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The True Witness



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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

A NOTABLE JUBILEE.—All the Catholic Bishops of the world have been officially notified to come to Rome on the occasion of the celebration, next December, of the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception. If any of them cannot attend in person, they must send delegates. But all Bishops within one hundred miles of Rome are obliged to attend. The idea of the Sovereign Pontiff, apart from the courtesy of inviting the Princes of the Church, is to have the entire Catholic world represented on that glorious occasion. Between this and the month of December, we hope to have several occasions to write on the inspiring subject of the Immaculate Conception and to treat it from different standpoints. For the present we merely desire to call attention to the fact that, in the person of the Bishops or of their delegated representatives, every Catholic in the world will be present on that grand occasion. There is a unity in the Church which constitutes the envy and despair of all other religious bodies. Under no circumstances could that unity be more appropriately emphasized than when a dogma of such vital importance is acknowledged by the united voices of Christendom.

Fifty years ago, when the immortal Pius IX., amidst assembled Cardinals and members of the entire hierarchy, proclaimed as a matter of Catholic belief the great truth of the Immaculate Conception of the Mother of God, the world outside the Church declared that a new doctrine had been discovered and that it would die out soon, just as it had been conjured into existence. No new doctrine had been either discovered or promulgated; a truth that had always been believed by the Church was, for reasons arising out of new circumstances in the world, officially declared, by the infallible Vicar of Christ, to be a matter of belief—nothing else. But fifty long years have rolled away, and, as in regard to all other great truths that she teaches, the Church is now proclaiming to the world, by this celebration, that the Immaculate Conception is unanimously held by the millions of Catholics, to be a fundamental dogma, a basic truth, and that she never changes, in this any more than in any other of her doctrines. And how could she? Coming from God, who is unchangeable, she must partake of the characteristics of her Founder.

It will be a glorious event, that celebration in Rome, on the 8th of December, 1904. Minds will be carried back to that other 8th December—fifty years ago—when the entire social structure of Europe was rocking at every breath of the infidels, the revolutionists, the illuminati, the carbonari, the adepts of the secret societies, and when, amidst the great upheaval in Italy, in France, in Hungary, in the Netherlands, and in Austria, the sublime figure of Pius IX. stood alone for authority, and his potent voice—even as the voice of his Master bidding the waters of Galilee, he still—proclaimed to the world the imperishable glories of Mary Immaculate. Ross might fall under the assassin's dagger on the steps of the Senate; the Pontiff might fly in the night along the road to his Gaetan exile, but all that did not hush the voice of Christ's Vicar, nor prevent the onward march of the Church, nor diminish the force that hailed Mary "Immaculate" in the hour of the Church's need, in the crisis that demanded her special protection. There

is something so surpassingly glorious in this fiftieth anniversary of that signal honor to the Mother of God, that language fails to translate the thoughts and sentiments that it awakens. These must be forever enjoyed in the secret of the Catholic heart.

CHURCH ATTENDANCE.—During recent years the problem of "Church Attendance" has been much discussed in the non-Catholic press. They make use of the all-embracing headline: "Why men do not go to Church." This is a very misleading flourish. As we have seen it remarked lately, it should read "Why Protestant men do not go to church." There is no reason to include "Catholic men in that wholesale accusation. While it is not openly stated that the Catholic men do not go to church, still, as no exception is made in their favor, the natural conclusion to draw is that they are included in the general accusation. If they are, it is unjust. We can well understand that the non-Catholic press and pulpit do not wish to set up a contrast between the church attendance of Catholics and the non-attendance of Protestants. That might lead to questions and researches that would not be palatable for them.

While the Protestant press and pulpit dare not insinuate, much less state, that Catholic men do not go to church, they harp upon the old cord that, in Catholic countries, the women alone go to church. This is absolutely false.

There are many reasons why our Catholic men are faithful to go to Church on Sunday; but of these we will merely dwell upon two. Of course there are Catholics who do not attend Mass on Sunday; but they are the exceptions, and with many of them the non-attendance is an exceptional, or accidental matter. The Catholics have an infallible authority in the Vicar of Christ and in the Church, founded by Christ. It is ordained by the Church that, under pain of mortal sin, each one must hear Mass on Sunday. There is no exception. Of course all physical incapacities and such like are considered. But under ordinary circumstances there is no exception. The Catholic's faith is such that he knows the consequences of a mortal sin. Hence his attendance at Mass not only proves his obedience to the Church, but also his belief in sin, in hell, and in the Sacraments that are given us as sources of grace and means of escaping the wrath of God. In the next place he has something to go for. It is not an eloquent sermon, nor grand music, that draws him at six o'clock of a winter's morning to church; for at that Mass there is no sermon and no music. He is attracted there by the Real Presence, by Christ, in Person, in the Sacrament of the Altar, by the sublime repetition of the tremendous sacrifice of Calvary. Protestantism has nothing of this sort to hold out to its members as an inducement to attend church. All the most sublime music in a great Catholic basilica, all the most eloquent sermons that are preached by masters of pulpit oratory, may have their effect, but they are mere accidents, mere fringes, mere auxiliaries. The one great and all important fact is the Mass and the consecration. There is the secret of the Catholic's church going; and the lack of that one great essential is the explanation of "Why Protestant men do not go to church."

MORE ROMAN NEWS.—One of the last efforts of the Roman newsmonger, is to be found expressed in the following despatch, dated from the Eternal City, on the 25th July: "The Tribune says it is reported that Cardinal Merry Del Val, the Papal Secretary of State, has tendered his resignation, owing to the hostility of the Cardinals, which indicates that they accuse him of rendering impossible an accord with France, and that the Pope has refused to accept the resignation."

We know nothing about the above, either officially, unofficially or otherwise; but we are not afraid to say that it is merely one more of those sensational attempts to create a little attention at the expense of Rome and of truth. In fact we are prepared to go as far as to say that there is not one word of truth in it. The affair is cut out of whole cloth. In the first place the "correspondent" says the Tribune says, that "it is reported." Just analyze that opening remark. The Tribune, which is entirely unofficial and unreliable, in all Vatican matters, publishes a rumor that has been started by no person knows whom, and a hungry correspondent (hungry for sensational news we mean) wires the Tribune's rumor, that has no foundation, to the American press. On this basis a whole edifice of diplomatic and international "Spanish castles" is constructed. Meanwhile, the proof that no such thing as the proffered resignation of Cardinal Merry del Val ever took place, is to be found in the saving clause at the close: "the Pope has refused to accept the resignation." That is a very safe remark. Since the Cardinal is not to resign, it saves the lie of the rumor, to say that the Pope refused to accept such resignation. Now the Pope did no such thing, for the good reason that no resignation was ever tendered for him either to accept or refuse.

But underneath all the little fabricated incident is something very important. If it were true that the Cardinal offered to resign because the Cardinals felt that he prevented an accord between France and the Vatican, and that the Pope declined to accept his resignation, it would simply mean that the Secretary of State's policy was anti-French, and that the Pope was of the same policy. This would easily make the relations between Rome and Paris more strained. We believe this sinister object to be at the bottom of the invention. The fact that it is all a big lie does not matter. Its evil effects can be produced before the lie is nailed—and then what matters the fate of a rumor accidentally wired across the ocean?

GOOD ST. ANN.—Last Tuesday, 26th July, was the feast of St. Ann, the mother of the Blessed Virgin Mary. To-morrow (Sunday) will be the solemnization of that great patronal feast. This is certainly one of the great festivals of the Church. After Our Lord, His Holy Mother and St. Joseph, His foster father, certainly the being most cherished of God is the one who was mother of His own mother. But apart from being so high in the hierarchy of the saints in heaven, St. Ann is the special patroness of our Province, and she has marked her predilection for this country by favoring the most signal and world-renowned. She has anshrined herself in our midst and the veneration, in which she has ever been held has produced its reward in the multitude of favors she has conferred upon this Province and its people. Who has not heard of the famous shrine at Beaufre, and of the numerous miracles that have been there wrought by good St. Ann? If you look over the map of our Province you find not less than a dozen parishes named after St. Ann. We have St. Anne de Ohcoulmi, Ste. Anne de Beaufre, Ste. Anne de Bellevue, Ste. Anne de la Perade, Ste. Anne des Monts, Ste. Anne des Plaines, Ste. Anne de la Poatiere, Ste. Anne de Restgouche, Ste. Anne de Sorel, Ste. Anne du Sault, and St. Ann's parish in Montreal. Now the devotion has spread still further, for in New Brunswick, Ste. Anne de Kent and Ste. Anne de Madawaska; in Prince Edward Island there is a St. Ann's, in Queen's West, in Manitoba there is Ste. Anne des Chenes, in Provencher. In Ontario

there is St. Ann's of Gainsboro. In Nova Scotia there is St. Ann's, Victoria.

There may be a number of other parishes throughout Canada, and probably there are several more in the Province of Quebec that have been dedicated to St. Ann, and the names of which now escape our memory. However, this list should suffice to show how general has been the devotion to St. Ann. Besides it must be remembered that many of these parishes are a century or more old. That of St. Anne de Beaufre is almost as old as the colony. We read of miracles there performed and of pilgrimages thereto away back in the time of the French regime. Consequently the devotion of the people of Quebec to their patron Saint and protectress dates away back to the foundation of the country. And we need but say that St. Ann has been a bountiful protectress for us. She has spared nothing to signify her approval of all the honor that has been done her. It is, therefore, with a fervor beyond the ordinary that the Catholics of this Province should celebrate the glorious day of her special feast. As it is not a feast of obligation, and as it was not possible for all who venerate St. Ann to celebrate the 26th July as they would certainly have liked to do, the Church places the solemnization on the following Sunday. It should, therefore, be a day of general confession and Communion in honor of the great and good St. Ann.

RECENT DEATHS.

MR. J. E. MULLIN.—A well known citizen in the commercial life of this city for more than half a century—Mr. J. E. Mullin—passed away after a brief illness last week. Mr. Mullin was native of the County Tyrone, Ireland. He came to Montreal during the period which is known as the pioneer days of Irish emigration to Canada. After having acquired a knowledge of the grocery business in a leading establishment of this city, he displayed that courage and enterprise so characteristic of Irishmen of his generation and entered into business on his own account. From the first he achieved success. Later he gave his brother, Mr. Patrick Mullin, who survives him, and Mr. P. S. Doyle, now doing business on his own account, an interest in the business, of which he continued the active leader until a few years ago, when it was liquidated to take up the work of organization of a cold storage company.

Mr. Mullin was as fortunate in his real estate investments as he was successful in the wholesale grocery business. Many decades ago he purchased the old site of the Montreal College from the Seminary de St. Sulpice. His keen perception and enthusiastic confidence in the great future of Montreal urged him to secure the site, which is now the very centre of commercial activity and where are now situated, in addition to the G.T.R. Co., general offices, the establishments of the leaders in produce trade of this Dominion.

Despite his manifold business undertakings, Mr. Mullin found time to devote to public affairs. He occupied the office of Alderman for several terms, representing St. Lawrence ward, in which is situated the parent Irish parish Church, of which he had been a member for many years. He also displayed much interest in the wider field of national politics, and his influence was sought by all aspirants for the representation of old Montreal Centre, now St. Ann's division, to which Irish Catholics enjoy the right of electing a representative. He made an unsuccessful attempt to enter the local legislature a couple of decades ago. Mr. Mullin was in every sense a successful business man. In dealing with commercial questions he was always calm, without prejudices, and immovable when he had made a decision. We are informed that Mr. Mullin's will provides for the liquidation of his large estate within three years. His brother, Mr. Patrick Mullin, and Mr. P. S. Doyle, are named executors. The funeral took place from the residence of his sister-in-law, Mrs. Frank Mullin, to St. Anthony's

Church, where a Requiem Mass was sung, Rev. John E. Donnelly, P.P., officiated, assisted by deacon and sub-deacon. The attendance of citizens of all ranks was large. The interment took place in Cote des Neiges Cemetery. R.I.P.

LOCAL NOTES.

ST. ANN'S FEAST.—Large congregations attended the exercises of the Tridium held in St. Ann's Church this week. Rev. Father Strubbe was the preacher. On the morning of the feast High Mass was celebrated at 8 o'clock, Rev. A. Lemieux, C.S.S.R., officiated, assisted by Rev. C. A. Barolet, C.S.S.R., and Rev. D. J. Holland, C.S.S.R., as deacon and sub-deacon. Large numbers approached the Holy Table.

A SILVER JUBILEE.—Twenty-five years ago, after having passed the usual six or seven years of probation, Brother Dominick, a lay Brother of the Redemptorists community, pronounced his vows. This week the Rector of St. Ann's, Father Rioux, his assistants, lay brothers of the house, and many visitors from other establishments of the Order, celebrated the event, and the kindly and zealous Brother, who has been associated with St. Ann's for a long period, was the recipient of many congratulations.

CATHOLIC BOYS' HOME.—This praiseworthy undertaking, to which reference has been made in previous issues, is making good progress, and receiving many marks of sympathy from citizens of all classes. A boy from Dublin, Ireland, who was without relatives or friends, was admitted recently. Mrs. Gillet is the matron and the home is located on Wellington street, near St. Stephen street.

SUNDAY LIQUOR SELLING.—Rev. Fathers Strubbe and Holland are determined to put an end to the practise of selling liquor on Sunday within the boundaries of their parish. On Sunday last Father Strubbe made some spirited remarks on the subject.

AN OLD FRIEND.—Rev. P. Fallon, for many years associated with St. Patrick's Church, this city, was one of the welcome visitors at the editorial rooms of the "True Witness" this week. He is at present pastor of a parish in Paris, Ill., a thriving district. Father Fallon is the guest of the Rev. Fathers of St. Patrick's. On Sunday last he preached at St. Mary's Church to a large congregation.

AT THE SUMMER SCHOOL.—Mr. Michael Burke and family are spending their vacation at the Catholic Summer School, Cliff Haven. They are staying at the Champlain Club.

RETURNED TO CITY.—Dr. James T. Rodgers, 77 Park Avenue, returned to this city a few days ago from a trip to England and Ireland.

AT CALEDONIA SPRINGS.—Mr. and Mrs. B. Tansey are at Caledonia Springs.

TO ST. ANNE DE BEAUPRE.—St. Ann's parish will hold its next pilgrimage to this famous shrine on August 13th.

AT CACOUNA.—Mrs. W. J. Brennan, Durocher street, has gone to Cacouna for a brief holiday.

