" "Could all sections unit... promotion of the industria... lity of the country it wou... happy change. At the... he looked forward to the... of the land bill with muc... good." "To say the least, these... convey the idea of a poss... the Land Bill doing great... of Ireland's future being... year ago we doubt if Mr... would have admitted anyth... kind. Now comes somethi... more significant. He is m... in the report:—" "In Ulster while there w... tion to the measure at f... suspicion as to the ulterio... you had in Ulster shrewd... at once prepared to take... of the provisions of the... And this was like Ulster... counted for her prosperity... loyal to British connecti... would fight to the last... maintain it; at the same... was practical, and she too... tage of every opportunity... ment." "Exactly; and may we no... rally and logically conclu... this that Ulster, the Protest... very Orange section of Ire... opposed the measure for a... mental reason, and accepted... benefited by it for a practi... later on, will do exactly the... thing in regard to the ma... Home Rule? Ulster will o... tooth and nail; Ulster is... British connection; she wou... to the last ditch to maint... but at the same time she... deal" and she will be only...

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