

Y Co. LIMITED

irt Waists

d Less.

ist purchase ever known

garments has almost a

craft of Ladies' wearing

is new, stylish, fashion-

cially selected materials,

remarkably fine goods at

ST PRICES

al purchase has already

l merchants has already

ces. The Management

rt Waist will be sold to

THE TRADE.

to our own customers,

the Hall mark of style

represented are Fine Or-

Cambric, Percale, Fine

lin, etc.; with very few

and trimmed with fine

ve, newest front, newest

the lot.

ON RECORD.

made in this country.

ffering these beautiful

is to The Big Store-

ISTS.

c; Sale price... 49c

lar \$1.10; Sale

..... 59c

; Sale price... 69c

regular \$1.50;

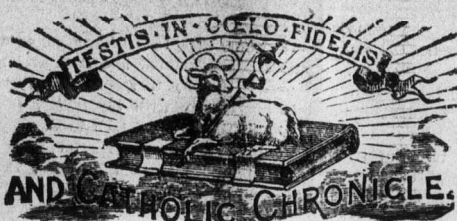
..... 75c

h fine goods were

ISTS.

lar 50c; Sale

# The True



# Witness

Vol. LIII., No. 47

MONTREAL, SATURDAY, MAY 28, 1904.

PRICE FIVE CENTS

## THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & F. CO., LIMITED.

254 St. James Street, Montreal, Canada. P. O. Box 1122.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms payable in advance.

All communications should be addressed to the Managing Director, 'The True Witness' P. & F. Co., Limited, P. O. Box 1122.

### EPISCOPAL APPROBATION.

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

## NOTES OF THE WEEK.

**ST. MICHAEL'S PARISH** — On Sunday next, in the afternoon, at 3 o'clock, the imposing ceremony of laying the corner-stone of the new parish Church will take place. This is an event in which Irish Catholics should manifest a deep interest. The ceremony will be performed by Mgr. Racicot, V.G., and Rev. Thomas F. Heffernan, of St. Anthony's, will be the preacher. The Hibernian Knights, St. Ann's and St. Patrick's Cadets, and representatives of all Irish national societies and organizations associated with our Irish parishes will attend.

The site of the new Church is on the corner of St. Denis and Boucher streets. A procession consisting of the clergy, members of societies and laity generally will leave the temporary chapel on the corner of St. Denis street and Laurier avenue at the above-mentioned hour, and proceed to the scene of the ceremony.

Rev. Father Kiernan has, ever since he undertook the arduous task of organizing a new Irish parish, looked forward to the event with no little anxiety. It is to be hoped that our people will attend in large numbers, and show the zealous pastor their appreciation of his noble courage and zeal for the salvation of souls.

**FATHER STRUBBE HERE.** Rev. Father Strubbe, C.S.S.R., arrived in his old parish—St. Ann's—on Wednesday morning. In a brief interview with a representative of the "True Witness," he expressed much pleasure in being again in the midst of so many dear friends. After a brief rest the zealous and esteemed Redemptorist will again enter upon his duties in a district where he has spent so many years of his career. On the day of his arrival large numbers of the parishioners called to express their happiness at his return to their midst.

**CROWN PROSECUTOR.** — As we go to press we learn that Mr. Edmund Guerin, K.C., one of the brightest members of the Irish Catholic section of the Bar of this district, has been appointed by the Government of this province to take charge of criminal cases before the Court of King's Bench during the term which will open next week. Mr. Guerin has had many years of experience in that department, and will, we have no doubt, discharge the duties of the office with honor to our race and credit to himself.

**GOLDEN JUBILEE.** — On Monday morning at six o'clock, an hour when the majority of Montreal's citizens were preparing for a day of labor, one of those impressive scenes, which are only to be witnessed in the Catholic Church, was held in the beautiful and historic chapel of the Congregation de Notre Dame on St. Jean Baptiste street. Eight members of the Order who in the same chapel fifty years ago made their first vows and entered upon their career as followers of the saintly Mother Bourgeoys, celebrated their golden jubilee and added their names to the honor roll of jubilarians who now number forty, most of whom are in active service, some occupying high offices in the administration that guides the destinies of the Order, which has its institutions in all the leading centres of Canada and the United States. The scene in the chapel was one of rare beauty and impressiveness.

Every seat was occupied by the members of the Order. At the main altar Very Rev. Dean O'Donnell, celebrated the Mass of thanksgiving, while at the two side altars, Rev. Father Thibault, S.S., Chaplain to the community, and Rev. Father Boucher, S.S., of Montreal College, also celebrated Mass. The musical portion of the service was furnished by the novices, and their prayerful and plaintive voices touched all hearts.

The venerable jubilarians were seated near the Sanctuary railing. Previous to receiving Holy Communion, each in turn, supported by Rev. Mother-General Annalet, and the First Assistant Mother-General, Rev. Sister Mary Josephine, renewed their vows pronounced a half century ago. The honor roll is as follows:

- Mother St. Cecilia, provincial Superior of Ontario, residence in Ottawa.
- Mother St. Thomas Aquinas, of the Convent of Our Lady of the Angels, this city.
- Mother St. Octave, of the Convent of St. Croix, Quebec.
- Mother St. Martin, of the Convent of Les Cedres, P.Q.
- Mother St. Athanasie, directress of St. Lawrence Academy Convent, this city, residence at the Mother House.
- Mother St. Isidore, superior of the convent at Berthier, P.Q.
- Mother St. Francis Borgia, directress of the Children of Mary, residence Mother House, this city.
- Mother St. Denis, associated with the convent of Mount St. Mary, this city.

The "True Witness" offers the noble jubilarians its sincere congratulations and earnestly hopes that they may long be spared to labor for the cause of Catholic education, for which their saintly founder made sacrifices of an heroic character.

**JOHN MORLEY'S FAITH.** — Some time ago a despatch from England mentioned a report that John Morley, the well known member of Parliament, statesman and scholar, has been converted to the Catholic faith. The truth of this piece of news has not yet been confirmed, and it is therefore not possible for us to make any comment upon it. Still it would not be wonderful were it a fact. Indeed, a man of Morley's great mental capacity, sound moral principles and attentive studies, could not fail, sooner or later, to grasp all the beauties and truth of Catholicity. It has been said that if he has really become a Catholic, his five years work on the life of Gladstone must surely have contributed to that result. The relations between Gladstone and his two illustrious friends, Cardinal Newman and Cardinal Manning, especially in connection with their conversion from Anglicanism to Catholicity, must have impressed a deep thinker and candid critic such as Mr. Morley has proven himself to be. At all events, if it be true that he has entered the fold of the Church it is but one more proof that reason and logic go hand in hand with faith and truth; it is an additional testimony to the Divine origin of our religion.

**FRANCE AND ROME.** — Hundreds of columns have been filled with comments upon the recent action of the French Government in withdrawing Mr. Nadier, the Ambassador to the Vatican. A secular organ has voiced the views of the extreme party that opposes everything Roman, when it said: "Pius X. is not only a bad

politician, but, unlike his predecessor, is wholly out of sympathy with modern development. He desires to put the clock back. In hankering after the flesh-pots of Egypt the Papacy runs the risk of forfeiting all." There is the great rock of error upon which all, not imbued with the spirit of our faith, are sure to split. They look upon the Papacy and the Pope simply from the standpoint of material power and possessions. They ignore completely the real characteristic of the See of St. Peter—the spiritual kingdom over which the Pope reigns as Vicar of Christ.

The Government of France may recall its Ambassador, may sever its relations with the Vatican, may ruin religious orders, may rattle churches and monasteries, may trample upon the rights of the rising generation, and may keep insult upon the Pope. Others have done all these things in the past; and those others have passed away and the Papacy has remained, and will remain until the last hour is struck on the clock of time.

**ORDINATIONS.** — In "La Semaine Religieuse" we find the following important notice: Wednesday, the 29th June, feast of St. Peter and St. Paul, and the following Sunday, the 3rd July, ordinations will take place at the Cathedral, at 7 a.m. The directors of the Seminaries and superiors of religious congregations are requested to note the above dates and to prepare in consequence those who, in their various houses, are to be ordained.

**CORPUS CHRISTI.** — In order to perpetuate in a definite manner the procession of Corpus Christi, the following rule has been established by His Grace the Archbishop. On the Sunday on which that feast is celebrated there will be only one procession within the limits of the Cathedral, Notre Dame, St. Patrick's, St. James and Sainte Helen's parishes. The Church of Notre Dame will be, as ever, the point of departure and of return. On the same day all the other parishes may hold processions within their respective territories—either jointly or separately. And on the day of the solemnization of the feast of the Sacred Heart, there may be held processions of the Blessed Sacrament in all parishes without exception.

## THE NEW OTTAWA UNIVERSITY

On Tuesday morning, this week, an event of great importance to Catholics of Ottawa in particular and of the Dominion in general, took place in the Capital. It was the laying of the corner stone of the new arts building of the Ottawa University. The highest dignitaries of Church and State and thousands of residents and visitors were present at the function.

The ceremony was preceded by solemn Pontifical High Mass at St. Joseph's Church. Cardinal Gibbons, accompanied by the Archbishops and Bishops, drove in carriages from the Archbishop's Palace to the Church, being escorted there by the Garde Champlain. The streets along which they passed were lined with spectators, and the sacred edifice was thronged to the doors. The Cardinal robed in the sanctuary, and together with the prelates and a large number of the clergy, entered the Church by the main aisle, their appearance being the signal for the organ to peal forth a joyous procession.