TO GO TO CORNWALL.—Rev. Sister St. Paula, one of the best known members of the Congregation de Notre Dame in Montreal, has been appointed Superior of the establishment of the Order in Cornwall. The "True Witness" wishes the esteemed and talented religious success in her new mission.

LEAVES MEXICO.—A former resident of Montreal, Mr. Frank Brennan, who conducted a large coal trade here, has left Mexico, where he has resided for several years, for a European trip.

A GREAT SUCCESS.—It is said that the net proceeds of the recent pilgrimage of St. Patrick's parish to St. Anne de Beaufre amounts to a little over \$1000. The ladies' committee, under the direction of Rev. Dr. Luke Callaghan, are entitled to much credit for this magnificent result.

TO LENORAIE.—As we go to press a large number of the parishioners of St. Patrick's are leaving for Lanoraie on a pilgrimage. They are accompanied by Rev. M. Callaghan, P.P., Rev. P. Fallon, Rev. Father McSweeney, Rev. Thomas Hoffernan, and Rev. Peter Hoffernan, who has the direction of the pilgrimage.

TAKES A VACATION.—Rev. Dr. Luke Callaghan left on Wednesday morning for his vacation.

CATHOLIC SAILORS' CLUB.—This week's concert was a great success, every available seat was occupied long ere Mr. Patrick Wright was called upon to take the chair. The programme was a varied one and much appreciated by the audience. Those who took part were: Miss Mabel Wayland, Miss Maggie Walker, Miss Ada Corse, Messrs. T. Ireland, T. P. Murphy, Frank O'Neil, James Jackson Charles Hammond, R. Faran, Gosselin, W. Costigan, Joe. Allyn, Messrs. Edward, steamship Lake Erie; Bourner and Blake, Steamship Canada; Bunting, R.M.S. Tunisian. Miss B. O'Toole, Miss McCaffrey and Miss Lynch were the accompanists.

BRIEF NOTES.

A SIGN OF THE TIMES.—Thirty thousand cloth workers have struck at Fall River, Massachusetts, because their employers decided to cut their wages 12 1/2 per cent.

NUNS AS NURSES.—The local non-Catholic press of the diocese of Newport, England, continues to be considerably exercised by the determination of the Bute trustees not to advance further funds under the will of the late Marquis of Bute to the Seamen's Hospital, unless the conditions under which such funds were bequeathed be fulfilled, the condition, that is, that the nursing staff of the hospital be composed of a Catholic Sisterhood. At a meeting of the Cardiff Seamen's Hospital Committee, when the deputation which went to London to interview the trustees, gave their report, it was urged by Alderman D. Jones, J.P., and by Mr. Moore, that the Italian Hospital in London did not furnish a case analogous to that of Cardiff. Ultimately, on the motion of the chairman, seconded by Mr. W. S. Crossman, the following resolution was carried: "Having heard the report of the deputation, this committee resolves that we cannot agree that any department in the hospital shall be carried out under the management of any religious body, non under any guild or Sisterhood of such body." During the discussion it was stated that Lord Bute had up to the present contributed £11,000, and the public £6,000. The trustees have refused to contribute anything towards the furnishing till the question of the nursing is settled.

A GOOD MOVE.—Representatives of the medical profession in London, Eng., waited upon Lord Londonderry at the Education Office on Monday and urged the compulsory teaching of hygiene, and of the effects of alcohol, in public elementary schools. Lord Londonderry expressed full sympathy with the objects of the deputation.

LEAVING IRELAND.—The number of emigrants from Ireland last month was 3269 as compared with 2766 for the corresponding month last year.

Random Notes and Cleanings.

GRATITUDE TO SAINTS.—One of the most beautiful of all the characteristics of man is gratitude. One always feels a sense of pride in humanity when made aware of an expression or evidence of gratitude in a fellow-creature. And the reverse is the sentiment that is awakened by favors received. This is so common to all the human race that we are not surprised at the expression of the "Sunday School Times," a Protestant church organ, in regard to the evidences of Catholic gratitude to the Saints and to the Blessed Virgin for favors, spiritual or temporal, received. Thus speaks that organ:

"If there is any one thing that the world needs more than Christian teaching and preaching it is Christian witnessing. In many of the Catholic churches in Europe the walls are, in portions, covered with tablets put there by persons who wish to gratefully record the help they have received from Mary. One shrine in Munich is covered with cards, some of which say, 'Mary, help!' and others, 'Mary has helped.' In the Sorbonne in Paris, there are scores of little tablets thanking Mary or Joseph for help received in the college examinations and for successes in obtaining a degree. Protestants turn from this with a frown or a smile. But is not this spirit of testimony, this readiness to show gratitude, this desire to witness—is it not what Our Lord fairly expects of us? Let us not be ashamed to say what Christ has done for us. If we believe that Christ has been life to us, why not go and tell it?"

THE ESCORT OF ACOLYTES.—The Christian is bound to make an act of thanksgiving after Holy Communion. St. Philip never once observed a man who habitually left the church immediately after communicating. In order to reprove and put him to shame, he called two acolytes and bade them take two candlesticks with lighted tapers and accompany the man in question, who was hastening home after receiving Holy Communion. The servers obeyed everybody in the street stared at them and at the man, who, looking back and perceiving them, asked why they were following him. They said that St. Philip had ordered them to do so. He therefore returned to the church and asked the saint what was the meaning of this unwonted escort. St. Philip replied: "It is to pay proper respect to Our Lord, whom you are carrying away with you. Since you neglect to adore Him, I sent the servers to supply your place. The man saw that he was at fault, and kneeling before the altar, made his thanksgiving most devoutly. He remained in prayer for a quarter of an hour. No one ought to leave the Church after receiving Holy Communion without having made his thanks giving."

A NUN ARCHITECT.—Out of the thick of the woods on the southern border of Lake Forest, near Chicago, the new home of the nuns of the Sacred Heart is being completed and will be ready next month for the opening of the schools. The building of this institution is more remarkable than is generally known. The work has been planned, fostered and carried out by the nuns themselves. The overseeing architect is a member of the Order, and the same nun has also been general building and business supervisor. The new edifice is an immense building—368 feet, with basement and five stories. The convent will be in the northeast wing, all the remaining part being given over to the school. Despite all the space accorded pupils only about 125 can be taken in, which testifies to the attention given to their ease and welfare in the construction. It is a model piece of architecture.

A SOLDIER'S DEATH BED.—A few years ago there lived an officer in one of our large towns who, though brought up as a Catholic, was a sworn enemy to religion and never said a prayer. He had a servant who, unlike his master, had not belied his early training, but every day said his prayers devoutly before a crucifix which he had hung upon the wall of the little room where he slept. When the officer saw the crucifix he ordered it to be instantly taken down. Not long after he became dangerously ill, and grew rapidly worse, so that the doctor declared that the case was hopeless, and

in fact he had but a few hours to live. Then his pious servant resolved to make an earnest attempt to save his master's soul. Going close up to him he said: "Sir, there is someone waiting outside, no other than your best friend; he is most desirous to come in and be reconciled to you. May I admit him?" The sick man was much surprised; he wondered who it could be who wanted to see him, and told his man to show the stranger in. Then the servant hastened to fetch the crucifix, which used to hang on the wall, and bringing it to his master, he held it up before him, saying: "O, dear sir, here is your best friend, one who your while life has shown you much kindness and bestowed so many benefits upon you, and whom you nevertheless have hitherto only repulsed and persecuted. He is infinitely merciful; He longs to be reconciled to you before your death. Do not turn Him away this time." And now behold a miracle of grace; the dying man took the crucifix in his hand kissed it with tears in his eyes, and told his servant to go at once and bring a priest. The priest came without delay, the officer made a humble and contrite confession of the sins of his past life and expired in the best dispositions. How well it is when impenitent sinners upon their death-bed are openly exhorted by their friends or attendants to repent and be converted. Those who refrain from speaking through false delicacy, or a fear of giving offence, are no true friends to the sick person.

IRISH LEAGUE CONVENTION.—Mr. John O'Callaghan, a prominent member of the executive of the United Irish League of America, in referring to the Convention to be held in New York on August 30th and 31st, says:

Hon. John E. Redmond, M.P., the leader of the Irish party, Capt. A. J. C. Donelan, M.P. for East Cork, and Patrick O'Brien, M.P. for the City of Kilkenny, are the three gentlemen who will constitute the delegation from the organization in the old land.

IRISH EMIGRATION.—Mr. Conor O'Kelly, M.P. for County Mayo, Ireland, who is now lecturing in the United States, in referring to the great drain caused by emigration, said the other day at Montana:

"At this moment we of the old Celtic race are but 3,000,000 in Ireland. Those who are opposed to us, the ascending party, are 1,500,000, and the sad fact is that while our population is steadily decreasing from year to year, the population of those opposed to us is steadily increasing. In the last ten years we lost 200,000 of our people, mostly young people, while our opponents in the same period increased their numbers by 10,000, and I need not say that, if that alarming state of things continues unchecked, it only needs a simple arithmetical calculation to arrive at the time when, instead of being in the majority, as we are now, we shall be in a minority; instead of having 3,000,000 to our opponents' 1,500,000, it is they who will be the 3,000,000 and we the 1,500,000, and that result will be as inevitable as the rising of to-morrow's sun if there be no parliamentary party to defend Irish interests in the House of Commons, and to assure us that the causes of the almost fatal shrinkage in Irish populations be removed."

COST OF WAR.—A French writer in discussing the cost of wars in life and money during the past, says:

The Crimean war cost Russia \$700,000,000, or \$25,000,000 per month; it cost the French about an equal sum, and the English somewhat less; the Franco-Prussian war of 1870 cost the Prussians \$258,000,000, or \$49,000,000 per month; the loss of the French (in addition to the territory) was \$2,800,000,000; \$31,000,000 per month. England spent in the Boer war \$1,212,000,000, or \$38,000,000 per month; in the war with China, Japan spent \$48,000,000, or \$10,000,000 per month; and the Chinese, in addition to the cost of conducting the war, paid an indemnity of \$146,000,000.

JULY FESTIVALS.—Two weeks ago we gave the names of the saints whose festivals were commemorated during the first and second weeks of July. We will now complete that

work by following out the feast days for the balance of the month.

Sunday, 16th July, was the feast of Our Lady of Mount Carmel. On the 17th the feast of St. Leo, IV., Pope and Confessor. The 18th, St. Camillus of Lellis, Confessor. The 19th, St. Symmachus, Confessor. The 20th, St. Jerome Aemilian, Confessor. The 21st, St. Alexius, Confessor. The 22nd, St. Mary Magdalen. The 23rd, St. Apollinaris, Bishop and Martyr. The 24th, St. Vincent de Paul, Confessor. The 25th, St. James the Greater, Apostle. The 26th, St. Ann, mother of the Blessed Virgin Mary. The 27th, Blessed Rodolphus and his companions, martyrs. The 28th, Saint Nazarus and his companions, martyrs. The 29th, St. Martha, virgin. The 30th, Saints Abdon and Sennen, martyrs. The 31st, St. Ignatius of Loyola, founder of the Society of Jesus.

It will be seen that the month that is just passed away has been commemorative of a number of important saints, especially martyrs and confessors. The month that is coming in will also have very important feasts to which we hope to allude at greater length.

OUR POST OFFICES.—One of the most distinctive notes of modern civilization is the post office. The mail service has become so perfected in late years that it works almost like a miracle. From time to time we hear of a person who has lost a letter in the mails, or whose letters have been delayed. But when we consider the hundreds of millions of letters that, from year's end to year's end, travel in all directions, the wonder is that so very few should fail to reach their destination. It would require a vast volume to tell the story of the general mail service all over the world to-day. When we look back to the time when Roland Hill devised the "penny postage," and when Bianconi's stage coaches were a marvel to all Europe, we cannot but ask ourselves, what the men of that time would think if they were to stand in the Montreal post office and watch the operations of the mail service, or to travel on a transcontinental train and watch the mail clerk distributing letters all along the road. We have said that the perfecting of its mail service and the increase in its revenue from that source, constitute the best evidence of a country's development and progress. Taking this as a standard, and glancing over the blue-book just issued for 1903 by the Post Office Department at Ottawa, we must marvel at the changes which a decade of years have brought about in Canada. A few statistics, or rather, general results gleaned from detailed statistics, may interest some of our readers, and especially those who can recall when we had only a few hundred post offices in the country, when the telephone was undreamed of, and the telegraph was just coming into use.

According to the returns for 1903 we find that we have now 10,150 post offices. In 1867, at the time of confederation, there were only 3638 post offices in all the country. In that year eighteen million letters were mailed in Canada. In 1903 over two hundred and thirty-five million letters were posted in the Dominion. And, apart from the letters twenty-six million post cards were mailed. The postal revenue of the country for 1903 was \$5,681,162; and the expenditure was \$5,390,508. Turning to the telegraphic development we find that Canada has 38,000 miles of telegraph wires including cables and overhead wires. They would cover the distance from ocean to ocean across Canada eight times. If we add thereto the telephone wires, the country has 130,000 miles of wires—telephones and telegraph. Taking the all-British Pacific cable, Canada contributes five-sevenths of it. Besides Canada is the first colony of the Empire to adopt the penny postage.

These may appear facts of very little importance to some, but they mean a very great deal as far as the story of our Dominion's development is concerned. It must be remembered that we have scarcely six million of a population, and we have a territory capable of accommodating six hundred million. With these facts before us it must surely be a great encouragement for the youth of this country. They have opportunities such as are not to be met with in any other country on earth. There is lots of room and ample freedom to mount upward. In fact we cannot conceive of any land that presents such opportunities as Canada. We have every modern facility of communication, we have the practical result of every invention and improvement; and we have the vast, almost unmeasurable expanses of territory wherewith to develop all our energies. Add to this the fact that competition is almost null, compared

to what obtains in the old world, or even in the United States, and you have all the desirable conditions for prosperity and for a future rising generation. The country, nature, art, science and industry have done their share to make the avenues to success innumerable; it remains for the young man to take advantage of those opportunities, to profit by the chances at their disposal, to educate themselves up to the requirements of the times, and there is no limit to the heights of prosperity to which they may rise.

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KNIGHTS OF COLUMBUS.—A public reception was tendered to Cardinal Satolli in St. Paul, Minn., under the auspices of the Knights of Columbus. His Eminence in the course of his reply to an address of welcome, paid a high tribute to the Knights. He said in part:

I thank you gentlemen, Knights of Columbus, for the sentiments to which you have given expression, both in regard to myself personally and in regard to your society. To be frank, I will say that heretofore I had some little hesitation as to the substantial nature, the formal organization and the probable results of this association. Now, however, I am glad to say that I have better information, and have seen at close range; I realize that it enjoys the approval and the encouragement of the Bishops, that it counts among its members many irreproachable ecclesiastics, and that it admits no one who does not give evidence of good standing in Church and state, and is not a practical Catholic. I declare that henceforth I shall cherish a special regard for the society of the Knights of Columbus, and I trust it may have a field growing wider with each year and a future blessed with prosperity.

The Catholic Church, since it is a living organization, eminently social in its nature, has always had in the past and shows itself to have to-day inexhaustible and marvellous fecundity in producing and nurturing associations, quickened with her own spirit of justice and charity, aiming to secure the common good of their members and of the civil society at large. For twenty centuries there has been in the Church an unbroken succession of fraternal associations to suit the needs and conditions of humanity. The history especially of the middle ages in Christian Europe is a wonderful record of institutions for every social class, in arts, and trades, in industries and commerce. They were destroyed by subsequent changes, but everywhere the Church has given new birth to others more numerous and more active. Among them in America I am pleased to number the Knights of Columbus.

CATHOLIC REPRESENTATION.—A correspondent of the Catholic Times, Liverpool, in referring to the recent debate on the Royal Declaration in the House of Lords, says:

"For long years past, I have been astonished at the silence, if not cowardice, of the Catholic Lords in the gilded Chamber when an important Catholic question was before the House. I say now, sir, I am scandalized that out of thirty-three (Catholic) members only three had a word to say on the subject of the blasphemous oath, and the last of the three was so lukewarm that silence would have been by far the better policy. Why did not the thirty-three stand up and protest in a body and resent the insult to our holy religion? Oh for an O'Connell just for a day in the House of Lords when such a subject was brought forward! It would not be 'as you were.' No, the Catholics of the British Empire would all hear of it, and would be stirred in their millions. It is well known the King hated the ordeal of the oath, and Catholics and Irishmen consequently on that and many other grounds revere him."

THE SLOCUM HOLOCAUST.—Police Inspector Schmittberger, of New York, on July 13, sent to Commissioner McAdoo a revised list of the dead, injured and missing in the General Slocum disaster on June 15 last. The list follows:

Identified dead	897
Unidentified dead	61
Missing	62
Injured	180
Escaped without injury	235
Number of adults	431
Number of children	476

By the official figures compiled under the direction of Police Commissioner Schmittberger, the total number of those lost in the disaster of the General Slocum is placed at 1020 persons.

Commissioner McAdoo received the list from the Inspector, who for two weeks has employed a squad of Ger-

OUR GIBBET OBSERVER

ON NAMES.

Perhaps I should entitle this short contribution "Nicknames"; and yet that would not be appropriate. A nickname is one given to a person constantly and that serves, either in ridicule or otherwise, to indicate some defect or peculiarity in the person. The names to which I purpose referring seem to attach more to the nationality than to the person. In the United States when a person does not know a boy's name he calls him "Johnnie." Out West if a stranger turns up he is sure to be called "Jack," at least until his real name is known to the settlers. If you meet a Chinaman you are liable to call him "John"—no matter what his name may be. In France they call a person whose name is unknown "Jacques." In Mexico it is "Pedro." In Cuba the natives call all Americans and Englishmen "Charlie." And in the Southern States they call every hotel waiter "George." If a man is a Scotchman he will at once be called "Sandy," or "Donald"; if an Irishman he will be called "Pat" or "Mike," if a French-Canadian "Johnnie," and thus we may run through an indefinite list. But the name used apparently by common consent, and not always in an offensive sense, seems to designate the country or race rather than the individual. Why it should be so has long been a puzzle to me, and, in going my rounds, I have tried to find a solution of the problem—but I have not as yet succeeded. In the case of the Irishman, I can understand that the name most in use among his people and in his country may naturally be employed to designate him; but certainly that rule cannot apply in the case of the Chinaman—for rarely is one of them named "John"—nor yet in the case of the little boy on the street—for the vast majority of them have names other than "Johnnie." I am curious to know how these names came to be applied. In fact I find that there can be no fixed rule in regard to the matter. Possibly some of my readers may be interested enough in the subject to inform the "True Witness" of why these names are given.

ANOTHER QUEER CASE.—Another strange practice has attracted my attention. You rarely ever find two old men, who have been fast friends and life-long acquaintances, who will not call each other "old boy." Why this is I cannot say, unless it be that they want to appear boys again and to make believe that years have not told upon them, and that they are as full of life and spirits as they were when at school together. On the other hand, you find two young men, especially if they are of the sporting world, call each other "old man." This is still more wonderful. Surely they are not so tired of life, so weary of the enjoyments of youth,

that they want to be permanently considered old men. Still I can see no other rational reason why they should so call each other. Possibly it is a mere custom, a style, a habit; possibly it is because they think it is an evidence of cleverness, of brains, of importance. If so they are exceedingly mistaken. Yet I am not going to pass a judgment on them. It certainly might be a rash one. However, the use of the strangely out-of-place term "old man" brings me to another use of that expression.

A SIGN BOARD.—Just as surely as a sign-board indicates the character of the place over which it is suspended, so certainly does the use of the term "old man" indicate the calibre of the man that uses it. In the first place Yankee slang has been augmented by the addition of that expression as applied to the father of a family, or the senior in a household, or any elderly person. "Old man Jones," "old man Brown," instead of "old Mr. Jones," or "Mr. Brown, senior," are expressions daily in use. I know of no case in which anything approaching that expression could be said to be appropriate, except that of "Oom Paul," applied to the late President Kruger of the Transvaal. It is a certain sign of a lack of refinement and education to hear a young person employ the term in the sense above indicated. But bad as that may be, there is still something worse. That may show a lack of education, but the case to which I am going to refer indicates a lack of gentlemanly training, of self-respect, of honest Christian and filial sentiment. I mean when a young man, or boy, speaks of his father as "the old man." I have no words to qualify such a mark of disrespect; no more have I language to describe the feeling of disgust with fact I may as well not attempt to which I hear that expression. In say what I think. It is most abominable to hear a young snob talking of his father as "the old man." Whenever I hear it from the lips of these young fellows I at once conjure up a picture of the same persons a few years hence, very old, very much despised, very insignificant and very touchy about being called "the old man." He forgets that it is his father who gave him all he possesses; who educated him; who clothed and fed him; who made it possible for him to walk in society. And if he has such a poor idea of that father as to treat him as "the old man," he may safely look forward for the day when his own sons (if ever he has any) will return him the compliment and repay him one hundredfold for the unfillial and ignoble treatment of the one whom he is bound by every tie of nature and every obligation of conscience to honor, respect, and defend. My advice is to all, to avoid such low slang, for it eventually helps to ruin the young man's future.

man speaking policemen to canvass the district where the majority of those who went on the excursion on June 15 resided.

The list shows the probable total number on the boat that day to have been 1435.

EFFECT OF TRAINING.—Heroic work on the part of the Boy Fire Brigade of the Catholic Protectors at Van Nest, New York, saved the Anderson Annex to the main building from destruction by fire which was discovered early on the morning of July 16.

There were 300 of the smaller boys asleep in the annex when the alarm was sounded from the sleeping apartment of Brother Henry. Instantly the alarm gongs in the building rang simultaneously, calling all the boys from their cots and bringing out the Boy Fire Brigade of the institution.

In a few seconds the brothers were at their places at the head of the line and the boys marched out into the yard, carrying their clothing with them.

When the boys reached the yard they came to attention and put on their clothing. They did it just as calmly as if it were one of the regular fire drills, which are practiced regularly.

The watchman discovered the fire on the first floor and notified Bro-

ther Henry. When the Protectors alarm was sounded the signal was duplicated at Fire Headquarters in the Bronx, and in a few minutes the city fire engines arrived on the scene but so promptly had the institution fire brigade turned out to work on the flames, that when the regular department got there the fire was out. The city firemen were enthusiastic in their praise of the work done by the Boy Fire Brigade.

In a certain village named Glenthorp there had for many years been a haunted house. It had a spacious one cultivated it, and nettles grew in the flowers and vegetable days. It had no rooms, but no windows and doors in the walls. No one would do to with the place, have caused general the village if "The H" been pulled down and ploughed up. There were superstitious places in Glenthorp, and perhaps as a sign-board indicates the character of the place over which it is suspended, so certainly does the use of the term "old man" indicate the calibre of the man that uses it. In the first place Yankee slang has been augmented by the addition of that expression as applied to the father of a family, or the senior in a household, or any elderly person. "Old man Jones," "old man Brown," instead of "old Mr. Jones," or "Mr. Brown, senior," are expressions daily in use. I know of no case in which anything approaching that expression could be said to be appropriate, except that of "Oom Paul," applied to the late President Kruger of the Transvaal. It is a certain sign of a lack of refinement and education to hear a young person employ the term in the sense above indicated. But bad as that may be, there is still something worse. That may show a lack of education, but the case to which I am going to refer indicates a lack of gentlemanly training, of self-respect, of honest Christian and filial sentiment. I mean when a young man, or boy, speaks of his father as "the old man." I have no words to qualify such a mark of disrespect; no more have I language to describe the feeling of disgust with fact I may as well not attempt to which I hear that expression. In say what I think. It is most abominable to hear a young snob talking of his father as "the old man." Whenever I hear it from the lips of these young fellows I at once conjure up a picture of the same persons a few years hence, very old, very much despised, very insignificant and very touchy about being called "the old man." He forgets that it is his father who gave him all he possesses; who educated him; who clothed and fed him; who made it possible for him to walk in society. And if he has such a poor idea of that father as to treat him as "the old man," he may safely look forward for the day when his own sons (if ever he has any) will return him the compliment and repay him one hundredfold for the unfillial and ignoble treatment of the one whom he is bound by every tie of nature and every obligation of conscience to honor, respect, and defend. My advice is to all, to avoid such low slang, for it eventually helps to ruin the young man's future.

The early spring was to dress the hedge red green, and the Apple tree its chill, when the Clifton Arms, the best thorp, a little old man, existed the wonder of the village. In figure the strange ally short, and looked from a considerable stand leaning somewhat a gold-headed cane, and hair fell down over his ears of pure white gage was inscribed with Peters, and all that gent and persevering make out of him was travelled straight f. Since there was no and no hesitation in a bill, mine host of the was well pleased with. In about a month, I looked upon the newco different eyes. The st been seen prowling arsitance and from that was eyed with suspicious might have been a little while had not in the course of a few guilty of an act which lord wish to get rid of as possible. He ac the Hermitage, bought and deliberately went ted mansion by himself. He inspected the ro made his way up to looked out from the upon the few panic-str who had stopped on so the dreaded portal; he into the soil of the gold-headed cane; all had done, and, accordi sips of the place, he herbs in the garden fo of strange potions. He the place with gold w morning, the villagers be found to be no mor ed leaves.

All Glenthorp was d only one calm and un Dr. Peters himself, as gentle and benevoler would take endless tim tempt to chronicle the duct of the Glenthorp wards the now very stranger. The chamber "boots" at the Clifton through his keyhole at the night and morning her he was in his bed ary man, or working s middle of the floor; th fell over each other in get out of his way wh ed on the street; if he chase his money was with a suspicious eye always asked if it wer this would have been ant to most persons. I pitied the ignorance of and was content to w down their prejudices.

In course of time th as they had begun transferred himself and lings from the Clifton Hermitage, and soon loads of furniture and ther with an old w from London. Now, if favorable opportunity exactly where the stran but, alas for the curios wagon drivers knew wa had brought the thi gloomy street, of whic not remember the name. It was unfortunate that his housekeeper

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STORIES THE OLD NURSE TOLD.

In a certain village in England named Glenthorp there was an old house which, by general consent, had for many years been shunned as haunted.

that close union of nose and chin which from time immemorial has been a leading feature in the physiognomy of a witch, and it was further—unfortunate that the bystanders caught sight of several strange looking brass instruments as they were being unpacked.

ished doctor. "Undo the harm you have done and name your own price." In vain the doctor protested that he had no power either to enchant or disenchant.

her perfectly unintelligible. Over these she pored for a long time, thinking they might perhaps form words if she could only read them.

RELIGIOUS VOCATIONS.

(By a Regular Contributor.)

At a religious profession recently, the Right Rev. Bishop Muldoon delivered a very impressive sermon. From its many beautiful passages we extract two in order to make them serve our own purpose in regard to the matter of religious vocations.

Catholic could have no hope of becoming a member of the Bar, or of rising in any other profession, or of making a mark for himself in the business world, when he found himself ostracised on all sides, it is quite natural that he should turn towards the only avenue leading to something higher than mere drudgery, that presented itself. But this is all speculation. The facts remain that a generation or two ago Irish priests were comparatively plentiful, and that to-day they are few and gradually and alarmingly becoming fewer.

Patent Report.

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

RUSSIAN FORCES.

Reports state that 30,000 soldiers and 10,000 marines compose the garrison of the Russian stronghold, and that the Russians have mounted seven hundred guns on the heights north of Port Arthur.

Catholic Conference And High Schools.

In view of our experience in Montreal in the endeavor to establish a Catholic High School, the following extracts from a paper read by Rev. James A. Burns, President of Holy Cross College, Washington, D.C., at a recent conference of leaders of Catholic education held in St. Louis, Mo., is well worthy of a careful perusal. The keynote of the argument of the distinguished educationalist was that the High School is a vital need in every community where there are a number of parochial schools. The parochial school alone will not do; the parochial school and the college together are not enough. They do not provide sufficiently for the middle classes of our population. There are thousands of Catholic parents who are able and willing to give their children more education than they can get in the parochial school, without being able or willing to send them to College. He is also of opinion that there is a growing realization of the necessity of a Catholic high school and as a proof of this fact quoted statistics to show that the number of high schools and the attendance was largely increasing from year to year.