The Cardinal assisted at the throne having on his right Rev. Dr. Fallon, former pastor of St. Joseph's, and on his left his private secretary. His Grace Archbishop Duhamel pontificated. Rev. Father Lalonde and Rev. Father Coursoi acting as deacon and subdeacon respectively. Mgr. Rouzier was assisting priest, while Rev. John Dowd, of the Seminary, acted as mitre bearer, and Rev. Father Archambault as master of ceremonies. The musical portion of the service which was rendered by a choir of

fifty voices, composed of students of the Scholasticate under the direction of Rev. Father Blanchin, was beautiful.

After Mass the procession reformed, and, led by His Excellency the Apostolic Delegate, proceeded to the scene of the ceremony.

The massive corner-stone had been raised to its proper position and lay in readiness for the ceremony. Beside it were a silver trowel and hammer. In a copper casket which was deposited in the stone, were printed and manuscript copies of the College charter, both ecclesiastical and civil, specimens of the silver coins of the Dominion of Canada of the stamp of 1903, and a gold dollar; a small statue of the Blessed Virgin; a copy of the Catholic directory of the Dominion; copies of the three city papers, a copy of the University Review, and a script stating that the corner-stone was laid on the 24th of May, 1904, in presence of Cardinal Gibbons, of the Chancellor of the University, of His Excellency the Governor-General, of the Prime Minister of the country, of the Minister of Education of the Province, and of the Rector of the University.

His Excellency Mgr. Sbarretti, who officiated, advanced, and after reciting the prayer usual upon such occasions, took up the trowel and hammer and crossed them upon the stone.

His Eminence, Cardinal Gibbons delivered an eloquent address, of which the following is a summary. After briefly expressing his appreciation of the honor and pleasure it afforded him to be present on such an occasion, and dwelling on the fact that they had assembled in the cause of Christian education, His Eminence touched upon the history of the past. He said:

"A traveller traversing the various states of the Union as I have done, and these provinces of Canada, cannot fail to be struck by the splendor of the institutions of learning and religion which surround him on every side. And if I were to ask myself the question to what cause are we to ascribe these manifestations of Christian faith and piety you would all agree with me that we are indebted, under the providence of God, to those sturdy immigrants who in the past days and past generations have come from Europe and settled upon our shores.

"And among the nations which I would mention, coming as I am from Baltimore in the United States, I cannot omit to mention a nation to which we are personally indebted in the city of Baltimore, the first nation that I would mention is England. The diocese of Baltimore to which I belong, of which I am a native, was settled by English Catholics. A colony of English gentlemen accompanied by their families set sail from the Isle of Wight in the year 1634, and landed on the banks of the Chesapeake Bay on the 25th of March of the same year. The vessels on which they sailed, the vessels which bore them, have the significant names of 'The Ark,' and 'The Dove,' fitting messengers to bear the fortunes of pious pilgrims to a distant and unknown land. The leader of this colony was Lord Baltimore, and one of the very first public acts of his distinguished career was to proclaim aloud the sacred doctrine of civil and religious liberty. He declared that in his colony no person should be disturbed or mistreated on account of his or her faith, or in the free exercises and gentlemen, agree with me proclamation of religious freedom that was ever promulgated on the shores of America. You will all, ladies and gentlemen agree with me that Ireland has contributed not a little to the spiritual and temporal prosperity of the United States and of the Colonies. (Applause.) Whatever may have been the unhappy causes which have led to the emigration of so many of Ireland's sons and daughters, Divine Providence has regulated and moved their exile and made it subordinate to higher and nobler purposes. I may venture to say to-day that there is not a single town or city of the United States or in Canada or in Australia or in other portions of the British Dominions where the Christian religion has not been proclaimed and supported by clergymen and laymen of Irish birth, of Irish descent. (Applause.) Daniel Webster, one of our foremost statesmen, delivered an eloquent address on the Senate of the

United States on the vast extent of the British Empire. He said these beautiful words:

"England has dotted the whole surface of the earth with her forts and military posts. Her morning drum beat following the sun, and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England. (Applause.)

"And may we not say with equal assurance that wherever England has planted her flag there the Irish missionary has endeavored to plant also the emblem of salvation; wherever England has proclaimed her laws there the Catholic missionary has announced the Gospel, and wherever England has built a fort or custom house there the missionary of Christ has raised a chapel or church to the service of Almighty God.

"But there is another nation, most reverend Fathers, Your Excellency and brethren, there is another nation that should be dear to the hearts of every Canadian, a nation which always sent her sons and daughters to this country centuries ago, who have been the pioneers of religion and civilization. For three centuries after the discovery of the American continent missionaries from France crossed the Atlantic, explored our rivers, our mountains, our lakes, carrying their life in their hands. They carried the torch of faith in one hand and the torch of science in the other, and charts and maps which they sent home to Europe are regarded, even at this day, as models of topographical accuracy and as evidence of the success which has attended their efforts. "I may remark that there is to-day scarcely a single tribe of Indians in the United States or Canada which does not respect and honor the black robe (applause).

"Now, reverend Fathers, you of Canada, I may say to you if these pioneers did so much in the cause of the Christian religion when they had no other ships except frail canoes, when they had no other roads except through eternal snows, virgin forests and desert wastes, no other compass except the naked eye, and no other guide except faith and hope and God, how much now can you effect, you the missionaries of the Lord, by the aid of steamships, of railroads and other appliances of civilization? We bless you men of genius, we bless your inventions and we will impress you into the service of religion and make you the handmaids of the Lord. Sun and moon bless the Lord, fire and thunder bless the Lord, fire and heat bless the Lord and all the works of the Lord. Bless the Lord, praise and exalt Him above all forever. My friends this day shall be ever memorable in the annals of Ottawa. This day is sacred to the memory of an illustrious Queen whose long and eventful reign has shed lustre over the British empire and whose domestic virtues have commanded the admiration of the civilized world. (Applause.) To-day is also a red letter day in the cause of Christian education. We are assembled to-day to lay the corner-stone in a new edifice, a new university, and I have reason to hope and believe that this new temple to be dedicated to science and religion, like the new temple of Solomon, will surpass the old temple in the majesty and beauty of its architecture, in the splendor of its appointments, and in the number of its patrons and students."

His Excellency the Governor-General was the next speaker. After an expression of welcome to Cardinal Gibbons, he touched upon the great educational work which the University had achieved in the past. He expressed the hope that the new University would send forth distinguished men to contribute to the history of the Dominion.

His Lordship Bishop Emard followed in a touching and masterly address in French. He referred to the conflagration which in December last swept away the work of half a century, and paid a tribute to the Oblate Fathers, who, he said, instead of being discouraged, set to work without delay to restore the university on a larger and grander scale.

Space will not permit us at this hour to publish a report of the luncheon which was held after the ceremony of laying of the corner-stone, and at which nearly one thousand guests were present. His Grace Archbishop Duhamel presided, having on his right His Excellency Lord Minto and His Excellency Mgr. Sbarretti,

and on his left His Eminence Cardinal Gibbons and Sir Wilfrid Laurier. Among those who proposed and responded to toasts were: The distinguished chairman, His Excellency the Governor-General, Sir Wilfrid Laurier, Hon. Richard Harcourt, Sir Sandford Fleming, Mgr. Mathieu, Mr. Justice J. J. Curran, Rev. Dr. Ferridge, Consul General Foster, of the United States, and others.

Cardinal Gibbons and the visiting prelates were entertained by the Governor-General, Hon. Mr. Belcourt, Speaker of the House of Commons, and others during their stay in the Capital.

## A Week's Anniversaries

(By an Occasional Contributor.)

The week that has gone past—from the 15th May—was noted for the number of interesting anniversaries that it presented. Following our plan of some months ago, we will run hurriedly over a few of the most noteworthy of them.

**MAY 15TH**—In 1665 the Irish people were ordered to quit Kilkenny within twenty days; in 1778, both Warren and Bristol, R.I., were plundered by the British troops; in 1808, Michael W. Balfe, the famous Irish musical composer, whose name has been so frequently recalled of late, was born. And in 1836, the State of Arkansas was admitted to the American Union.

**MAY 16TH**—In the year 1050, Guido Brezzo, the father of modern music writing, an Italian monk of great renown, died; in 1167 the first founding of the Anglo-Romans took place in Ireland; in 1801, the famous William H. Seward was born; in 1829, John Jay died; in 1838 Talleyrand died; in 1871 the Vendome column, in Paris, was overthrown, and in 1876, the first Greenback-Labor convention was held in Indianapolis.

**MAY 17TH**—In 1866 the Rev. Francis Mahoney, the famous "Father Prout," author of the "Reliques," the "Bells of Shandon," and all the inimitable versions of Irish, English, Scotch and American poems, in Greek, Latin, Italian, Spanish, French and Gael, departed this life in the city of Paris; in 1846 Matamoros, Mexico, was captured by the Americans.

**MAY 18TH**—In 1642 the city of Montreal was founded by de Maisonneuve; in 1797 General Hoche, who had once sailed for Ireland to free the country, died; in 1798 Lord Edward Fitzgerald was arrested by Major Sirr; and in 1675, the great explorer, Father Marquette, died on the banks of the Mississippi.

**MAY 19TH**—In 1795 Josiah Bartlett died; in 1799 the great French classic writer, Beaumarchais, died; and in 1870 one of the most important steps ever taken in the political history of Ireland was made. It was upon that day—the 19th May, 1870, at a grand and enthusiastic meeting in Dublin, that the Home Rule movement was commenced. Isaac Butt may be said to have been the father of it; since then we all know to what proportions that movement has grown.