In discussing some of the obstacles which are met with in the organization of high schools, Father Burns said:

"Take a town for instance, where there are half a dozen Catholic parishes, with the same number of schools. The parishes, let us say, represent several distinct nationalities. The schools are taught by several religious sisterhoods, each having its own school or schools, and each being wholly independent of the others. How is it possible to establish a central high school here, in which all the parishes shall feel a common interest? A zealous pastor, with the co-operation of his teachers, may open a high school, but it is apt to amount to no more than a high school for his own parish. The other parishes take no interest in it. It is regarded as something merely local and parochial. It draws no pupils from the other parishes or but very few. Or, one of the religious communities opens an academy of secondary schools for girls in the city, apart from all the parish schools and under the control of none of the pastors. This is going to the other extreme; but the result is precisely the same. The academy fails to obtain the co-operation of the parishes. It may draw from them, but only incidentally, as a private institution. It is not regarded as a common superior school. It has to pay the penalty of complete independence of parish control by a more or less complete isolation.

"There is only one means, it seems to me, by which this difficulty can be solved, and that is, diocesan authority. A Catholic high school, to command the support of the parishes, under such circumstances, must not be either under the exclusive control of any one of them or altogether independent of them. All must have a common interest in it. All must contribute to its support, morally, or financially, or both. As the high school is for all the parishes so it must be lifted to the broad level of those interests which are the common property of all. If the Catholic high school is to be connected with the parochial schools of the city and made part of the parochial school system, of the diocese, it can be made so only by the Bishop or through the exercise of his authority.

"In this, as in so many other respects, the Catholic high school of Philadelphia points to the ideal which is to be steadily kept in view. The high school there is under the direct control of the ordinary, who appoints the president. It thus becomes a part of the school system of the diocese. Its connection with the parochial schools of this city is assured through the Diocesan Superintendent of Schools and the Diocesan School Board, who have jurisdiction and control over all parochial schools and who are also appointed by the Ordinary. The Catholic High School of Philadelphia is, it is true, an endowed school, entirely independent of the parishes for its support. This would not argue against the applicability of the same principle of organization and control when the high school is supported by the parishes, but rather for it, as tending to make its support, under such circumstances less burdensome to the individual parishes and more stable.

"It may be asked, again, how the Catholic high school is to be supported. How can Catholics afford the money necessary for secondary schools, heavily taxed as they are already for the support of the parochial schools, and on what principle is the apportionment of expense to be made among the parishes? The ideal condition would be, of course, that of a high school endowed by private generosity, as in Philadelphia; but while it may reasonably be expected that the far-seeing and large-hearted benefaction of the founder of the Philadelphia Catholic high school will not remain unimitated, it would be too much to expect the establishment of many schools of this kind. If we are to have a system of secondary schools to meet the need, we cannot look for their establishment by private benefaction only or even mainly. The money must come from the people. The history of the development of the parochial schools furnishes sufficient evidence of this.

"It may be observed here that the need of Catholic high schools makes itself felt most where the parochial school system has reached its fullest development, and where its support is least felt as a burden. Catholic high schools for country districts or in towns where the Catholic population is small or scattered, are out of the question, at least for the present. The immediate need is in the large manufacturing centres, which contain a number of Catholic parishes, with large and flourishing congregations. I do not mean to say that the parochial school ceases to be a burden under these conditions, or that the establishment of a high school would not entail an additional sacrifice on the part of the Catholic public. But the sacrifice would be much less than is commonly supposed to be necessary, and it could easily be afforded."

In discussing the financial features, Father Burns said that Catholic high schools conducted by a religious community of men can be supported for about one-half of what it costs to support a public high school. The self-sacrifice of the religious sisterhoods has built up our parochial schools and made them effective rivals of the public elementary schools at about one-third of the cost. It seems probable that only through the co-operation of some one or several communities of men devoting themselves especially to this work shall we be able to establish a system of secondary schools which shall effectively rival the public high schools. In the absence of endowment, the financial problems connected with the establishment of a Catholic high school can best be solved by the employment as teachers of members of a religious community. I have found the average tuition charge in a large number of secondary schools of the teaching brotherhoods to be somewhat less than \$40 per annum. Given a high school with 50 boys at this rate, and the tuition fees would amount to about \$2000 a year. This would be enough to support a staff of five teaching brothers, and five teachers for a school of fifty boys or so ought to be enough. Let us suppose now, that our high school is connected with all the parishes of the city, say five in number—and is to be supported by them. If its cost be apportioned between them equally, it would require an annual contribution of only \$400 from each—not a large sum, surely for a large and flourishing congregation to meet, for it is with such we suppose we are dealing. Certainly the average Catholic congregation in a town of 50,000 inhabitants would not feel the expenditure of \$400 annually for the support of a Catholic high school to be much of a burden.

It is desirable, unquestionably, that the Catholic high school should be a free school, supported by parish contributions rather than by individual tuition fees. Yet it is a question as to how the apportionment of its support may best be made among the parishes. There are obvious objections to assessing all the parishes equally. The assessment might, however, be based on the number of pupils attending the parochial school in the parish. This latter plan would have the advantage of stimulating interest in the high school among the several parishes, and of inducing each parish to endeavor to send as many pupils to the high school as possible, since the cost to the parish would be the same whether the few or many pupils went. To

base the assessment, on the other hand, on the number of pupils attending the high school from the parish, would be to expose certain parishes to the temptation to lose interest in the high school and to keep the number attending down, so as to keep down the parish expenses. Parochial school attendance, therefore, seems to offer a safer and more satisfactory, while not less equitable basis, for the assessment of the various parishes for the support of the common superior school.

Father Burns very wisely remarks in closing:

It is not to be expected, of course, that this and other problems connected with the establishment, support and conduct of Catholic high schools, will be solved everywhere in exactly the same way. Local conditions will have to be taken into account. A plan that works successfully in one city might not work at all in another. Even with the public high schools, there is considerable divergence in many respects from the established type, caused by varying local conditions. This does not necessarily mean any impairment of the efficiency of the school. On the contrary, it may result in greater efficiency as being due to a closer touch between school and people. Yet it is important to have a common ideal. There must be unity and variety if there is to be order and system and progress over a wide field. The results of the soundest and widest experience will always be found to be the best adaptable to generally prevailing conditions. It is an ideal which represents the best that has been accomplished so far in the actual establishment of Catholic high schools, and it points clearly to what must be done still in order that our growing system of secondary schools may take its place alongside the parochial school system as a worthy complement of it, and as a fitting link between it and the higher Catholic education.

NOTES FROM QUEBEC

(By Our Own Correspondent.)

MAY NOT RETURN.—It is stated that Rev. Father McCarthy, C.S.S.R., whose departure for Boston, was announced two weeks ago, may not return. Father McCarthy spent almost his entire priestly career here, being attached to St. Patrick's Church for about 25 years. For some time past he has been in failing health, but his hosts of friends fondly cherished the hope that he would be allowed to spend the remainder of his days where he had so long and faithfully labored. He will be especially missed by the residents of Diamond Harbor, with whom he was most intimately connected, he having charge of the Chapel of Our Lady of Perpetual Help in that section of the city. Father McCarthy was a true type of the Soggarth Aroon, and although he may never return to the field in which he so long and zealously labored, he will never be forgotten, and wherever he may go the prayers of those whom he aided both spiritually and temporally will follow him. The truly Christian spirit at all times manifested by Father McCarthy made him deservedly popular with the community at large.

ARCHBISHOP'S RETURN.—His Grace Archbishop Begin returned home on Wednesday afternoon from an extended pastoral tour. His Grace was met at the station by a number of priests and escorted to the Basilica, where a Te Deum was sung. Flags floated all day at the Palace, and as Mr. Begin approached the Basilica, the bells of the historic Church were rung.

PUBLIC BATH.—The residents of St. Roch are seriously considering the establishment of a public bath in that section of the city. A prominent business man is said to be at the head of the movement, which would certainly be a great boon to the residents of that locality.

QUEBEC SEMINARY.—The directors of the Quebec Seminary have decided to instal swimming baths in connection with that institution for the use of the pupils. The art of natation will in future be taught in this famous educational institution in addition to the numerous subjects already taught, which may be the means of saving many a life in the years to come.

The Christian Brothers

(By an Occasional Contributor.)

Readers of the "True Witness" must be aware of the peculiar position in which the members of the Christian Brothers community, teaching at Ottawa, find themselves. In Ontario the Catholic schools are the separate schools, and no teacher is permitted to teach in any separate school, that draws from the public Provincial fund, unless he or she has a regular diploma obtained after the passing of regulation examinations. When this law came into force exception was made for all teachers who, prior to 1867, had been in the profession. The question arose as to whether this exception should apply to the Christian Brothers as an Order, or as individuals. If as an Order, they certainly are exempt; if as individuals, they would have to come under the general law. Mr. Justice McMahon, before whom a test case was pleaded, decided against the Brothers. It must be remembered that the objection to the necessity of examinations and qualification is not because the Brothers are incompetent to pass, for they certainly are superior in every line to the secular teachers who do undergo the examinations, but fault is found with the delay occasioned, and the loss of a year's time on their part, in complying with the delays prescribed by the law. It is not my intention to enter into the merits or details of this case—although it affects all the teaching communities in Ontario. I just refer to it on account of an article that I found in a Buffalo Catholic organ in which the work of the Christian Brothers in that section is commented upon in a forcible manner. I will simply take a couple of extracts from the article in question, leaving out all the details that are of a purely local character, and accentuating the fact that all the praise therein given to the members of the Order is deserved in Ontario as well as other provinces of the Dominion. I may state that the author of the article from which I quote is "Elizabeth A. Henry."

"As teachers of a thorough English and commercial course, the Christian Brothers are without a peer," was the public declaration made by a prelate of the Church who has had a long and wide experience in educational matters. The young man equipped with this dual education is the one who most easily falls in step with America's rapid strides to supremacy in the commercial world. Like the history of every institution of learning, there have been fluctuations in that of St. Joseph's College, ups and downs, but because of its substantial basis—a body of educators working from an impersonal view—difficulties have but proven its mental and moral strength."

Here we have two remarks that apply to the Order most emphatically in Canada and Ontario as well as in Quebec: "As teachers of a thorough English and commercial course. . . they are without a peer," and they are "a body of educators working from an impersonal view."

The next passage that has attracted our attention is the following: "Former pupils are their best advertisers. They know the labor and talent expended in order that a pupil be well grounded in all English branches and thoroughly trained in a practical business course, and so fitted for the counting room and the bee-hive of commerce where knowledge of the classics is never tested. As year after year a class is graduated, applications come to the college bearing the recommendations of former pupils. To the Christian Brothers this is the proudest feather in their cap, modest gentlemen that they are concerning their own ability and efficiency."

Yes, "former pupils are their best advertisers." This is especially the case in Ottawa. Since late in the "forties" or the early "fifties" the Christian Brothers have been the educators of the youth of the Capital. They prepared them for their university careers, and those that did not go into the classical course or seek the careers of professional men, were fully trained for commercial life by the Brothers. The best business men and the most successful citizens of Ottawa came from the benches of the Brothers' school.

What I have said in my comment regarding the arrival of the Brothers in Ottawa half a century ago, seems to apply to them in all places. They appear to be always the pioneers of education in a new district. The writer from whom I have quoted says, concerning Buffalo: "The arrival of the Christian Bro-

thers from France in September, 1861, a little band of six, with Brother Crispian at the head, was something like the landing of the Pilgrim Fathers. They were strangers in a strange land, and except from far-seeing, zealous Bishop Timon, their welcome to Buffalo was not the most cordial. But the moving spirit of this grand community of Christian educators is to teach the young, and welcome to Buffalo was not the most many boys sadly in need of their coming."

This passage tells a story similar to that which I have just related, and what follows has found its counterpart here as elsewhere—the writer adds:

"Because of the Brothers' well-known generosity in educating boys with little prospect of compensation, an unfair advantage has been frequently taken of their kindness, and consequently their income has been anything but adequate."

I need not go beyond this last remark for a text whereon to build a volume, as a monument to the sons of the great St. Jean Baptiste de la Salle. Unfair advantage is often taken of their kindness. It is forgotten, even by those whom they have most benefitted, that they have individually made sacrifices of their lives to the cause of education, and that personally they derive no material benefit. The stipend of a Brother is far less than the wage of the most humble ordinary laborer; and even that stipend is not for his personal use, but for that of the Order—and the Order uses it for educational purposes.

Ottawa, July 26.

OUR OTTAWA LETTER

(From our Own Correspondent.)

NEAR THE END.—At last this long session draws to a close, and it does so in the dog days. The heat in Ottawa has been intense during the past couple of weeks—the thermometer ranging from 80 to 94 degrees. But the heat outside cannot be compared to that in the House of Commons. It must be a great delight for some of the members of Parliament to hear themselves talking; but it certainly is not very conducive to the pleasure of others. If it were not that they have a mania for talk it would be impossible to say why they persist in keeping the session going. All Government measures have been passed long since; all private legislation is over for weeks past; the Supplementary estimates are down, and most of the main estimates have been voted. It is now almost certain that the fifth or sixth of August will behold prorogation.

The next question that seems most to bother the people (for at this hot season there must be something to worry us, if not the flies alone), is the probability of a general election in the fall. There seems to be no certainty about it; but your correspondent has good reason to know that there will not be another session before the general elections. It may, however, be late in the fall, or in the early winter, or in the spring before the great battle will be ordered.

In the religious world there is nothing new. The Archbishop has been away since early in June on his pastoral visits. He expects to complete the round of his northern parishes about the 15th August, when he will return to take a well earned rest. It is said that he may go to Rome for the celebration of the fiftieth anniversary of the Immaculate Conception.

On Tuesday a grand service was held in the Basilica in honor of the Feast of St. Ann, and thousands attended.

It is with pleasure that we learn of the improvement in the health of Rev. Canon McCarthy, parish priest of St. Bridget's. He has been up the Gatineau for a time trying to build up a constitution greatly broken down from over work and attention to heavy duties.

A WOMAN'S WAY.

"Also," continued the portly lady who was delivering a lecture on the "Duties of a Model Wife," before the women's club, "we should always greet our husbands with a kiss when they come home. Now, will one of my auditors tell the underlying principle of this?"

A stern, cold woman arose in the rear of the audience.

"It's the surest way to catch 'em if they've been drinking," she said with a knowing nod.

ENGLISH CLASSICS

(By An Occasional Correspondent.)

"Some time since we met with the following questions: 'What are English classics? Are not all the classics Greek or Latin?' The question was asked of a professor in one of our leading universities. He answered the second question in the negative, but he did not make any reply to the first one. And yet it seems to us that the first one is the most important of the two. During this hot vacation weather we cannot be expected to go deeply into such a subject. All the same, we feel that it might benefit some of our young readers, during their holidays, were we to drop them a few hints regarding English classics. They have now ample time to read them, and lots of leisure to ponder over them.