C.M.B.A.

Branch 26 of the C.M.B.A. of Canada will close their social season with a grand concert and open meeting on Monday next at 8 p.m. at St. Patrick's Hall, 92 St. Alexander Street. The St. Gabriel Glee Club Quartette, Miss O'Brien, Mr. St. John Mr. Palmer and other well known talent will render vocal and instrumental selections.

Among the invited guests are Hon. M. F. Hackett, Mr. J. C. Walsh (Montreal Herald), and Dr. H. J. Harrison, who will deliver five minute talks on the welfare of the organization. All members of the C.M.B.A. and their friends, and especially the ladies are cordially invited to attend.



OUR  
CURBSTONE  
OBSERVER

ON THE MICROSCOPE.

This is not scientific; I am not a scientist. I recall once having attended a lecture, away back in the early "eighties," by the late Hon. Edward Murphy, on "The Telescope and the Microscope." I thought, in those days, that I was very learned; that lecture opened my eyes to the fact that I was exceedingly lacking in any knowledge upon the grand subject—a double subject—which he treated. I found that I did not even know the full use of either instrument, not to speak of the objects that they reveal to the human eye. I came away feeling very humble. Nor have I since learned much of that vast world, almost invisible to us, which the microscope reveals in all its beauties and perfections. I have left these subjects to men of minds capable of grasping them, and have found, from experience, that it is wisdom to keep within one's own little sphere of knowledge. It is, therefore, not about the microscope as an instrument in the field of science that I would write. It was the remark of an old lady, which I found in a fugitive sheet, that caused me to touch upon this matter. Here is what that old lady said:

"I suppose science is a great thing, and all these new-fangled fashions of investigating are useful, but seems like we haven't much peace at home since John's taken to looking at everything through a microscope. The water ain't pure, the vegetables are inhabited, and all the wholesome comfortable things that we've enjoyed and been thankful for all these years are discovered to have specks and spots, till 'most everything is spoiled."

**THE SPIRITUAL MICROSCOPE.**  
The old lady may be right from her own point of view. I am not able to contradict her. But this suggests another kind of microscope, the habit of using which is worse still. Here is what an able Catholic writer says on the subject:

"The microscopic habit is very bad when it invades the moral and spiritual realm. There are those so addicted to it that they are constantly turning a glass upon their fellows and all their doings and exclaiming over their defects that keen scrutiny can bring to light. The home life that looks so beautiful has its flaws, after all; the kind deed that is so helpful holds its alloy of selfishness. The one whose example stirs to emulation is far from perfect. There are mixed motives to be discovered, if one looks closely enough, in the teacher whose words thrill and uplift those about him. Friendship, philanthropy and faith, all are subjected to the ever ready glass, and all pronounced imperfect. The trouble with the microscope people is that they only spoil what we have; they never substitute anything better."

**TRUE OF BOTH.**—What is true of "John," who was ever discovering germs of disease in the food, is also true of the moral microscope man, who is eternally looking for defects in his fellow-men. John could find

enough queer things to disgust any person with eating; the other could find hidden faults enough to disgust a person with human nature and life. But John did not use his microscope for higher purposes, nor did the other use his for lofty Christian designs. John was not seeking, by aid of his instrument, to unfold the hidden beauties and perfections of nature, that speak so eloquently of God's omnipotence and wisdom; nor was the other seeking the virtues, and glory spots, that the external veil of true humility hides from the "cold-eyed many." Therein is the error. The use of the microscope for purposes of a common or ignoble character can only serve to lower and not to elevate the one who uses it. But there is the scientist who tries to trace the inevitable grandeur of God's work in the most minute objects of creation; for him the microscope is an instrument of wonderful power, a medium of instruction and of perfection.

**IN THE MORAL REALM.**—There is a proper use of the microscope, in the domain of morals and of spiritual affairs, that is of incalculable benefit. It is so with the one who feels his own imperfections, and to test them, looks into all the details and minutiae of his own soul, of his daily life. To analyze one's own thoughts, sentiments, passions, prejudices, predilections, acts and desires that lead to acts, is a work of incalculable benefit. "Know thyself," says the Holy Word, and to know one's own self, the moral microscope must be brought into play. The wonders it can reveal are sufficient to make us pause and cast off the cloak of self-satisfaction which we wrap about our lives. It is an operation needed badly in all who would really know their own imperfections and would be willing to correct and purify them. And apart from the utility of the moral microscope, in such cases, there is another object, that may be had in view, and the attainment of which is a rare Christian charity.

**DETECTING OTHERS.**—We have seen how the moral microscope is used to find out all the imperfections in the character of a man, of a friend, of a neighbor. Now let us use that same instrument in the God-inspired work of detecting all the perfections, the glittering virtues, the noble purposes, the sublime motives, the pure intentions that are not visible to the naked eye, that often are unsuspected, that frequently exist and are purposely hidden, and the work becomes one of sublime Christian charity. The moral microscope used in such a manner becomes an instrument of God's glory on earth, of man's salvation, and of our own personal exaltation. The microscope, like every other human device, that genius has discovered or talent perfected, is an instrument for good or evil, just according as we may use it. And this all came to my observing mind, when I read the remarks of the old lady about "John" and his microscope.

Even then he does not always stop. For instance, James Stillman, president of the National City Bank of New York, has a telephone at the head of his bed—and it is there for use. His business associates are not surprised to be called up at any hour of the night for consultation. Business is business for Mr. Stillman at 4 a.m. just as it is at 10. He is in his office an hour before the bank opens, and rarely leaves before 4.30 luncheon being served at his desk and eaten between answers to the telephone.

Surely an expert correspondent would not envy August Belmont his "snap." He insists on reading all his letters personally, and opens every day more than three bushel baskets of mail to be sure no suggestion may escape him. The many-sided character of the man will bring him a suggestion from an outsider for a change in the color scheme of a subway station, a report of a financial nature, an estimate on construction, then a protest, followed, perhaps, by an offer for a racehorse. In the building of the \$35,000,000 subway not a thing is done until it has been passed upon by Mr. Belmont

whether it means the expenditure of one cent or \$1,000,000. He started out with the theory that if he began to hand the small details over to his subordinates it would not be long before their ideas of trifles would grow and large questions would be settled without his knowledge. As president of a rapid transit company, a construction company, a national bank, a realty company, and a jockey club, director in five railroads, a life insurance company, seven banks, a trust company, a race track, and nineteen other concerns, mercantile, manufacturing and transportation, he has no idle moments. Where would the mechanic be who should attempt to keep the affairs of all these concerns straight in his head for a month? Yet Mr. Belmont has found time to make himself an authority in the east on the breeding of horses.

**THE STRENGTH OF SILENCE**  
There is an old saying that "if speech is silver, silence is golden." Many a difficulty has arisen in life because people could not be silent at the proper time. Not long since we were reading some practical advice given by an aged, and consequently experienced, and very successful man of the world. His remarks attracted our attention, for they conveyed a lesson that is easily learned, that requires no great talent to put into practice, and that has made or marred thousands—just as they observed or neglected it. We will quote the exact words, and they cover the entire ground, without the necessity of any comment.

"Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In later years I had another commotion, and wrote a long letter, but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I learned reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength, in very grandeur."

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

- 87,047—George A. Daignault, Marieville, Que., washing machine.
- 87,058—Alphonse Poirier, Normandin, Lake St. John, Que., clover hulling machine.
- 87,062—Richard Michell, East Selkirk, Man., potato seeder.
- 87,063—George Makinson, Brigus, Nfld., heating device.
- 87,104—David G. Buchanan, Montreal, Que., advertising device.
- 87,133—Patrick Kenahan, Montreal, Que., wagon attachment.
- 87,136—Richard H. Ruaden, Rossland, B.C., miner's candlesticks.
- 87,162—Arthur E. Vance, Forest, Ont., fastening device.
- 87,187—Eugene E. C. Nautre, Montreal, Que., suspender.
- 87,212—Stanislas M. Barre, Winnipeg, Man., milk heater and cooler.
- 87,215—Frederick S. McKay, Sherbrooke, Que., clothes drier.
- 87,276—Elzear Michaud, Montreal, South, Que., improvements in beds.
- 87,319—Paul d'Aigneaux, Montreal, Que., chemical process and compound.

**MANCHESTER IRISHMEN.**  
In response to an influentially signed circular a number of Irishmen prominently associated with the business and public life of Manchester, together with several priests, met at Ing-ham's Hotel, Chorlton street, on Monday night, April 25th, for the purpose of forming a branch of the United Irish League. Father Hayes, of Blackley, was voted to the chair and in a brief speech urged the effort that was being made "to establish a club which would afford fa-

ILITIES to Irishmen engaged in the professional and commercial life of the city to associate themselves more closely with the Irish movement. As the circular intimated, they would organize lectures on Irish literary and historical subjects, they would have their evenings of Irish music, and in many ways they would be able to assist other local branches of the organization. As the promoters intimated, it was not proposed to establish a club in the ordinary acceptance of the term, but the meetings would be held as and when decided, probably in some central hotel." Other speakers followed, clerical, and lay, all warmly endorsing the ideas expressed, and at once decided to form a city branch to be known as the "Thomas Davis." Influential members were elected to the various offices.

The "Electrical Age" published the following sketch of a great Irish inventor and electrician, Mr. Patrick B. Delaney, in one of its recent numbers. It is worthy of careful perusal, as it minutely describes the various stages of progress made by Mr. Delaney in reaching the high position which he now holds. It says:

Patrick B. Delaney was born in Kings County, Ireland, in 1845, and came to this country when nine years of age. When he was eighteen his already high reputation as a good telegraph operator was enhanced by the high record for skill, speed and accuracy in receiving that he made as press operator at Worcester, Mass. He is one of the few men who have the reputation of being able to "receive" from fifteen to twenty words behind the sender. When he was only twenty years old he became night circuit manager at Albany for all wires between New York and Buffalo. His next-step of promotion was as chief operator for the Franklin Telegraph Company at Philadelphia, assistant general superintendent of the Southern and Atlantic Telegraph Company, and superintendent of the Automatic Telegraph Company. Being naturally fitted for journalistic work, he received many inducements to engage in newspaper labors, and was indeed for a time correspondent at Washington, besides becoming editor of a paper at Harrisonburg, Va. But his numerous inventions in the field of electricity drew him back to his former pursuits, and he has remained active and prominent in telegraphy, as inventor and expert, since 1880.

One of Mr. Delaney's great achievements is the synchronous-multiplex, which has won him many awards, and which has been extensively introduced in England by the government postal telegraph systems. He has been engaged for some years with improvements in cable signalling. Five years ago he succeeded in working over the Atlantic cable from Heart's Content, Newfoundland, to London, with a Morse sounder, a feat never before accomplished. Mr. Delaney's patent for anti-induction cables laid the foundation of the Standard Underground Cable Company, of Pittsburg.

Postal telegraphy has been the goal of Mr. Delaney's ambition for many years, and the requirements certainly appear to have been met by his automatic system of telegraphy, which is now in successful practical operation in the Pennsylvania Railroad Company's lines.

With this system subscribers have their letters typewritten on a continuous strip of prepared paper. The "tape" is then sent to the telegraph office, and it is possible for a New York business man to write a letter to a San Francisco correspondent and have him receive the letter in half an hour from the time it was written. The great speed would make the cost merely nominal, for many long letters could be despatched in a single minute.

Mr. Delaney is a member of the Franklin Institute and the American Association for the Advancement of Science, and is a former vice-president of the American Institute of Electrical Engineers. He is intimately acquainted with nearly every prominent electrical and mechanical engineer in the country, and in England is even better known. His inventions have already won the highest honors, having received a gold medal of the Inventions Exhibit, London, in 1885; two gold medals from the Franklin Institute, and the gold medal at the Pan-American Exposition.

Mr. Delaney's patents number between one hundred and one hundred and fifty, and he is constantly at work in a laboratory he has carried on for some years at South Orange, N.J.

Mr. Delaney has appeared before the Senate Committee on post offices and post roads, at Washington, in connection with the bill of Senator But-

The Holy Father is reported to have expressed to a French Clerical Deputy his opinion that every Catholic ought to take an active interest in politics.

Let those who complain of having to work undertake to do nothing. If this does not convert them, nothing will.

AN INVENTOR AND ELECTRICIAN

The "Electrical Age" published the following sketch of a great Irish inventor and electrician, Mr. Patrick B. Delaney, in one of its recent numbers. It is worthy of careful perusal, as it minutely describes the various stages of progress made by Mr. Delaney in reaching the high position which he now holds. It says:

Patrick B. Delaney was born in Kings County, Ireland, in 1845, and came to this country when nine years of age. When he was eighteen his already high reputation as a good telegraph operator was enhanced by the high record for skill, speed and accuracy in receiving that he made as press operator at Worcester, Mass. He is one of the few men who have the reputation of being able to "receive" from fifteen to twenty words behind the sender. When he was only twenty years old he became night circuit manager at Albany for all wires between New York and Buffalo. His next-step of promotion was as chief operator for the Franklin Telegraph Company at Philadelphia, assistant general superintendent of the Southern and Atlantic Telegraph Company, and superintendent of the Automatic Telegraph Company. Being naturally fitted for journalistic work, he received many inducements to engage in newspaper labors, and was indeed for a time correspondent at Washington, besides becoming editor of a paper at Harrisonburg, Va. But his numerous inventions in the field of electricity drew him back to his former pursuits, and he has remained active and prominent in telegraphy, as inventor and expert, since 1880.

One of Mr. Delaney's great achievements is the synchronous-multiplex, which has won him many awards, and which has been extensively introduced in England by the government postal telegraph systems. He has been engaged for some years with improvements in cable signalling. Five years ago he succeeded in working over the Atlantic cable from Heart's Content, Newfoundland, to London, with a Morse sounder, a feat never before accomplished. Mr. Delaney's patent for anti-induction cables laid the foundation of the Standard Underground Cable Company, of Pittsburg.

Postal telegraphy has been the goal of Mr. Delaney's ambition for many years, and the requirements certainly appear to have been met by his automatic system of telegraphy, which is now in successful practical operation in the Pennsylvania Railroad Company's lines.

With this system subscribers have their letters typewritten on a continuous strip of prepared paper. The "tape" is then sent to the telegraph office, and it is possible for a New York business man to write a letter to a San Francisco correspondent and have him receive the letter in half an hour from the time it was written. The great speed would make the cost merely nominal, for many long letters could be despatched in a single minute.

Mr. Delaney is a member of the Franklin Institute and the American Association for the Advancement of Science, and is a former vice-president of the American Institute of Electrical Engineers. He is intimately acquainted with nearly every prominent electrical and mechanical engineer in the country, and in England is even better known. His inventions have already won the highest honors, having received a gold medal of the Inventions Exhibit, London, in 1885; two gold medals from the Franklin Institute, and the gold medal at the Pan-American Exposition.

Mr. Delaney's patents number between one hundred and one hundred and fifty, and he is constantly at work in a laboratory he has carried on for some years at South Orange, N.J.

Mr. Delaney has appeared before the Senate Committee on post offices and post roads, at Washington, in connection with the bill of Senator But-

DENTIST.

Walter G. Kennedy,  
Dentist  
883 Dorchester Street,  
Corner MARKETFIELD

The key note of ed, at the Teacher lumbia University, McMillan, C.S.P., cannot exist without. This lecture series. Assuming for the completion physical powers, by asking when sh construction for the early childhood and willing to ac home and at schol sions are the last while the model c astray in after lif sion or bad exam age there is alway to the right way.

The starting poi mee. This is a with regard to The mother's love tor in the child's l a Christian this p a sixth sense. Th authority, is also the development o clergy of the Cath take to co-operate the teaching of reli parental respons clearly recognized duty. For the promotion of the each Bishop is resp diocese and each parish. After citi this, an extract fr the Bishops of the assembled in the third Plenary Cou the lecturer turns curiosity, so natu especially concerni

A CHILD'S CUR ing with this phas Father McMillan s

"Every child wa God and has inth tality and duty. is true, are of th ined and without the reaching out to something, the vaguely felt. Evi plete system of ed be directed to the guidance of this Like other qualiti by exercise, stimu ated by legitimate paralyzed or enfee seeks, if denied sat let through grotes

An extract beari point was given fr Rev. Timothy Bro reads:

"If, at an age w quality is activi healthy children, f nated completely f taught to consider nation, and if it mate as an elem mental activity, t turally follow. F unconsciously inf pronounce the inf religion is relative absolutely out of dinary daily life ligious instinct be dually sleeps; in awake no more t in others to man misdirected ways.

"Every normal i instinctive thirst regarding the ultim nature and the p istence, and a cr In the case of a when unfolding, i rnement of religio intellectual curios tinct; but it will come deranged a in after life in ur and becomes a which religious

SACRED

The Holy Fath following, "Motu

By our "Motu 22nd November, 1 subsequent Decree order by the Con Rights in the Sti we restored to th its ancient Grego



TRICIAN

RELIGIOUS EDUCATION.

...postal telegraphy, ... attracted great ... the law makers and ... His system of ... 'aphy' has undoubted...

... active men as ... making American ... synonym throughout ... combination and con- ... ingenuity and intelli-

... Sunday news, in an ... of the new inven- ... man himself:

... excellent education ... a telegrapher just as ... beginning to show itself ... development. His rise ... filled every posi- ... dependent. It was in ... brought out his first ... Delany line adjuster, ... he has taken out more ... on apparatus and ... first really great in- ... multiplex system of ... which six messages ... tted over one wire, ... direction or six in one ... taneously. This systa- ... cal operation in ... graph offices for seven ... It has recently gone ... ost entirely because of ... is it subject to by ... d currents set up by ... rley rails. Mr. De- ... rnal years at Wash- ... he gave testimony ... ate Committee ap- ... ire into Senator But- ... stal telegraphy. He ... newspaper man, hav- ... Washington correspon- ... York paper.

... on board of the pro- ... lany's automatic sys- ... ears. During this time ... t up in his laboratory ... South Orange. This ... ro-story building, and ... y keeps all his instru- ... and records, valued at ... s of dollars. He has ... and an interesting col- ... lective relics of his ... He is independently ... able to carry on his ... tment embarrassment. ... rns several fine houses ... al section of the vil- ... cious figure in town. ... military bearing and ... and he never fails to ... on as he journeys from ... the laboratory, accom- ... vo dogs, Multiplex and ... y, the latter named ... scientist.