In the general acceptance of the term, a classical course means eight, nine or ten years of mental drilling in Latin, Greek, Belles-Lettres, Rhetoric, Philosophy and the accompanying sciences that go to make up what is known as "arts." There is nothing to surpass the beautiful system that obtains in our Canadian Colleges, and as an evidence of its excellence we have our institutions filled, not only with Canadians, but with pupils from all parts of the United States.

The language of the people is the seal of the nationality. Knowing this, and feeling it, we cannot help being pained to meet graduates, or at all events ex-students, who ask us the same question: 'What are the English classics?' There is many a one to-day who has spent months and years in plodding through a classical course, and who never learned, or if he did has forgotten all about the literary grandeur of his native language. We meet with students who translate Homer's Odyssey and who could not analyze the first passage in the "Paradise Lost"; who know Virgil by heart, and yet who never read, or digested a drama of Shakespeare; who can talk of Demosthenes and Cicero and cite their phrases, yet who never read Burke or Chatham, Sheridan or Canning; who know the Odes of Horace and yet never heard of Junius; who can tell of Josephus, of Xenophon, or of Tacitus, yet who never read Addison, Swift, Steele, or Ben Johnson; men to whom Macaulay is unknown and the British essay lists a myth.

How many of these students are able to speak critically of Dickens, Scott, Lever, Thackeray or Bulwer? How few of these young men, learned in the verse of the Latin poets, could quote intelligently from "Childe Harold," or "The Prisoner of Chillon?" They have read Lactantius and the Fathers; but Newman, Faber, Bernard O'Reilly and Manning are only names for them; they have striven to untangle the woven mathematics of La Place, yet Newton is outside their sphere; they read the "Orlando Furioso" and they never studied the "Deserted Village."

Would it not be well if our English classics went hand in hand with the dead languages? And the same applies to French classics. Conic sections and geometry applied to Astronomy, Ganot, Atkinson and Leibnitz should not crush out Lindlay Murray and Thompson's elements of arithmetic.

There are beauties in the English and French literatures far more useful and not an atom less attractive or less perfect than the choicest models in the languages of Rome and Athens. We deem no classical course perfect wherein the rich and rare grandeur of the living mother tongue are made subservient to and almost effaced in the presence of the phantoms of buried ages and languages that are dead. While we disinter the precious columns from beneath the lavas of Pompeii, or the gorgeous mosaics in the debris of Herculaneum, we must not neglect the living splendors that surround and adorn Rescena and Naples, nor dare we forget the Vesuvius that flames overhead and rumbles its warnings, telling us that some day our modern structures may share the fate of the buried cities. Time ever moving and irresistible, rolls on; while we are seeking for the hidden beauties that the lava of centuries has buried, with all the pomp of Rome and the splendor of Athens, we must not neglect the living, moving, acting powers, that some day, in the dim future, may be to other generations what the works of Greece and Rome are to the men of this day.

WHAT

(By An Occasional Correspondent.)

Much, very much has been published about Socialism in the tangled maze of its very easy matter to find principles that underlie it is called Socialism. It is difficult to reduce the truth to such a question to the length of a couple of columns. Yet this has been done by a Jesuit Father in a department in one of our Catholic contemporary magazines, announced as being conducted by Jesuit Fathers of Canada. While no name is attached to the essay, it is, the product of some one of those that institution tainly deserving of reproach. To make a synopsis would be impossible, for self, a complete synopsis of the question of "Social Principles." With apology, then, we will short essay, simply making of it that the different link in the chain of argument.

ASSUMPTIONS CONSIDERED.—We must distinguish philosophical and religious or rather assumptions, economic principles. The philosophical assumption of the equality of man. I fully avow this principle. The physical equality is too absurd a tenet to be put to the world. Every Socialist would be too absurd to assert that a man born bare is equal to a man, a slender youth or a trained prize-fighter, a teens equal to an eighty-year-old matron. What they mean is the equal rights of all. It can not hang in the air, supported by some mental principle. This human nature. Only, if really equal, can we speak of rights and consequently of all. Therefore, the equal rights for all necessarily presupposes the equality of man. The equality consists only in the act as his nature and his concerns. Every human soul and a body, mind and bodily powers. A same creator, the same the same moral law; all of the same great father have some essential human nature. Every always and everywhere being treated as a human right to his life and conditions of existence, this limited equality in prove that all men must same conditions of equality not."

DIVERSITY OF RIGHTS.—Coming down to concrete the diversity of rights begins:

"1. The great duties. Some are helpless infants and youths, of strength of manhood, crept old age tottering graves. Are they to rights, to perform the duties of their age? "2. The essential variety of sexes. Equal duties indeed! Must turn with their wives die, cook, knit and do to all womanly housework. Or must women in men enjoy the rights and duties of coachmen, drivers, builders, etc? Must the sword, carry the rifle and march to the Why did Nature and bestow on women so organizations, talents and character? "But socialist Bebel, 'the duties and inclinations of the sexes is only the result of the slavery brought up heretofore the education and social women and the difference appear. But, we ask education and social a difference which among nations, even verse customs? Can change the physical woman? Can it die the duties and careers parably connected with the natural difference of strength, moral status in regard to prudence

CLASSICS

WHAT IS SOCIALISM?

Correspondent.]

Much, very much has been written and published about Socialism, and in the tangled maze of ideas it is no very easy matter to find the real principles that underlie that which is called Socialism. It is still more difficult to reduce the treatment of such a question to the narrow space of a couple of columns in a newspaper. Yet this has been done recently by a Jesuit Father. There is a department in one of our American Catholic contemporaries that is announced as being conducted by the Jesuit Fathers of Canisius College. While no name is attached to this clear cut essay, it is, nevertheless, the product of some one of the Fathers of that institution. It is certainly deserving of reproduction in full. To make a synopsis of it would be impossible, for it is, in itself, a complete synopsis of the extensive question of "Socialism" and its principles. Without further apology, then, we will take this short essay, simply making divisions of it that the different ideas may be brought out more clearly and each link in the chain of argument be more apparent.

ASSUMPTIONS CONSIDERED.

"We must distinguish between the philosophical and religious principles or rather assumptions, and their economic principles." The first philosophical assumption of Socialism is the equality of man. Do they openly avow this principle? Certainly not. The physical equality of man is too absurd a tenet to be proclaimed to the world. Even an ardent Socialist would be too shy of universal ridicule to assert that a newborn babe is equal to a full-sized man, a slender youth equal to a trained prize-fighter, a girl in her teens equal to an eighty-five year old matron. What they insist upon is the equal rights of all. But equal rights of all is not a first principle. It can not hang in the air. It must be supported by some more fundamental principle. This can only be human nature. Only, if all men are really equal; can we speak of equal rights and consequently equal duties of all. Therefore, the demand of equal rights for all necessarily though tacitly presupposes the absolute equality of man. The equality of man consists only in the abstract, as far as his nature and his destiny are concerned. Every human being has a soul and a body, mental faculties and bodily powers. All have the same creator, the same end and aim, the same moral law; all are members of the same great family. Hence all have some essential rights based on human nature. Every individual has always and everywhere, the right of being treated as a human being, the right to his life and the necessary conditions of existence, etc. But does this limited equality in the abstract prove that all men must enjoy the same conditions of existence? Certainly not.

DIVERSITY OF RIGHTS.

Coming down to concrete circumstances, the diversity of rights and duties begins:

"1. The great diversity of age. Some are helpless infants, others boys and youths, others in the strength of manhood, others in decrepit old age tottering to their graves. Are they to enjoy the same rights, to perform the same duties?"

"2. The essential and far-reaching variety of sexes. Equal rights and duties indeed! Must then men in turn with their wives rock the cradle, cook, knit and darn, and attend to all womanly household duties? Or must women in turn with their men enjoy the rights and perform the duties of coachmen, draymen, sailors, builders, etc? Must they gird on the sword, carry the knapsack and rifle and march to the field of battle? Why did Nature and Nature's God bestow on women so totally different organizations, talents, inclinations and character? But," says the Socialist Bebel, "the difference of endowments and inclinations is the two sexes is only the result of education, of the slavery in which women were brought up heretofore. Change the education and social standing of women and the difference will disappear. But, we ask in turn, can education and social standing change a difference which confronts us among nations, even of the most diverse customs? Can education, etc., change the physical organization of woman? Can it dispense her from the duties and cares which are inseparably connected with motherhood?"

"3. We have the necessary, inborn, natural difference of inclinations, talents, character, health, physical strength, moral standing, difference in regard to prudence, temperance,

industry, economy. Before all mankind is reduced to a dead level in all the points mentioned, the equality dreamt of by the socialists is utterly impossible. Let us take four brothers as equal to one another as nature permits. One of them prefers to remain unmarried. The other three marry. The first is childless; the second has three children; the third has eight. The rights and duties of the unmarried brother are quite different from those of his married brothers. The rights and duties of the latter three have varied still more. The first has to provide for himself and his wife; the second for five persons; the third for ten. Add the difference of talent, industry, economy, and in less than half a generation the circumstances of the four brothers have completely changed. Add possible accidents, sickness, misfortune, persecution, and within one generation the original equality has entirely disappeared. And what differences will set in during the following generation which has already begun under such unequal conditions?"

"Socialists may object, we suppose to the present state of society, whilst in the future Socialist state such a development from equality would be impossible, as the care of the children, the sick, the helpless would be in the hands of the community; woman would take the same part in labor as man, and each one would live upon the produce of his own labor. Let that pass for the present. But it still remains true that inequality is the necessary outcome of human nature, and that Socialism could not prevent such inequality without external violence. A gardener may affect that all the trees of a park are equal, but only by the continued and violent application of a pruning-knife. The Socialists in the reign of terror tried the same experiment. In order to obtain the dead level of Sanscristote equality, they cut off the heads of one million Frenchmen with the guillotine, starved over another million to death, and pauperized several millions of French proprietors. But violent things don't last. True, years after the leveling process a la guillotine had begun in earnest, the levelers themselves were leveled by their own murdering, and the apparent equality obtained by sheer force fell apart again into the natural inequality of classes.

"4. There is the difference of vocation which will forever make impossible and equality of rights and duties. Without an extensive division of labor, men cannot satisfy their wants and propensities and arrive at a higher degree of culture. But the division of labor necessarily produces the division of society into various ranks and professions. Hence also into a division of rights and duty. Let us exemplify this point. There will always be children and ignorant people, consequently always teachers. Have children and teachers the same rights and duties? There will always be apprentices and masters. Have they the same rights and duties? There will always be the sick, the infirm, the aged. Shall they have the same rights and duties as their physicians, surgeons or nurses? There will always be agriculture, commerce, industry, science and arts. Shall all these professionals have the same rights and duties, the same conditions in life?"

BEBEL REFUTED.

"There will always be men and women. We have already shown that equality of rights and duties are impossible between them. With regard to this question of different vocations there are two kinds of Socialists. The extremists, led by Bebel, and the moderates. The extremists demand the equality of vocations in its rigor. But how? Bebel says: By education and culture it is possible to make all men and all women fit for all professions. So that each in his turn is fit to discharge all the various functions of an author, an artist, a doctor, a jurist, a judge, a miner, a fireman or woman, a stable boy or girl, a hod-carrier, a laborer in a chemical factory or spinning mill, etc., etc. To state such a theory is to refute it."

INDUSTRIAL EQUALITY.

The moderate class of Socialists are inclined to admit different variations with different emoluments in the state of the future. Socialism, recent writers say, would be satisfied with equality of gain, of industrial conditions. But the irresistible force of logic drives them to the same goal. For what is the meaning of this industrial equality? Does it mean that the law should afford all

equal possibility of acquiring wealth? There we have it. We need no Socialistic propaganda to get it. The law gives equal chances to all to get rich. A tailor may become President of the United States. A match-peddler may become a millionaire. Or does it mean that the State make an equal distribution of all property? Then we should have, within a few months or years, a similar inequality as now. The thrifty, intelligent, industrious would advance with their share; the indolent, the unskillful, would lag behind; the spendthrifts would carry their share to the saloon, the gambling house, the brothel. Or does it mean that the State should withdraw from private control of the means of wealth all possibility from individuals to acquire productive capital? Then we have the genuine Socialistic theory, and in order to give this theory an intellectual support, its advocates must fall back on their demand of equal rights and duties to all; they must fall back on their tacit supposition of the equality of man, a position which we have shown to be untenable and impossible."

CONCLUSIONS.

"To the foregoing all we care to add is that it has ever been, in the order of things, an established principle that inequality must exist. Otherwise there would be no authority, no rights, no rewards, no punishments. No scheme of social, political, religious or other evolution, or revolution can ever make the creature the equal of the Creator. Thus from the initial point that inequality must exist, and down through the whole system of the universe—in animate and inanimate creation—it continues on to the end, and not all the sophistry or specious phrases of the would-be innovator can alter it one iota. Socialism, as it is understood by its votaries, is a physical, a moral, a natural and a supernatural impossibility."

A. O. H. CONVENTION AT ST. LOUIS.

The "Western Watchman" says that the great biennial convention of the A.O.H., which opened at St. Louis, Mo., last week, was the largest and most enthusiastic gathering in the history of the Order. We reproduce extracts from the report of our contemporary, as follows:

The International Convention of the Ancient Order of Hibernians opened on last Tuesday afternoon at Music Hall, Thirtieth and Olive streets. Over 1000 delegates have come to the convention, and 200 women delegates are here to attend the meeting of the Ladies' Auxiliary. The local reception committee states that upwards of 12,000 visiting Hibernians were in St. Louis.

Music Hall was handsomely decorated in Hibernian and national colors. The flag of green and the harp of gold touched folds with the stars and stripes on every hand. Red, white and blue bunting was entwined with streamers of green. Here and there the Exposition colors were brought in to add to the effect.

Archbishop Glennon was given an ovation when he was introduced by P. R. Fitzgibbon, chairman of the reception committee, at the opening of the exercises. The Archbishop is National Chaplain of the Order. He delivered the address of welcome. When he had concluded some one proposed three cheers for His Grace, and they were given with a will.