... issue of foreign patents ... invention may not be ... l, but its leading fea- ... outlined by himself: ... ending the messages by ... directly into the line, ... composed on a tape by ... representing the Morse ... this tape is passed ... line transmitter, which ... action sends the char- ... racter wire at a rate ... full carrying capacity. ... re between New York ... ia fifty or more per- ... of machines may be ... ating messages on tape ... more persons at the ... he line receive the ... rse characters and ... a. One of the most ... ures of the system, as ... other so-called rapid ... perforation of the ... st method with the ... nary Morse operating ... by complicated machi- ... could require specially ... rs, as in the case of ... plan, which has been ... d. Under my system ... h operators in the ... llable at once for the ... ing the messages on ... any previous training ... whatever, beyond that ... eady possess, the op- ... ing precisely the same ... ing messages directly ... by the old method."

... The key note of the lecture delivered, at the Teachers' Convention, Columbia University, by the Rev. Thomas McMillan, C.S.P., was that morality cannot exist without religious teaching. This lecture was the last of a series. Assuming the need of religion for the complete development of physical powers, the lecturer began by asking when should religious instruction for the child begin. In early childhood the mind is docile and willing to accept teaching at home and at school. First impressions are the last forgotten, and while the model child may be led astray in after life by force of passion or bad example, with advancing age there is always hope of a return to the right way.

The starting point is the mother's love. This is a conspicuous truth with regard to religious education. The mother's love is a dominant factor in the child's life. In the case of a Christian this maternal instinct is a sixth sense. The father, with his authority, is also a strong factor in the development of the child. The clergy of the Catholic Church undertake to co-operate with parents in the teaching of religious doctrine, but parental responsibility is always clearly recognized as the paramount duty. For the maintenance and promotion of the parochial school each Bishop is responsible in his own diocese and each priest in his own parish. After citing, in support of this, an extract from the United States, assembled in the year 1884 at the third Plenary Council of Baltimore, the lecturer turns to the question of curiosity, so natural in children, and especially concerning religion.

A CHILD'S CURIOSITY:—In dealing with this phase of the subject, Father McMillan says: "Every child wants to know about God and has intimations of immortality and duty. These instincts, it is true, are of themselves undetermined and without content; they are the reaching out of rational natures to something, the need of which is vaguely felt. Every sane and complete system of education ought to be directed to the satisfaction and guidance of this primary curiosity. Like other qualities, it is developed by exercise, stimulated and invigorated by legitimate gratification, and paralyzed or enfeebled, if stifled; or seeks, if denied satisfaction, an outlet through grotesque channels."

An extract bearing directly on this point was given from an article by Rev. Timothy Brosnihan, S. J. It reads: "If, at an age when this intellectual quality is active and keen in all healthy children, its exercise is eliminated completely from what they are taught to consider their principal formation, and if it is declared illegitimate as an element of their largest mental activity, two results will naturally follow. First, children will unconsciously infer—and who will pronounce the inference invalid—that religion is relatively unimportant or absolutely out of place in their ordinary daily life. Secondly, the religious instinct becomes inactive, gradually sleeps; in some cases, to awake no more to efficient activity, in others to manifest itself later in misdirected ways.

"Every normal human being has an instinctive thirst for knowledge regarding the ultimate source of its nature and the purpose of its existence, and a craving to satisfy it. In the case of a child whose mind when unfolding, is kept in an environment of religious darkness, this intellectual curiosity may become extinct; but it will more generally become deranged and finds expression in after life in uncouth superstitions and becomes an instrument with which religious healers and profit-

seeking prophets may form fantastic cults. Witness the religious vagaries which really disgrace us as an intelligent people, and yet are accepted by men and women amongst us possessing at times a notable degree of merely intellectual culture."

A CHILD'S RIGHTS.—The next section of the lecture deals with the child's right to know the teachings of Christ. Through the merits of His redemption the child acquires the right to heaven. This is a Celestial inheritance not dependant on worldly rank. When this doctrine is explained to children, it inspires confidence and hope, and elevates the imagination. The memory of the little baby brother or sister in the grave yard is coupled with a bright and beautiful picture, and so death, while a mystery, is robbed of its horror. When at a proper age to receive religious instruction the child should be sent to Catechism, or, if this cannot be done, should be taught his catechism at home. The lecturer then dwelt upon Bible history and all the matters that a child should be taught and has a right to know.

SCHOOL INSTRUCTION.—It is thus the reverend lecturer brought his subject to a practical climax: "In the parish schools a half hour each day is given to religious instruction with review work on Sunday. Most of our Sunday schools provide some extra week-day classes after school hours in addition to the regular sessions lasting from one or two hours on Sundays. The question of attendance at Sunday school is a somewhat difficult one to settle. By holding it in the morning after a children's Mass the attendance may be perceptibly increased, as it may be also by accentuating the social side and making the weekly meetings a source of pleasure to pupils and teachers. But unfortunately these measures sometimes fail, and as the compulsory school law does not include the Sunday school, the zealous advocates of religious instruction for the young must make excursions to the "submerged tenth" of population. Here he will find a wide field for the study of human nature under varying conditions. Often the discovery is made that as charity should do the evil does—begins at home. Then the question resolves itself into a study of the defective parent rather than the defective child.

"In his own inimitable way Father McMillan related a number of anecdotes showing that a high degree of tact, coupled with no little patience, is often necessary to secure the co-operation of parents. It is quite safe to assume that even the stern and impartial parent entertains secretly a high regard for the natural virtues and mental endowment of his offspring. One who would secure the aid of such a person must give some recognition to those supposedly fine qualities, the discovery of whose existence may entail long and patient search on the part of the teacher.

"More than all, however, the child himself must be made a subject of loving study. No child should be frightened or intimidated. Instead, his confidence should be gained by an extension of good-fellowship and mutual respect. A Sunday school director who is also a child's confessor possesses a great advantage in this respect, for the child feels that here is a just yet kindly judge to whom he can give his confidence and who will deal with him "on the square" in his small trials and difficulties. This privilege of discussing personal matters with one outside his immediate family leads in the child that development of personal responsibility which is so important a factor in the formation of character."

chant which it has inherited from the fathers, which it has zealously guarded in its liturgical codes, and which the most recent studies have very happily brought back to its primitive purity. But in order to complete, as is fitting, the work that has been begun, and to furnish our Roman Church and to all the Churches of the same rite the common text of the Liturgical Gregorian melodies, we have decreed to undertake with the type of our Vatican printing office the publication of the Liturgical Books containing the Chant,

for me to write an essay. I don't want to go into the contest, though I think it is about entering it that Father John wishes to see me."

Bert had guessed the prefect's desire to the letter. Father Merritt knew the boy's capabilities, and wished to develop the latent genius. "Good morning, my boy," he said as Master Conway entered; "I wish you to compete for the essay prize. Your mother's happiness depends on your advancement; do not permit her to forfeit this on your account. Come, try, you may win."

These few words encouraged Bert. So he determined to make use of his imagination. To write a good essay meant much mental labor for the fortnight which remained until the close of the competition. Friday afternoon came, and Bert decided to think of "American Heroes," the subject of the composition. Scarcely had he arranged himself in the study hall when Jimmie Smith's cheery voice called:

"Say, captain, all the boys are waiting in the ball grounds for you."

Bert was astounded. He had not thought that Friday was practice day, and he knew what the consequences would be should he, as captain of the "Invincibles," absent himself. At length he replied: "Jimmie, tell the boys I'll be with them in a few seconds."

Slowly he laid aside his pen and left the hall. Two things offered themselves: To resign the captainship in favor of Will Pierce or to give up the contest. By doing the latter his mother would forfeit her happiness. These two great questions were to be solved within a short time, and Bert did not feel capable of the solution.

As he entered the football grounds he was greeted by a chorus of welcomes, for the team respected the captain. Captain Conway made a feeble effort to seem cheerful, though his heart was heavy. "Boys," he began, "I must resign my place to Will Pierce. I know it means a great deal to you to win the game. I am certain, however, that Will is worthy of the position. He will carry the colors to victory."

Suddenly the team, angry and surprised, crowded about him. "Albert Conway," said Fred Sherman, "you have been our captain and friend for two years, but to-day you have aroused our anger by an untimely act without an explanation. Therefore you will be obliged to bear the disgrace if we have the misfortune to be defeated."

Bert left the ball ground disgraced, but the words, "For my mother's happiness," lightened his burden. Victory greeted the "Invincibles" on the day of the great game. Bert Conway was the happiest boy in St. Charles College when he heard of this new triumph, though his resignation had been the greatest sacrifice ever demanded of him. After the game, however, the victorious team subjected him to many taunts, and often was the lad made miserable.

Several weeks had passed since the great game, and all the essays had been collected. Bert had worked hard, and like all the other contestants, was feverish with excitement when the desired day arrived.

At three o'clock the students in the junior classes were assembled to hear the lucky boy's name announced. Their hearts were beating wildly as Father Merritt ascended the platform.

"The gold medal," he began, "for the best essay on 'American Heroes' is awarded to Master Albert Conway, whom I heartily congratulate."

Before the astonished lad could reach the platform the entire mass of boys exclaimed: "So do we congratulate you, Bert Conway!"

Thus did Bert's troubles in the College terminate; the hatchet was buried forever.

In a great city Albert Conway has become famous for his orations. The gold medal which he won at St. Charles many years ago for the prize essay he has always worn. "The remembrance," as he says, "of Bert Conway's first success."—Mary G. Doyle in the Sunday Companion.

Faith and obedience are bound up in the same bundle. He that obeys God, trusts God; and he that trusts God, obeys God.

OUR BOYS AND GIRLS.

BERT CONWAY'S SUCCESS.—Albert Conway, come to my office after literature period to-day. I wish to see you without fail," said Father Merritt, and bidding good morning to his pupils, left the classroom.

"Say, Bert, you will be trouble about that essay," remarked Jimmie Smith. "You can write in fine style and the subject is very easy. I know you could make a good composition of it if you try."

"Honestly, Jimmie, it is very hard

harm to consider his proposition. He says it is astonishing how many benevolent organizations there are in the State and throughout the United States, and throughout the world, and he says that this manifestation of benevolence, which is doing good in a material way, man for man, which the churches have undertaken is evidence of the fact that they are trying to secure some other ground upon which to survive than their dogmatic foundation. My friends, this is the man who teaches the philosophy of history, and when the great acts that make the history of the world are to be examined and motives are to be assigned to men, this is one of the men who comes in to tell the world why certain effects were produced by certain causes. He says that benevolence is a manifestation of the spirit of the people breaking away from the ancient faith. Listen for a moment to Him who is our foundation stone. He says: "A cup of water given in my name shall receive an exceeding great reward." He tells the story of the Good Samaritan who succors the man who has been injured; and if it is out of the department of material aid, does he not bend over the prostrate form of a sin-stained woman, after having asked the question of the cowardly crowd, and they have slunk away—does he not lift her up and say, "If none of these have accused thee, then neither shall I; go, sin no more." And whether it be the work of reforming delinquents, or whether it be the work of alleviating pain or remedying diseases, if that be the manifestation of benevolence, it is the manifestation of the spirit of Christ in modern society, and the greatest possible assurance that religion is increasing rather than decaying. Yet this man is one of the philosophers of history, and I have no doubt you dip into his books and permit your children to dip into his books, although Mr. Goldwin Smith turns and twists every fact against your religion.

My friends, I promised you that I would hold you but a minute. This is not the first time I have addressed vast audiences in the open air. But, my friends, I solemnly avow this beautiful evening in the springtime that I never did it before such an illustrious background.

I believe that there is work for us yet to do. The organization which we represent is, I believe, according to the language of the Most Reverend Archbishop of Philadelphia, not a Catholic organization, but an organization of Catholics. But, my friends, we live by the sufferance of the Church, and hearts that have loved the Knights of Columbus, that have grieved over their sorrows, and have rejoiced over their successes, would turn to stone if the organization met with the disapproval of the Church, and the hands that lifted it up with willing, loving and enthusiastic spirit would, if disapproval of the Church were to descend on that organization, be the hands that would willingly tear it down.

You, my brothers, know very well, and solemnly have we given our promises to each other, that if the time should ever come when the Church would frown upon this organization, and we should have to take sides, we have solemnly vowed that we would take the side of the Church even against the organization. And so, my friends, we are not working for to-day. We are working for the future. What little good we can do is to plant the seed, the fruit of which others shall reap. We know, every one of us, as we enter our Council chamber, we give the assurance to one another that time is fast fleeting away, and that every man of us is doomed to die, and we never enter our Council chamber without giving that assurance to ourselves and to each other. We have then but our time in which to do our work. We are not working for ourselves, for we are conscious that we have eaten the fruit that our fathers have planted for us and we rejoice that they gave us strength and transmitted to us the faith. All we can do now is to so live as to deserve the honor of our children after we have sunk into the silent grave, that they will speak of us as their fathers, have the same creed that we gave to them, and give testimony to the fact that it is good because their fathers before them loved it, and if necessary would die for it.

It is so easy to meditate on a far-off heroism, so difficult to cut off a little self-indulgence quite near at hand!

On the occasion of the presentation of \$50,000 to the Catholic University of America by the Knights of Columbus for the foundation of a chair of secular history, Hon. John J. Delaney, a prominent and widely known member of the order, was one of the orators of the day. His address was an admirable exposition of true Catholic sentiment. He spoke as follows:

I am going to give you one promise—one promise will go at this hour of the afternoon—that as you have waited so patiently and have listened so enthusiastically to what has been said by those who preceded me, I do not propose to occupy your time, and you can soon be dismissed in peace.

I feel, however, that I should say a word to rescue this occasion from the imputation of having been concocted in a vainglorious spirit by the organization which is the donor of the chair to-day. My friends, nothing is further from the thought of the organization. If it had its way, its directors would come in by the back door of your city, deposit with the Very Reverend Rector the check which is to-day to be given to establish this chair, wish him well, ask a blessing upon our Order, and then depart from the city as silently as we came. But it was believed that we should let our light shine before men, in order that the example might be shown to others; and if you find us in the gap with our plumes flying in the wind to-day, it is not our choice, but rather that we should serve as an example to inspire others to do something like that which we have accomplished this afternoon.

It is the hope that the good work will go on, and that the fourth procession will only be a harbinger of the 400 processions yet to come, and speedily we hope, until every conceivable line of education, until every possible department of learning shall have its chair, and that the foundation stones shall be given by the free hearts of American Catholics who love learning as dearly as any people in the world.

My friends, the sum which we give to-day is a paltry one; large though it may seem, it is a small drain upon the resources of men of energy like ourselves. But at the same time it serves the purpose of signaling one thing, and that is that we are loyal to the Church of our fathers. That the Church of our fathers is our Church, and that we are resolved also that the Church of our fathers shall be the Church of our children and of our children's children.

This is a testimonial not so much of our desire to unfold the truth that, may have been suppressed, or that may have lain forgotten. This is a testimonial to Catholic education, higher and lower, intermediate, and of every form, and it comes as a gift in that spirit. My friends, we must remember this, that while this is a testimony of our loyalty to our faith, it is also a testimony of our loyalty to the Sovereign Pontiff and the Hierarchy of the American Church. Let every man, whoever he may be, however lofty his station in the Church or in the State, however humble his station, if the Hierarchy of this country declare, and Rome approves their declaration upon any score or any line of conduct—if that man does not throw himself into the work, he is disloyal to the cause of the American Catholic Church.

We know that in the history of the world that disloyalty sometimes to a policy that has been approved has done more harm than heresy. And therefore we are here to-day to stimulate the fervor of the Catholic people and to teach others, as far as we may be permitted to do so, to follow our example, not the example that we set, but one which has been set for us, and which we follow, in order that some good may be done by men observing the good that others have done before them.

My friends, there is an important consideration for us in all this. We are a benevolent organization in the common acceptance of that term. There is a great discussion going on in one of the New York papers now about the question of the survival of dogma, about the perpetuity of religion, and men have come from all parts, men who rush in where angels fear to tread, to discuss this great problem, which has interested the human mind from the beginning of human habitation upon this earth. Now Mr. Goldwin Smith wrote a book a few years ago on the philosophy of history, and while we are on the subject of history, it might not do any

make delicious coffee in a moment. No trouble to wash in small and large bottles from all grocers. GUARANTEED PURE.

COFFEE ESSENCE

SYMINGTON'S

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE

COFFEE ESSENCE



Random Notes and Gleanings.

IRISH EXHIBITION.— The guarantee fund in connection with the proposed Irish International Exhibition now amounts to nearly \$375,000.

IRISH EMIGRATION.— A Parliamentary paper just issued shows that 40,659 persons, or 9.2 of the estimated population, emigrated from Ireland last year.

A NEW ALTAR.— A new high altar, the gift of a parishioner, was recently dedicated in St. Patrick's Church, Dunbarton, by Archbishop Maguire.

RECTOR OF PASSIONISTS.— The death of a prominent member of the Passionist Order in Glasgow, in the person of Very Rev. Anthony Carroll, who was 58 years of age, was born in Dublin, where he was educated and subsequently ordained in 1871.

A REDEMPTORIST PARISH.— As many as 5810 members of the Arch-Confraternity of the Holy Family received Holy Communion during the recent retreat in the Church of the Redeptorist Fathers, Limerick.

IRISH CHURCHES.— Referring to Sir Horace Plunkett's recent criticism of building expensive churches by the Irish people, Rev. Robert J. Kane, in a recent discourse, said:

"Some years ago a traveller was indignantly protesting against what he called the wasteful majesty and unproductive beauty of Letterkenny Cathedral. As he spoke the massive links of his great gold watch-chain rose in responsive wrath or reposed in graceful coil of philanthropic calm over the undulating folds of a vast waistcoat.

A VETERAN'S SAD END.— An American journal says: Private James Batley has lived for eight years in the Romford Workhouse, and has just died. He was eighty-six years of age, and has been buried at the expense of the parish, without a single mourner.

A MINISTER ON DIVORCE.— Rev. James S. Stone, rector of St. James' Episcopal Church, Chicago, at a recent congress of women, used strong language in referring to the clergymen who consented to wed divorced persons, and used more vehement terms in referring to the persons who were re-married after being divorced.

VATICAN TREASURES.— Count Cagetti, who has been appointed by

the Pope as special commissioner of the Vatican to the St. Louis Exposition, arrived in New York last week. He has brought with him old manuscripts and illuminated volumes of ancient workmanship and other valuable souvenirs of the past which are of great interest.

A PRIEST INVENTOR.— From Wilkesbarre, Pa., comes the news that a wireless telegraph system has been invented by Father Joseph Murgas, of the Sacred Heart Church of that city.

The system, Father Murgas believes, is greatly superior to that of Marconi in that it is more simple and speedy. This is as far as Father Murgas will say, except to add that exhaustive experiments made with it have all been satisfactory, and that it is complete.

For seven years Father Murgas has been working upon his invention, having established his workshop in the rear of the rectory. He has also established a station two miles away from his home, and from these two points the messages have been sent and received in all stages of the invention's development.