Archbishop Glennon spoke of the prominent part taken by Irishmen in the development of St. Louis and the building of the Exposition. As an Irishman, he said, he extended a pathetic welcome to the exiles of Erin, who often, like ships at sea, meet and pass, to meet no more. He dwelt on the devotion to the faith and fatherland as the synthesis of Irish sentiment and action, as expressed by the A.O.H., which he hoped, would witness in this convention the turning point of its career, when, instead of being an Irish society, it would become the Irish society of the future.

James E. Dolan, of Syracuse, N. Y., President of the Order, spoke briefly in response to the welcome. Speeches were also made by James O'Sullivan, of Philadelphia, the Vice-President; John T. Keating, of Chicago, National Director; P. J. O'Connor, of Savannah, Ga., National Director, and others. Rev. P. M. Manning, of Baltimore, offered a motion to send a cablegram to the Pope, extending greetings and asking his blessing, which was ordered to be done.

A banquet was given in the Irish Village on Thursday night to the delegates and distinguished guests. Tuesday morning the delegates and

members marched from the Lindell Hotel to St. Patrick's Church, where Archbishop Glennon celebrated a Pontifical High Mass at 10 o'clock. The sermon was preached by Rev. D. J. Lavery.

Thursday being Irish day at the Fair, the convention adjourned at noon to participate in the program which was prepared for them. While lengthy sessions were held Wednesday, no matters of importance were considered by the organization as a whole. The session on Thursday lasted until noon, when the convention adjourned to accept an invitation to take in the World's Fair. At 2 o'clock the Hibernians assembled in the Stadium to witness the Irish games and athletic contests. Later in the afternoon a trip to the Pike was made, ending at the Irish industrial exhibition, where a special performance was given. At night the banquet of the Order was held in the Parliament House restaurant.

The standing committees of the convention were appointed previous to adjournment yesterday, and went to work to prepare their reports. Most of the day was taken up with the reading and discussion of the reports of the National President, Secretary and Treasurer.

In his report President Dolan touched upon the efforts of the society to banish the stage Irishman and the caricature of the race, regarded as offensive, from the press. He advised the continuation of the work, and the withdrawal of patronage from theatres and publications that persist in presenting the objectionable features. He commended the movement for Catholic federation, advocated the increase of military companies in the order, and held that the work of the National Organizers authorized by the last convention had brought about good results.

On the question of establishing an insurance feature, the President favored its adoption on the "Illinois plan." He was hopeful that the establishment of a National Home could be brought about in the near future.

The question of either affiliation or federation with the A.O.H. in Ireland and England is both advocated and opposed. Under the affiliation plan the order is asked to recognize the Hibernians of Ireland as the supreme body. The federation plan permits the American society to control its own policy and affairs independently, while adopting a system of membership transfers and close fraternal relations. Most of the delegates favor a federation that will prevent any entangling alliances. D. F. Daehny, of Westport, New Zealand, addressed the convention on the condition of the order in Australia, which he said was never better. The Reverend Father Timothy Dempsey delivered an address on "Hibernianism," which greatly pleased the delegates and received generous applause.

The Ladies' Auxiliary held two sessions Wednesday. The officers elected were: Mrs. Mary A. Quinn, of Joliet, Ill., President; Mrs. Rose E. Keating, of Baltimore, Vice-President, and Miss Katherine E. Sheridan of Randolph, Mass., Secretary.

BISHOP HARTLEY ON CATHOLIC INFLUENCE

Bishop Hartley, of Columbus, made a notable address at the fourth annual convention of the Ohio State Federation of Catholic Societies.

"I am very pleased, indeed, to come here to see a body of Catholic gentlemen banded together to do good. A fact which has impressed me often is what little influence Catholic men wield in cities and commonwealths, and the cause is worthy of study. Why is it? We are fifteen millions of people, and look in vain for the influence which such a vast body should exert. We find our men in the judiciary, in professions, commerce, and sometimes great factors in national affairs, but nevertheless our fifteen millions are woefully wanting in effective spokesmen.

"As a parish priest for twenty-two years I lived among poor people always. In my parish visits instances of loyal devotion to the higher things of life were never wanting, and frequently my duties called me to the homes, to some hotel, to minister at a sick bed, and even there I found the Catholic spirit always manifest; a great generosity, with hearts and hands always at the service of the Church. This spirit may lie dormant in those who have greater temporal blessings, for it is not always made manifest. The probable reason why Catholic men lack influence is that their forces are scattered so; many of them are indifferent to their duties to God and the Church, perhaps (should I say it?) the result of

an overweening selfishness; and possibly, too, there is a preponderance of those who are satisfied to let things go. Principles are nothing to such men. With them it is "What is there in it?" or "Is it expedient?" "Will it hurt my business?" We have too many disciples of that doctrine embraced in the comprehensive term "take care of number one;" too many prone to ask the question, "Am I my brother's keeper?"

Too many of our Catholic men have been the slaves of the almighty dollar, lavishing affection and zeal on all that is sordid, to the exclusion of every noble sentiment. What is there in it? Are you your brother's keeper? Is it your duty to take broad views of life, to help each other along, to federate your interests for the common weal. Cooperation is the spirit of the times. It is your duty to throw off that spirit of inactivity which cramps the energies. If this is what federation aims to promote, then I say I wish you Godspeed. The aim is a noble one and you have a high end in view. We want no politics in the sense of partisan striving. We only want to conserve our rights and privileges, to set right our non-Catholic neighbors on questions they do not understand, to correct those in high stations who pervert and misconstrue the Catholic position. There is need of a federated body to stand by our sacred rights, a lay apostolate with a Christian Catholic policy to be guided by lofty ideals, honesty, justice and true Christian principles. This is your movement as I understand it. I adjure you, then, to stand by your ideals! You must rally round the Catholic schools. Your little ones are to be the men and women of to-morrow. Defend your homes and I know you will stand bravely by your country and your country's flag.

"When I visited Germany some years ago it was my happiness to meet Windthorst, the peerless leader of the Centrists! See what he did! While we want no Catholic party here, the history of his efforts affords us a lesson of what unity can accomplish when sanctified by noble aims and aspirations. When a great cause is to be battled for some blood must be spilled, in a metaphorical sense at least, and many sacrifices are called for. My sympathies are with your chivalrous purposes. Remain loyal to your principles. Where justice is at stake, be men! Sink all personal interests and follow the path of righteousness and your work will carry with it a benediction to all mankind. I wish you God's blessing from my heart!"

Father Stephen seemed in good health when he entered the sanctuary to celebrate the 6 o'clock Mass for the usual large congregation. He preached on the Gospel appointed for the day, which was St. Luke's story of the unjust steward. Those who heard him say that he lingered with special emphasis on the necessity of being ever prepared to render an exact account of one's stewardship. But none thought that the preacher's own sudden summons was so soon to furnish a striking illustration of his text. "Render an account of thy stewardship, for now thou canst be steward no longer."

After the sermon Father Stephen returned to the altar to finish the Mass. At the Communion he felt ill, and, having communicated himself, he sent one of the acolytes to summon Father Bertrand from the vestry. The Father came at once, and Father Stephen asked him to give Communion to the congregation, as he was not able to do it himself. When Father Bertrand returned to replace the ciborium in the tabernacle, he saw that Father Stephen was very ill. "Take me away," he heard him whisper. "I cannot finish the Mass. I am dying."

PROVINCIAL OF PASSIONISTS STRICKEN AT THE ALTAR.

Very Rev. Stephen Kealy, provincial of the Passionists in the United States, was suddenly called to his reward in the monastery at West Hoboken, N.J., on the morning of July 17. His last act in life, we may say, was the celebration of Holy Mass. While the peculiarly impressive circumstances of his death aroused consternation in the hearts of those present, the thought occurred to many that this was the most beautiful death that a priest could

desire, and that to Father Stephen it was the reward of a truly priestly life. He retained consciousness long enough to receive extreme unction.

Father Stephen seemed in good health when he entered the sanctuary to celebrate the 6 o'clock Mass for the usual large congregation. He preached on the Gospel appointed for the day, which was St. Luke's story of the unjust steward. Those who heard him say that he lingered with special emphasis on the necessity of being ever prepared to render an exact account of one's stewardship. But none thought that the preacher's own sudden summons was so soon to furnish a striking illustration of his text. "Render an account of thy stewardship, for now thou canst be steward no longer."

After the sermon Father Stephen returned to the altar to finish the Mass. At the Communion he felt ill, and, having communicated himself, he sent one of the acolytes to summon Father Bertrand from the vestry. The Father came at once, and Father Stephen asked him to give Communion to the congregation, as he was not able to do it himself. When Father Bertrand returned to replace the ciborium in the tabernacle, he saw that Father Stephen was very ill. "Take me away," he heard him whisper. "I cannot finish the Mass. I am dying."

The dying priest was at once helped to the sacristy and into an adjoining room in the monastery, where the members of the community surrounded him and, at his request, recited the prayers for the dying. Almost the last words of the dying man were: "Immaculate Heart of Mary, give me a pure heart; that's all I want." About 7.30 he passed away. On preparing the body for burial there was found close to his heart a reliquary containing a relic of St. Stephen, together with a tiny slip of paper on which was written: "I love God most intensely; I hate sin most absolutely."

Father Stephen was one of the most distinguished members of the Passionist Order, and had filled almost every important office in its membership. He was born in Queen's County, Ireland, September 22, 1849, and came to this country when a boy. He entered the Passionist Order in 1870 and was ordained priest in 1877. He served as rector of the monasteries at Dunkirk, N.Y., and at Cincinnati, Ohio. He was elected provincial superior of the Passionists in the United States five years ago, and was serving his second term at the time of his death. His decease is keenly felt by his brethren, as, in addition to his capability and tact as an executive, his personal virtues had endeared him to all.

The funeral service was held at the monastery Church in West Hoboken on Wednesday, July 20. At 9.30 the Office of the Dead was chanted. At 10 o'clock solemn Pontifical Mass was celebrated by Right Rev. Bishop O'Connor, of Newark. Very Rev. E. P. Southwell, superior of the Carmelite Fathers in New York City, paid a beautiful tribute to the virtues of the deceased. Father Stephen is succeeded in his office as superior by his first consultant, Very Rev. Felix Ward, C.P. — Catholic Standard and Times.

Fresh from the Springs. POLAND SPRING WATER. Per doz. Per case. Case of 50 quarts, Natural.....\$2.50 \$9.00 Per jar. Case of 12 half-gallons, Natural..... 50 5.00 Case of 24 half-gallons, Natural..... 50 9.00 Per doz. Case of 100 pints, Carbonated..... 1.65 12.50 NET CASH. PRASER, VIGOR & CO., THE NORDHEIMER Building, 207, 209 and 211 St. James Street, MONTREAL. Walter G. Kennedy, Dentist, 333 Dorchester Street, CORNER WATTSVILLE.

A REASONABLE CHRISTIAN LIFE.

(General Intention for August Blessed by the Sovereign Pontiff.)

In the inspired text the Great Apostle calls the Gospel and the life of the first Christians built upon it, a "reasonable service."

IN HER DOGMAS—Heresy is but the exaggeration of a truth into denial of another which is equally part of divine revelation.

Certainly, the dogmas of faith contain mysteries which are above the comprehension of reason, but not one of them has ever been shown to be contrary to it.

IN HER PROFESSION, what is true of the Catholic dogma is still more striking in catholic profession.

is the expression of the interior and the invisible, or is conducive to it. This is the adoration "in spirit and truth" by which Our Lord in the Gospel tells us "all true adorers shall adore the father."

True religion in its practice as well as in its dogmas, though it admits nothing against reason, yet sanctions much that is above it.

IN HER INTERIOR LIFE—But nowhere do we find this higher reasonableness, the perfect accord of man's rational nature, mind, heart and senses, with the teaching and exercise of faith as in the interior life sanctioned and approved by the Church.

the same energy of his free and intelligent soul.

During the month of August, in union with our prayers, good works and sufferings, offered to the Divine Heart for His intentions, let us keep particularly in view this one: that all Christians may honor God with the reasonable service of an enlightened faith.

FACES OF THE AGED.

Have you ever noticed, as you journey through life, the different aspects of the faces of the aged? Some are hardened and dissatisfied; others, serene and happy.

controlled by a certain discipline and have as a basis the fundamental principles of religion; and these constitute a shield against more dangerous tendencies.

"One of the strangest of the educational manifestations of the day is the extent to which the facilities of some universities and colleges of the country are inoculated with one or other of the various socialistic notions."

"It is well that all new theories of politics or society shall be studied by men in these high educational positions, but it is not well that they should enter on the advocacy of any doctrine until after exhaustive examination."

SPECTATORS AT BASEBALL.

Richard O'Donnell, aged 11, died at an hospital in Pittsburg, recently, from injuries received during a game of baseball.

COLLEGE SOCIALISM.

In our modern days colleges are becoming too much the nurseries of sport, of that innocent kind of gambling that takes insidiously possession of the mind, and that finally develops a taste that may some day find its logical or natural consequences on the race course or on the stock exchange.



Surprise A Pure Hard Soap. Makes white goods whiter. Colored goods brighter. See for Yourself. Remember the name Surprise.

Business Cards. THE Smith Bros. Granite Co. The following was clipped from the "Granite" Boston, Mass.:

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CONROY BROS., 228 Centre Street. Practical Plumbers, Gas and Steam Fitters. ELECTRICAL and MECHANICAL BELLS, etc.

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PRODIE'S CELEBRATED SELF-RAISING FLOUR. Is the Original and the Best. A PREMIUM given for the empty bag returned to our Office.

Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1866.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street.

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.

G.M.B.A. OF CANADA, BRANCH 26.—(Organized 18th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month.

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

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GEORGE W. REED & CO., Roofers, Asphaltes, &c., 785 ORAIG STREET.

SUBSCRIBE NOW. SUBSCRIPTION ORDER. The True Witness P. & P. Co.'s Limited. P. O. BOX 1138, MONTREAL, P. Q. I hereby authorize you to send me THE TRUE WITNESS for which I agree to pay to your order at the rate of One Dollar per year.

SATURDAY, JULY 30. PART SECOND. CHAPTER IV.—Continued. "No, Mr. St. Clair, I could not say 'Why not?' There are reasons which I explain."

Directory.

SOCIETY.—Established 1856, incorporated 1846. Meets in Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Rev. Director, J. P. O'Connell, P.P.; President, C. J. Doherty; Sec., J. Kahala; Treasurer, B.C.L.; Secretary, T. P. Tansey.