Father Murgas took degrees in electrical science in Vienna eighteen years ago, and has kept abreast of the developments in electricity ever since.

REV. DR. DE COSTA ILL.— Rev. Dr. De Costa, whose arrival in New York from Rome was recently announced, is again reported to be seriously ill in St. Vincent's Hospital, New York.

BIG COLLECTIONS.— The semi-annual envelope collection taken up on Sunday, May 8, at the Church of the Blessed Sacrament, New York, of which Rev. Matthew A. Taylor is rector, amounted to \$12,000.

Six months ago a similar collection was taken up in the same Church amounting to \$11,500, making a total of \$23,500 in one year. Only \$25,000 debt remains on a property valued at over half a million dollars.

BROOKLYN'S NEW CHURCH.— The new Church of St. Francis Xavier Brooklyn, said to be the finest edifice in that city, and to have cost \$300,000, was dedicated last week by Archbishop Falconio, the Apostolic Delegate to the United States, assisted by numerous prelates and members of the clergy.

MEMORIAL FOR GRIFFIN.— It has been decided to erect a school on a central and historic spot in Limerick, Ireland, as a memorial to the gifted Irish author, Gerald Griffin.

MONTANA CATHOLICS.— The Catholic population of Montana increased 50,000 during the year 1903.

CATHOLIC RECORDS.— An organization recently formed with the sanction of the Archbishop of Westminster, is the Catholic Record Society. The object is to transcribe, print, index and distribute to members the old Catholic registers of births, marriages and deaths, and other old records of the Faith, chiefly personal and genealogical, since the "Reformation in England and Wales."

POPE AND WORKINGMEN.— Cardinal Merry del Val has addressed in the Holy Father's name a very important letter to the President of the International Union for the legislative protection of the working classes. His Eminence says: "His Holiness repeats with Leo XIII, that he will always accord his support to all efforts making for the alleviation of the evils which afflict the working classes, for the equable distribution of labor in proportion to the strength, age and sex of the workers, for the Sunday rest, and in general for the protection of the worker against the abuses which take no

effective account of his dignity as man and of his social and family life. The Holy Father hopes that the efforts of the International Union, which aims at bettering the condition of the working classes by peaceful means, will be crowned with success, and will meet with sympathy and support from all governments.

A STRIKING TESTIMONY.— A purse of \$10,000 was presented to the Rt. Rev. Thos. F. Cusack, Auxiliary Bishop, recently. It was the consecration gift of the priests of the New York diocese to their new Auxiliary Bishop and the presentation was made by Father Corley, who was the Bishop's pastor while he was a curate at the Immaculate Conception Church.

EXILED NUNS.— Five French Sisters of the Order of the Holy Cross, who were driven from their convent by the recent edict of the French Government against teaching by religious orders, reached South Bend, Ind., where they have taken up duties with a branch of their order in that city.

Old Publications,

THE BRITISH ESSAYIST.

(Continued)

(By a Regular Contributor.)

Steele appears to have begun the "Tatler" without any concert, or hope of other assistance than what might come spontaneously. His chief dependence was on his intelligence, which gave him a superiority over his contemporaries, who were merely news-writers, and had never discovered that a periodical paper might furnish instruction of a better and more lasting kind.

In the other parts of the Tatler, he was at first less careful; his style had a familiar vulgarity not unlike that of the journalists of the age, which he adopted either in compliance with the prevailing manner, or by way of disguise. In the paper he acknowledges "incorrectness of style," and writing "in an air of common speech."

Before closing with these old books we will take a hurried glance at the general character of all these writings. Besides the gamblers, many of whom were certainly real characters, a few of the more harmless cast are introduced, as Ratcliff and Arne; but in general the allusions to living characters, not of the depraved kind, are free from asperity or malvolence. One exception, indeed, occurs in the case of Madonella (Mrs. Mary Astell), and of Mrs. Elizabeth Elstob, two ladies of unblemished character, and great literary accomplishments; but let it be remembered, that these calumnies are both from the pen of Swift.

is the ostensible author of upwards of one hundred and seventy of these papers; but it must be observed, that although as Editor of the papers he was responsible for their contents, he composed many of them from the contributions or hints of his correspondents, principally short letters written by the wits of the age, in which they sometimes imitated his manner with a considerable degree of success; and not unfrequently he borrowed from his library short extracts which he reprinted with an introduction or comment. On one occasion of very pinching distress, he began a Journal of the Illiad, of which he seemed afterwards ashamed; and on another occasion he published some private letters he had sent to his second wife. These shifts, however, occur chiefly among the earlier papers; his matter soon became proportionate to his wants; and he acquired, by constant effort, a happier and easier mode of communicating his observations on life and manners.

It appears that some part of the popularity of the Tatler, during their first publication, was owing to a very prevalent opinion that the characters described in an unfavorable light, and held up to ridicule or contempt, were real. Of this many hints are given, and the question is very artfully obscured in every attempt to decide it. That some of the characters, both good and bad, were real, has been ascertained beyond all doubt; allusions to the "events" of the times are so frequent as to render it necessary to introduce the "actors."

We may instance the Bangorian controversy, which in itself, however, was perhaps too serious for the kind of ridicule employed. Religious controversy, when conducted with asperity and calumny, might often afford a proper subject of ridicule; but the attempt is dangerous, and we must never forget that the "matter" object of all religious controversy, however misrepresented, is of eternal importance. The peevishness of Bishop Blockall, it must notwithstanding be confessed, is parodied with great humor in the letters of the Puppet show-man, which have been admired by many readers who looked no farther than to the affected consequence of a vagrant of that mean employment.

The lives of the Catholic saints and holy servants of God in all ages bore witness of how perfectly this teaching was carried out in practice. Referring more particularly to the Middle Ages, Father Day said that in mediaeval times the poor were treated not only with reverence and with honor, but with love. Inspired with the Divine spirit of charity, prominent men and princes acquainted themselves with the worst forms of human misery that they might the better afford relief to their stricken brethren. Noble matrons and maidens of tender age turned their backs on the attractions of a gay world and gave their lives to the task of alleviating the condition of the poor, of ministering to the sick, and of drying the tears of the wretched. The powerful and the rich in those days of charity did not disdain to live amongst the poor, to serve them and to love them in Christ.

HAPPENINGS IN ENGLAND.

NEW CHURCH.— His Lordship the Bishop of Leeds, blessed the corner-stone of a new Church at Normanton, Yorkshire, recently. The attendance of the clergy and laity was large. The collection after the ceremony amounted to \$1000.

CONFERENCE OF YOUNG MEN.— The various branches of the Catholic Young Men's Societies of Great Britain will hold a conference at Gateshead on July 30th.

A PRESENTATION.— The members of the Third Order of St. Francis of Middleborough, presented their founder and director, Rev. B. J. Guy, with a beautifully designed altar cruet, on the occasion of his departure for another field of labor.

NEW SCHOOLS.— Rev. Dean Chipp, of Rochdale, expressed sentiments in regard to Catholic education on the occasion of laying the foundation stone of the new school in that place, which were timely and public-spirited in this age of selfishness and indifference. He asked were they going to tolerate education for their children according to the ideas of many to-day, an education that would be an intellectual monster; which would be really an intellectual

training without religious education. He did not think they would. It was perfectly plain that Catholics would have to watch their own interests very carefully in the future as they had done in the past. They would never surrender. They had suffered in the past, and they were prepared to suffer if necessary in the future, rather than shrink one iota of their religious teaching. The usual collection on the stone was then taken.

IRISH IN MANCHESTER.— All the Catholic Clubs in Manchester and Salford are manifesting much enthusiasm in Irish affairs and subscribing generously to the Irish Parliamentary Fund, according to the Catholic Times of Liverpool. In the organization of branches of United Irish League in Manchester, the Irish clergy are manifesting a spirited interest.

CATHOLIC UNITY.— The keynote of the speeches at a recent banquet held by St. Maey's Old Boys' Association, Falsworth, was an expression of regret that the social side of our Catholic life was not developed to its fullest limits. They looked to institutions like theirs to help in creating more warmth and spirit among Catholic men in their relations with one another and the Church of which they were parishioners.

THE EDUCATION ACT.— The Catholic Times says: Mr. John Redmond has given to the South London Catholic League the assurance that any attempt in Parliament to impair or in any way injure the character of the Education Act in respect to the Catholic schools will be most strenuously and persistently resisted by the Irish members. Mr. Redmond will receive a deputation of delegates from the League branches at the House of Commons on the matter.

LESSONS OF THE PAST.— In a lecture on "The Church and Progress," before the members of the Catholic Truth Society, Manchester, Rev. Henry Day, S.J., said:

The lives of the Catholic saints and holy servants of God in all ages bore witness of how perfectly this teaching was carried out in practice. Referring more particularly to the Middle Ages, Father Day said that in mediaeval times the poor were treated not only with reverence and with honor, but with love. Inspired with the Divine spirit of charity, prominent men and princes acquainted themselves with the worst forms of human misery that they might the better afford relief to their stricken brethren. Noble matrons and maidens of tender age turned their backs on the attractions of a gay world and gave their lives to the task of alleviating the condition of the poor, of ministering to the sick, and of drying the tears of the wretched. The powerful and the rich in those days of charity did not disdain to live amongst the poor, to serve them and to love them in Christ.