T. A. AND B. SOCIETY.—Meets on the second Sunday of the month in St. Patrick's church, 11th St. and Broadway. Rev. Director, J. P. O'Connell, P.P.; President, C. J. Doherty; Sec., J. Kahala; Treasurer, B.C.L.; Secretary, T. P. Tansey.

A. & B. SOCIETY.—Rev. Director, J. P. O'Connell, P.P.; President, C. J. Doherty; Sec., J. Kahala; Treasurer, B.C.L.; Secretary, T. P. Tansey.

WOMEN'S SOCIETY.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month. Rev. Director, J. P. O'Connell, P.P.; President, C. J. Doherty; Sec., J. Kahala; Treasurer, B.C.L.; Secretary, T. P. Tansey.

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THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

PART SECOND.

CHAPTER IV.—Continued.

"No, Mr. St. Clair, I could not." "Why not?" "There are reasons which I cannot explain." "Is it on account of any fault you are in?" "No. As a friend I have ever held you in the highest esteem." "Thank you for that, Miss Daton. Your words assure me of your friendship at least. But—" he hesitated. "Have you any objections to my calling me if I have a rival?" "None on earth," she replied firmly and slowly.

"None on earth! What does that mean?" he asked respectfully. "Not that you once had a lover and because he is dead you have sentenced yourself to live alone?" "He could not see the smile on her face as she answered, 'No,' but he remembered her strange words and many other things connected with her which had often greatly puzzled him.

"They were soon at the hotel, but she could not see the smile on her face as she answered, 'No,' but he remembered her strange words and many other things connected with her which had often greatly puzzled him. "Duty, as you say, called you away, and I cannot tell you how sorry I felt when, long after you were gone, I learned the truth. I felt myself guilty in allowing you to go away and work when I, who had no right to a share in your home, was permitted to remain here and really depend for my extravagant support on your earnings."

"Hush, Agnes; do not talk like that. You were ever most welcome to a home with us, and the presence of both your mother and yourself has been a great pleasure to us. As far as my earnings supporting you is concerned, I never thought of it in that way, and it sadly grieves me to have you say it."

"I never once suspected that you did, Cecelia, for you have too noble a heart for that; but I felt my dependence just the same, and I am happy to tell you that I, too, have been earning money since you left home."

"You, Agnes? Tell me how!" "I have had a large class of music scholars. I have been able to buy my own clothes."

"My new life had no power to change my heart, and I assure you that under the roses of admiration in the career of a Christian young woman on the stage may be found many a cruel thorn."

"I was so happy and proud to hear your praises sounded by strangers as well as friends that I never thought of such a thing. But were you really unhappy while you were away from home?"

"When duty called me away I ought not to have been, especially in the constant companionship of your dear mother, who more than filled a mother's place for me when my own was far away."

In Cecelia's words there was no shadow of a hidden meaning, though in truth such might be inferred, for, alas! in Mrs. Daton the true mother's love for her own child had never been shown as it had by her sister. True, her Cecelia had ever been most dear to her, and she had been very proud of her, but Agnes had been so much more after her own heart that it was hard for her to fully appreciate the virtues of the noble girl.

"Duty, as you say, called you away, and I cannot tell you how sorry I felt when, long after you were gone, I learned the truth. I felt myself guilty in allowing you to go away and work when I, who had no right to a share in your home, was permitted to remain here and really depend for my extravagant support on your earnings."

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"You, Agnes? Tell me how!" "I have had a large class of music scholars. I have been able to buy my own clothes."

"I am somewhat surprised that my mother permitted it."

"She did object a little at first, but when I made the plea that I was lonely without you, and work helped to occupy my mind, she finally consented. It certainly was not near so bad for me to work as for you. I am known to be only a poor girl, while you, Cecelia, are the only child of the wealthy Edward Daton."

Cecelia was silent for a time. She had found in her proud little cousin a new virtue with which she had not hitherto credited her, and she deeply admired her for it. She was anxious to know all about Agnes' work, but deferred further questions on the subject until another time. When she spoke again it was to inquire about the various affairs she had been interested in before she went away. First she wanted to know all about home and how things had been there since her friends, and last, but not least, of the poor they had been accustomed to help and of the prisoners.

"Can you tell me anything about Charlie Coon?" "Who is that, the man who started the fire in which you so nearly lost your life in company with hundreds of others?"

"Yes, the man who was accused of that offence." "You speak as one who doubts his guilt."

"It has not been proven." "It has been proven beyond a doubt in the opinion of the jury, though he stubbornly refused to speak for himself."

"I must see him. Something has kept him before my mind." "It is a mystery to me how you can be so solicitous for such a man."

"He may be guilty. But I feel that somewhere in his heart there is a tender spot, and the fact that he is apparently without friends or relative should help excite our sympathy."

"You know your own mind, Cecelia, and I shall say no more." At the first opportunity Cecelia went to the prison and was surprised to find a marked change in the man. He was much paler and thinner and he was in a mood indicating deep thought. As she entered his cell he did not raise his eyes until she spoke, then the first smile seen on his face for months appeared.

"Is it really my good angel who reminds me so much of my own sister that has come to me again, when I thought she had forgotten me?" "I have been away from home for several months, and only returned yesterday."

"I might have known some good reason prevented you from coming, though I sometimes feared you, too, had forsaken me." "You spoke of your sister," said Cecelia, "where is she?"

"I know not. I have not seen her in years. There were two of them and they lived in this city. I wish I could learn something of them, but they are undoubtedly married or perhaps dead long ago."

"Where did they live. I might be able to find them, or at least learn something of them, for I am so well acquainted here."

"If you only could, I would be so thankful. But they must know nothing of me. It would break their hearts." He lowered his voice and in a whisper added: "For years I have been living under an assumed name. I am most feeling that I have no claim to my own."

"What, then, is your real name?" "My name!" he replied. "I dread to tell for fear of bringing disgrace upon my dear sisters, if they still be living here."

"Have no fear. I give you my word not to betray your identity." He bowed his head in his hands, as if undecided whether to speak or not; then he looked into her clear dark eyes, thinking how like his own sisters' they were. There was truth there, and he felt that she could be trusted. He was about to speak, when there was a tap at the door, which quickly opened. "Time is up," said the turnkey. "Please, sir, may I have a few minutes more?" asked Cecelia.

"It is hardly permissible, but since it is Miss Daton who asks the favor and you have been so long absent, I take it upon myself to grant it."

"Thank you very much," she said, as he walked away.

The name had not been spoken. Instead the man commenced telling the story of his life, to which she listened with deep interest.

Left at an early age without a father, he confessed having been no small care to his mother, who disapproved his wayward life and was unable to keep him in school. When still young he had gone, against her wishes, to work in a grocery store, and soon became a close companion of the man's own son, a boy about a year his senior, and, like himself, a wilful youth. The boy was most extravagant in his demands for money, which his father often refused to supply. The cash drawer was locked with a secret combination which had been carefully kept from the son of the family; but the young employee, who was hired in the capacity of delivery boy, but often kept to help in the store, learned the combination, and, unknown to the proprietor, many an odd dollar was taken from time to time and divided between the boys. Charlie, who had been strictly forbidden to tell the combination kept his secret

for about nine months, then told it to his friend, who had begged to know it on the plea that he had a right to it.

All seemed to go well until late one evening, when Charlie, who had been left alone in the store, saw his friend at the drawer. The sales of the day had been large, and the young employee knew that much money had been taken in. He paid little attention to the boy until he was going out, when he heard whispered these words:

"I have taken a few dollars, but do not dare say a word about it. If father knew you told me the combination of that drawer it would go hard with you. Better lock up now and if it is missed, which I hope it will not be they will never suspect us."

With these words the son was gone. The next day Charlie was accused of the theft. In the forenoon he saw the son, who threatened a terrible revenge upon him if he betrayed him and suggested that the best thing for him to do was to run away. The bad advice was taken, and that night under the cover of darkness, he boarded a freight train which took him many miles away, leaving him in a little country village, where he remained until his mother's death, which he heard of through the papers.

What became of his sisters, Nellie and Cecelia, he did not know.

Soon after, he left the family who had sheltered him and given him a good home for what he could do on their farm, and they did not try to bring him back, for he had been no less a care to them than to his own mother when at home. Stories of broad farm lands and great riches in the far West had filled his mind with many a bright dream. He would go, and after a few years, when he became a rich man, he would come back and rejoin his sisters, of whom he intended making grand ladies. Accordingly, by stealing rides on trains, then walking a few miles, or being helped on his journey by some farmer, he succeeded after many weeks in reaching a mining town in the Rockies.

Here his hopes were doomed to be crushed, for his naturally wild tendencies were only made worse by the company in which he was thrown and though at times he seemed on the road to wealth, his money was sure to go in the saloons or gambling places, and he could never get much ahead. Travelling about from one place to another he had remained in the wilds of the West for many years and had experienced many a thrilling adventure, but two things had never faded from his mind; his love for his sisters, and his bitter hatred for the boy whom he blamed for his ruin. It was to find the dear ones he finally started for his old home.

On his way he stopped in a city some distance away, hoping to secure employment for a time before going on, and had been directed to a large mill, where he was told new hands were needed. On learning who the owner was he recognized the name of his old enemy, and on being ushered into the spacious office he saw, before him a portly, well dressed man with a huge diamond "in his shirt front and another on his finger."

Taking a cigar from his mouth and scarcely turning his head, the mill owner in a gruff voice which still bore marks of a peculiarity that had been strongly noticeable from childhood, inquired: "Well, what do you want?" "I am looking for work," was the reply, "and I understand that you have advertised for hands."

The man turned around with his back to the window, which threw his own face in the shadow and at the same time gave him a better chance to scrutinize the face of the stranger. But he did not give the least sign of recognition.

"What work are you able to do?" he asked in a no more pleasant tone, to which the stranger replied that he was able to do anything to which he might be put.

The man looked keenly at him again, took a few puffs at his half-burned cigar, and then, tossing it through an open window, remarked: "You have brought letters of reference, no doubt?"

"I have none," was the candid reply. "Then I have no work for you," he said, and coldly turned back to his desk.

The anger of the poor man was intense and he almost felt that he could have murdered the other on the spot; but he would prove his identity before seeking the revenge burning in his heart. With a great effort he controlled his voice sufficiently to ask if the mill owner had ever lived in Boston.

"What is that?" asked the man, in a tone which seemed to say, "What business is it of yours?"

The question was repeated, to which the man answered that in his younger days he had lived in that city.

"And you are the son of ———, who once kept a grocery on ——— street?"

"I am," replied the man, in a tone of impatience. "Who are you?" "One who has reason to remember that man's wayward son and to feel that he has no right to be asking letters of reference from one who is better than himself, or at least was as a boy."

"Leave this place at once," said the angry proprietor. "Whoever you may be, you have no right to come into the private office of a respectable business man and insult him without provocation."

"No more than had you when a reckless youth had the right to ruin the reputation of a poor companion and drive him to leave his home in order to escape punishment for your theft."

The man was pale with anger. "Leave this place at once," he growled, "or I shall have you put out by force."

The stranger left the man's presence. He had no particular destination, but on one thing his mind was intent—revenge. He would have it, but in what form he had not then decided. Having no shelter or money to pay for a night's lodging, he walked the streets and finally came back to the mills, which stood before him in huge dark proportions. All these were the property of his enemy, who now slept in a comfortable home, while he was out in the cold night wind without a cent. As he gazed upon the great buildings which would afford him no shelter, his heart grew more bitter. Then a terrible thought suggested itself. He put his hand into the pocket of his worn vest and found a few matches. The breeze made it a splendid night for his work, and he smiled a wicked smile as he thought of the great blow the destruction of these mills would be to their owner. To make his work the more sure, he stole into a shed, where he had noticed a pile of shavings in the afternoon, and, lighting them in several places, moved some distance away to watch the progress of the flames until he saw them leap up and take a firm hold on the building. No shadow of regret entered his mind at the time. On the contrary, he felt that he had taken a sweet revenge.

An hour later, when he saw that the entire city seemed about to go, he suddenly awoke to the awful realization of what he had done, and had it not been for a lingering remembrance of the lessons taught him by his mother in childhood and a terrible fear of being doomed to eternal flames far worse than these, he would have rushed into that sea of fire and put an end to his earthly existence. But he could only stand with others and watch the destruction.

Of the days intervening between the fire and the time of his arrest the prisoner said nothing. He was as pale as death now. Cecelia looked at him, noting the sad wreck of what had once been a fine specimen of manhood, and she could scarcely restrain her tears.

"I feared you would flee from me after I had told you all," he said, in a sad tone; "but it was a relief to my mind to have some one to listen to my story."

"You have certainly done a terrible deed and few can understand it more fully than myself, for I was one of the many who witnessed that awful fire and might have been one your victims. It is something I can never forget."

"You," he said, "were you there? Then perhaps you may be able to understand something of the awful remorse I suffered then and since for having caused so many innocent to suffer with the guilty one. I am sentenced to be severely punished by long years of imprisonment, and I feel that I justly deserve it, not for what I did to him, for revenge is

sweet, but on account of the suffering I caused to others."

"You should forgive your enemy," said Cecelia softly, "or God will not forgive you for all you may have done against Him."

"Forgive," he said bitterly. "It is easy for one like you, who has suffered no great injury, to say forgive, but not for me. My heart is hardened."

"I did not think so when I heard you say that the memory of your mother's teaching saved you from ending your life."

He bowed his head in silence. She had touched the one tender spot in his nature, and from her dark eyes he felt that he could see a well-remembered look of his own dear mother—she when she had chided him for some misdeed in his childhood. Taking advantage of the moment, Cecelia gently tapped on the door, which was quickly opened, and she glided out leaving the prisoner alone with his sad but better thoughts.

Cecelia was deeply touched by the sad story she had heard, and pity filled her tender heart for the poor unfortunate whose life had been wrecked ere he bade adieu to his childhood days. But her sympathy went out no less to the poor mother and sisters who had loved him. Then came to her mind, too, another story—that of a golden-haired girl, who, unable to bear the disgrace of imprisonment, had pined away and in her youth now slept in her grave. Both sad tragedies had been brought about by the powerful but unfeeling hand of the wealthy and influential, and in the present sad state of her mind the circle in which her birth had placed her seemed full of uncharitableness. True, there were many pure Christian hearts among her friends, but to her the world now appeared so full of deception that it was hard to know where to look for virtue. She longed more than ever to flee from it all and spend her life in the convent.

Returning home, she sought her Aunt Nellie as the only one to whom the sad story of the prisoner might be interesting. To her she repeated every detail. Mrs. Cullen listened with the deepest interest, her face in the meantime growing very white, and when Cecelia had finished she said: "Please tell me the first part of the story again."

The girl repeated until she reached the part where the youth had run away. "That is enough, dear," she said absently. "But his name, you have not told me that." There was a sort of breathless anxiety in Aunt Nellie's tone and a strange look on her face which surprised her niece. "His real name, auntie, I do not know, but he has assumed that of Charles Coon."

"You said he claimed to have two sisters, Nellie and Cecelia?" "Yes, and it reminded me of 'you and dear mother.'"

Mrs. Cullen's hand went quickly to her heart, as if to still its throbbing which she felt that her niece must certainly hear. "What is it, Aunt Nellie? Are you ill?"

"No, dearest Cecelia; but that sad story affects me strangely, and I must see the prisoner. Who knows but that I may be able to help the poor unfortunate find his sisters?"

"I wish we could," said Cecelia. "I am truly sorry for him." But as she spoke she had no suspicion of what was in her aunt's mind. "Tomorrow we will go together and call on him."

Aunt Nellie did not answer, but changed the subject by saying: "Cecelia, it sometimes seems to me that there is something on your mind which is troubling you, and you appear not as happy in your home as you once were. I hope that life on the stage has not made you discontented."

(To be Continued.)

A CATHOLIC CONGRESS.

The fifty-first General Congress of the Catholics of Germany will be held at Ratisbon from the 21st to the 25th August.



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EPISCOPAL
If the English-speaking Catho-
lics had interests, they would soon see
the power of Catholic papers in the
world.

NOTES

IRISH STATESMANSHIP
Time has gone past for those
who are opposed to Irish Home
Rule. The Irishmen are not
Government. The forefathers
of Great Britain have been
men; and not because they
Irishmen, but in spite of it
they became the most pow-
ers in the edifice of the
of the Edmund Burke for ex-
O'Connell. Had the situa-
reversed, was there ever in
the Irish Parliament a man who
reversed for England who
had done for Ireland? Did
look at it in that light?
that England had been the
land and Ireland had been
of the situation, did it
stress a British statesman
have won victories for Eng-
as O'Connell won for Ire-
feel able to say "not one."
we look abroad over the Br-
pire as it is constituted to
find Canada and Australia
two great foundation stones
might. Yet it is most re-
that two men, who were
1848, who were branded as
and exiled as felons, should
become, within twenty years,
consolidators of both the
and Australian Confederation.
66, in Canada, was one of
thers of our Confederation,
of the main movers in the
undertaking of binding
vinces together in the bond
single Dominion. In Aus-
Charles Gavan Duffy be-
Prime Minister and the one
the foundation of the pres-
tralian Commonwealth. To
no "arguments drawn from
of the Celt," as some
once said, but simple facts
long to a history that is
renewed for many of us.
look at the Irish party to-
doubtful if England, or the
Empire, has ever produced
consummate politician and
leader than John Redmond
were to become Premier.
to-morrow, he could form
eighty supporters, as strong
as any country in the
spheres. The men who con-
and administer the affairs
disappeared nation like Ire-
surely astonish the world if
to have the duty of legisla-
for such a nation under
favorable circumstances.
too late to raise that ob-
against Home Rule; experi-
history combine to render

IN FRANCE.—The des-
last Sunday from France
the note of M. Delcasse,
the final rupture, in official
between the Republic and
can. The Papal Nuncio
on Saturday on receipt of
gram from the Papal Sec-
State.
It is the olden struggle
body and soul, civil power
gious authority, evil and
is the story of all the per-
the Church renewed.
The promise of Christ at
timony of the ages are bot-
prove that all such efforts
We have no fear for the Cl-
cause she is imperishable.
While this condition of
going on, we find all the
France organizing a joint
pilgrimage to Rome, to
take place in September
pilgrimage will leave Paris
middle of September, and
led by the Holy Father

THE PORTIUNCULA
INDULGENCE.

On the second day of August every year since 1223, may be seen in every Franciscan Church and chapel in the world (and in some few other churches by special privilege), a procession of people of all ages and conditions going in and out devoutly, some once, some twice, some many times, according as their time permits and their piety suggests. They are making the visits required to gain the plenary indulgence of the Portiuncula—the Grand Pardon of Assisi, as it is called. Would that men knew and appreciated it more, as they certainly would if they stopped to think about it. But whether appreciated or not, there it is to be had "in perpetuity," a great free gift within the reach of the least and the poorest. That glorious son of St. Francis and seraphic doctor of the Church, St. Bonaventure, wrote glowingly of this wonderful privilege bestowed on men, through the mother of God and St. Francis. That Irish Franciscan historian, Luke Wadding, chronicled the wonders of grace that flowed from it. Famous Jesuit writers and theologians, Bellarmine, Suarez, Bourdaloue, defined and defended it against the ignorant and incredulous of later centuries. We are told in the life of St. Bridget of Sweden, that she thought very highly of the great pardon of St. Francis, and even doubted the truth of its divine origin and efficacy. Our Saviour appeared to her and said: "My daughter, falsehood is not found where the fire of divine charity dwells. Francis my faithful servant, possessed the truth. Seeing men's indifference to God and their passion for earthly goods, he asked me for a token of love with which to extinguish the love of the world in souls and light therein the fire of charity. The token I gave him was that all those who shall come with empty hands into his place will return full of My blessings and with the entire remission of their sins." And that is the whole of the Portiuncula Indulgence. St. Francis praying for the conversion of sinners was told to ask a favor of Heaven and it would be granted. Whereupon he promptly begged that all who came there to that little Church, having confessed, would receive full pardon for their sins and full remission of all the punishment due to their sins. For well he knew that not all who go through the form of confessing their sins receive pardon and of those who are contrite and pardoned heavy penalties are still due to offend justice. This special privilege and special token he asked in his great zeal for the welfare of his fellowmen. Let those who talk of the brotherhood of man lead the life of St. Francis and learn from him the true meaning of the phrase. Two years later the favor was granted and inaugurated with due solemnity by the Vicar of Christ Pope Honorius III, and the little Church of Our Lady of Angels, at Assisi—the Portiuncula of St. Francis and his brethren—the cradle of the great family of St. Francis was made the centre of a great grace and like a lodestone, drew penitent souls in crowds from all parts of the world on that one day in every year. The annals of those early years of the thirteenth century tell of the throngs that bore down on the little hill town of Assisi from the evening of the day of "St. Peter in Chains" to the evening of the next day. All night the happy procession went in and out the miraculous little church and next evening contentedly filed out of Assisi again, singing Te Deum as they went home, some of them to great distances. This continued for 200 years. So great did the crowd grow each year that the Holy Father with the power to bind and loose, extended the Indulgence to the churches that had branched out from the Portiuncula. In time, as the great family of St. Francis grew and covered the earth with its branches, it carried with it by special leave of the Vicar of Christ the great privilege won for it by the holy founder. Entering the portals of a church under the patronage of St. Francis of Assisi on the second day of August, with a contrite heart, having confessed his sins and the intention of, in obedience to the Sovereign Pontiff, seeking the grand pardon promised St. Francis, one may feel assured of the words of our Divine Lord Himself, addressed to the man who, full of faith, sought a cure from Him, "Son, be of good heart, thy sins are forgiven thee." Oh, that we could realize the true

value of that sentence! Oh, that we could realize the need above all else in the world we have of what divine assurance! We would go with our empty hands to the rich free treasury of the Church and return filled with faith and hope and charity; with peace and patience and benignity; with gratitude to God for the myriad everyday blessings of nature and graces and with contempt for the paltriness of the worldly gain—the hooks of swine on which we feed too long, when we might enjoy our Father's table! St. Francis is on earth still in his thousands of sons and daughters, and the age of miracles is not passed at all. Thousands of eager souls will on the coming second of August in all simplicity and earnestness seek the churches where St. Francis' pardon is held out to them and obtain for themselves and their departed friends from the generosity of Him who has said: "Ask and you shall receive" the wiping out of all their debts except that of gratitude. That is the spirit of Portiuncula Indulgence of the second of August. The letter of it is: The first condition is to make a contrite confession—for only in the state of grace may a soul merit the remission of the temporal punishment due to sin even after it is forgiven. This confession may be made three days previously to the day of the Indulgence. The second condition is to receive Holy Communion (this was added to the condition of confession for all churches outside the Church of Portiuncula) on the first or second of August. The third condition is to visit devoutly a church privileged with the Indulgence any time from 3 p.m. on the first to sunset on the second of August. This visit may be repeated as often as one has time and inclination to return to the church and at each visit the Indulgence may be gained for a helpless soul in Purgatory. Only once may it be gained for oneself. There is no prescribed length of time for each visit. The fourth condition is to pray for the intention of the Holy Father. Any prayers may be said, but it is usual to say five times the Our Father and Hail Mary—and these should be said with the lips, as well as with the heart. It is a great opportunity to help the souls in Purgatory which no humble, sincere Catholic may lightly neglect. Make an effort to find out the nearest church to you privileged with this singular indulgence, and without interfering with your business or even your legitimate pleasure you can pay a tribute of respect to the Giver of all good by claiming for yourself and for your beloved dead this great grace, the free and full pardon of all your sins and the penalties awaiting them in this world or the next.

A HERO OF DUTY.

If Catholic men, and Catholic women, too, would apply the moral of the following story to their own lives, how many troublous moments might be averted. It is as follows: Part of the north of Holland is not protected from the sea by a natural barrier. Some two hundred years ago the Dutch undertook the big task of building enormous walls or dykes of granite blocks and clay to keep out the sea. Behind this shelter numerous villages arose, which flourished to the present day. Alkmond, in particular, which numbers ten thousand inhabitants, is built a little below the dyke, which is kept in constant repair by two hundred workmen under the direction of an engineer. One afternoon in November, a long while ago, a furious wind was blowing from the northwest increasing every moment. The engineer in charge was a young man engaged to be married, whose friends and family lived in Amsterdam. He was to go to Amsterdam that very evening to join a great festival long looked for, preparations were all made, and he was in high spirits, ready to set out. Suddenly the sound of rising wind struck upon his ear; and he remembered with a pang of anxiety that it was the time of the high tides. He thought of his dyke and all that depended on it. It would be a dreadful disappointment not to go. But the dyke! His friends would all be expecting him, watching for him. What would they think? But the dyke! There was a conflict between pleasure and duty. It is six o'clock. The sea is rising. But at seven he must set out for Amsterdam. Shall he go? His heart says Yes; duty says No. Again he looks at the rising sea, watches the rising storm, and decides to remain at his post. He then runs to the dyke. It is a scene of the utmost confusion. His two hundred men are bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted! They are at their wits' end to know how to repair the breaks—how to defend the place against the terrible enemy which is every minute gaining upon them. But as soon as the young engineer appears a joyous cry bursts from every throat: "Here is the master! God be praised! Now all will be well!" The master places each workman at his post, and a desperate battle begins between man and the enraged ocean. About half past eleven there is a cry from the centre: "Help! Help!" "What is the matter?" "Four stones carried away at a blow!" The master does not lose a moment. He fastens a rope around his body, four workmen do the same; and forty brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with the men, wash them about, blind them. No matter; they have done their work and they are hauled on land again. But the cry "Help! help!" soon arises from all parts. "Stones," cried one. "There are no more." "Mortar!" "There is no more." "Take off your clothes!" cries the master, tearing off his own. "Stop the holes with them!" Meanwhile the people of Alkmond ate and danced, little thinking that there were but a few inches of mason work between them and death. Thousands of lives had been saved because one man had done his duty.

OUR BOYS AND GIRLS

A MANLY BOY.—Some of our boys in Montreal should read the following story and take the lessons it contains to heart: Several days ago I happened to board a car which was crowded. A little man—perhaps he was twelve years old—offered me his seat with a charming bow and smile. He soon found a seat, but popped up when another woman entered, pulled off his cap, which was fringed with rags, and with such a jolly, wide smile, made room for the newcomer. Five times in as many minutes that smile broke over the face of the young traveller as he gave his seat again and again, and soon every one in the car was smiling in sympathy. No one thought whether his clothes were whole or ragged, but some one said: "I wish my boys enjoyed being gentlemanly as much as he does," and a fine looking man remarked quite loudly to his neighbor: "That's the sort of manliness that makes our great and good men." The boy heard this remark and looked around to see who was manly. ANXIOUS TO LEARN.—Many children consider it a hard task to study their lessons. Let them appreciate the opportunities they now enjoy after reading the following: Some years ago a few kind people made up their minds to try to get hold of all the chimney sweeps in Dublin and give them an education. One day a little fellow who came was asked if he knew his letters. "Oh, yes," he answered. "Can you spell?" "Oh, yes." "What books did you learn from?" "Please, sir, I never had a book." "Then who was your school master?"

"I never went to school, at all." The gentleman started, for it seemed very strange that a boy should be able to read and spell, and yet never had a master. "Then how did you learn?" he asked. The little boy smiled and linked his arm in that of a sweep somewhat older than himself. "Please, sir, Jim taught me the letters over the shop doors, as we went to our work; but now I know all the words off by heart, and if you'd kindly let us have some books to read and teach us to do sums and writing, we'd be very thankful." Can't you fancy what good pupils those two boys became?

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ABOUT THE EYES.

Many people willfully or ignorantly abuse the eyes more than any other part of the body. When there is a dull, heavy pain in the lower part of the head, with sharp irregular pains extending over the back of the neck, above the ears, and also around the eyeballs, with more or less throbbing pains through the temples, you may be sure the eyes need rest and glasses.

TOTAL ABSTINENCE.

Avoid as you advance in years the special temptations that come to young men. I am not going to mention all of them, only one—intemperance. As you go through the world and watch your fellow-men, you find the majority of failures in life due to intemperance. This vice of intemperance attacks the weak and the strong, the educated and the ignorant. It is generous, open-hearted men that are most exposed to this curse. Determine, then, to avoid that temptation. I would advise every young man to go forth armed—stop at once. Pledge total abstinence. A man is absolutely secure with it; without it there is danger. It is all very well for a young man to say: "I'll only take one glass," but will he stop at one? Pledge total abstinence, for there is in it discipline, and discipline makes character. The underlying principle of character is self-control. If we practice this self-control on one point we surely shall practice it in everything.

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