Abbot Gasquet, the learned Benedictine historian of to-day, dealing with the treatment of the poor in England in the Middle Ages in his work entitled "The Eve of the Reformation," wrote: "That there was social inequality is as certain as it was inevitable, for that is in the very constitution of human society. But this in no way detracted from the frank and full acknowledgment of the Christian brotherhood. In fact, it is abundantly clear that the Church of England in Catholic days, as a 'pia mater,' was ever ready to open wide her heart to aid and protect the poorer members of Christ's mystical body" (see pp. 354, 355).

That the practical doctrine of the Church as regarded the assisting of the poor was identically the same to-day might be judged not only by the countless philanthropical and charitable works actually existing all over the world, and most favorably contrasting with the charities of State conducted on economic principles of political wisdom, but also by the recent authentic utterance of our late Sovereign Pontiff, of renowned and hallowed memory, Pope Leo XIII. "The chiefest and most excellent rule for the right use of money," he wrote, "rests on the principle that it is one thing to have a right to the possession of money, and another to have the right to use money as one pleases. . . . When necessity has been supplied and one's position fairly considered, it is a duty to give to the indigent out of that which is over. . . . Whoever has received from the Divine bounty a large share of blessings. . . . has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others."

Notes From Scotland.

A NEW CHURCH.— The corner-stone of a new Church was laid at Stirling recently. Representatives of the clergy from the various dioceses and about 2000 of the laity were present. The edifice, which is estimated to cost about \$50,000, the "Catholic Times" says, is the gift of Lady Murray, late of Polmaise House, Bannockburn, and now of London.

A MISSION, under the direction of the Redeptorist Fathers, held in the Cathedral, Edinburgh, recently, attracted what is described by a correspondent as record congregations.

ITALIANS.— In Edinburgh, as in Montreal, and elsewhere, the sons of Italy are to be found in large numbers. An exchange thus describes a recent social gathering held in Edinburgh:

In their brightest and gayest costumes, the sons and daughters and little children of sunny Italy assembled last Wednesday night in large numbers in the Grindley-street Hall to enjoy their annual tea-party, concert and dance. The happy gathering which brought together four hundred Italians, was held under the auspices of the Sacred Heart parish, where the Rev. Father Ghezzi, S.J., an able and energetic Italian clergyman, takes such a deep interest in his fellow-countrymen and women in the Scottish capital. The scene at the tea-table was certainly one of the most picturesque sights ever witnessed at a social reunion in Edinburgh. The gentlemen sat at tables excellently arranged at one side of the hall, the ladies at tables on the other side, while the little children formed a charming circle round the grown-up people. The well-heated condition of the festive chamber, the brilliancy of the Venetian decorations, the blaze of Catholic and national glory surrounding the Papal and Italian flags, conveyed to the mind the vivid impression as people entered the hall that they had suddenly slipped out of bleak Scotland and into the bright gay warmth of sunny Italy, and had settled down in the midst of a jolly banquetting company of merry-makers. This delightful delusion, with the tea over and the tables from the floor cleared, became more and more pronounced when the dancing began. Such dancing I one never saw or heard the like of it in Scotland before, especially the "Tarantella," dance, which proved a wild treat for Scottish sight and made one sadly recognize that the most reckless "Highland Fling" was simply nowhere beside it. The Italian colony of Edinburgh scored a distinct triumph. The function was unique, picturesque, brilliant and most enjoyable.

CHRISTIAN WORK.— "Home Improvement" is the name of a charitable undertaking begun some years ago by Rev. Father Egger, S.J., in Glasgow. The object is to improve the homes of the poor and, much good, has been achieved. Catholic women of leading positions are associated with the work, and visit the homes of their less-favored co-religionists in the endeavor to make them more cheerful and comfortable.

MAY DEVOTIONS.— According to recent Catholic exchanges, devotion to the Blessed Virgin is undoubtedly a marked feature of Catholic life of Glasgow—perhaps more than in any other city in Scotland. If the churches are well attended on week days they are still more crowded on the Sunday evenings, when as a rule grand processions are held in honor of Our Lady.

HON. MR. LATCHFORD.

The "Canadian Freeman," in its issue of last week, says: "The numerous friends of Hon. F. R. Latchford, in Kingston, gave him a cordial greeting yesterday on the first occasion of his visit to our city since his restoration to health after his very severe illness. The hon. gentleman is here attending the meeting of the Grand Council of the C.M.B.A. of Canada, of which he is the Grand Solicitor. May he live long to enjoy that respect and confidence which his fellow-countrymen and co-religionists hold for him—and may he continue to improve in health and strength—is the unanimous wish of a grateful people, who has at all times faithfully served throughout his successful and brilliant career as a public man and statesman."

Notes on

South Africa also is the educational struggle of its division no parliamentary government has been made more easily and

It is a remarkable man so characteristic of thought and achievement late Mr. Cecil Rhodes seen clearly the unsatisfactory character of the modern education, in so far as it tends to emasculate the religion. Yet such was the only did he choose home of lost causes, with religious tradition place for higher education also the inclusion of definite teaching as a part of day course of study. where his influence was offered facilities in school every school for each making thereby religious necessary part of every reconstruction. On the reconstruction Transvaal and Orange after the war the reforms have made a significant, enabling the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor earnest about religious things are not so easy. The Protestant Episcopal Colony, where they have the dominating making a good fight for the various denominational schools in the usual purpose of giving their teaching. In the Colony, where constituent exists, and where of the indifferent as to the rule over the minor



from Scotland.

Notes on the Educational Question.

South Africa also is involved in the educational struggle, although in several of its divisions, there being no parliamentary government, the settlement has been made or will be made more easily and more fairly.

It is a remarkable thing that a man so characteristically modern in thought and achievement as was the late Mr. Cecil Rhodes should yet have seen clearly the unsatisfactory character of the modern notions of education, in so far as they either exclude religion from public teaching, or emasculate the religious teaching given. Yet such was the case; not only did he choose Oxford, that home of lost causes, yet permeated with religious tradition, as the best place for higher education, but for primary education also he insisted on the inclusion of definite denominational teaching as a part of the everyday course of study. In Rhodesia, where his influence was supreme, he offered facilities in school hours in every school for each denomination, making thereby religious teaching a necessary part of every-day instruction. On the reconstruction of the Transvaal and Orange River Colonies after the war the respective governments have made a similar arrangement, enabling the representatives of the various denominations to enter the schools in the usual hours for the purpose of giving their own definite teaching. In the Colony of Cape Town, where constitutional government exists, and where the majority of the indifferent as to religion have the rule over the minority who are in earnest about religious instruction, things are not so easily managed. The Protestant Episcopal Church of the Colony, where High-Churchmen have the dominating influence, is making a good fight for the maintenance of religious instruction in the schools, and the Dutch are more in earnest on behalf of definite religious teaching than are their English fellow-Protestants. In South Africa, as in England and in this country, the Protestant sects are the enemies who have to be fought. It is a hard thing to say, but it is true, that the run of orthodox Protestants have just enough of religion to render them its worst enemies—they are traitors within the citadel, more dangerous than open foes. They have already in this country, by their divisions, made education secular; and wherever they have influence they are doing the same thing, while professing a great zeal for conscience and religion.

Every one who watches with attention the struggle now going on in England cannot help seeing how true this is. It is becoming so clear that some even of those who rank themselves as passive resisters recognize the trend of events. At the annual meeting of the Free Church Council, held at Newcastle, in March, the following resolution in support of Undenominationalism was passed: "That no distinctively denominational teaching or formulae be given or used in the public schools in school hours; but simple Biblical instruction may be given according to a syllabus, as is general at present in provided schools; attendance at such instruction shall be subject to a conscience clause." The official members who control those meetings so managed the business as to prevent real discussion; all the time at the disposal of the meeting was given to the supporters of the resolution. Dr. H. S. Lunn, himself a passive resister, tried to speak against the resolution, but he was stopped after three minutes. He had time, however, to point out that it was an absurd position for those who had banded themselves together against an Established Church for adults, to support an Established Church for children. "As a Liberal," he said, "I see nothing to choose between ecclesiastical despotism dictated from Lambeth and an ecclesiastical despotism dictated from the memorial hall of Nonconformists." If he had not been a Nonconformist himself, he would have seen a great deal to choose, because of all tyranny that of the sects is the most intolerable. For this reason the outcome of the efforts on behalf of undenominationalism must result in purely secular teaching, for people who will not stand the lesser tyranny will not stand the greater. Expression has been given to this determination by such well-known expounders of secularism as Mr. Frederic Harrison and Professor E. S. Beesly—although they themselves aspire to the es-

tablishment over the human race of a still more intolerable despotism. Mr. Harrison says: "The only possible solution of the education problem is to be found in two plain principles, namely, (1) Public control of all schools maintained by public funds; (2) Secular teaching in all state schools, with liberty for all religious bodies to teach their own doctrines at their own cost in their own time. We protest against any taxation in support of any religious sect or doctrine whatever." Professor Beesly says: "I would not stir a finger to relieve Nonconformists from the necessity of paying for Anglican teaching in the schools unless they are ready to exclude theological teaching of every kind. Until they are prepared to go that length I hope they will continue to suffer under Anglican tyranny." The efforts of Nonconformists, therefore, are tending towards the establishment of purely secular teaching, although they profess supreme abhorrence of this result. In fact the Trade Unions, at their annual congress held last year at Leicester, passed a resolution declaring that there should be secular education and popular control of all state-supported schools. The Trade-Unionists represent a large proportion of the working classes, and they openly avow their opposition to all religious bodies, and particularly to the Nonconformists; for the latter, although averse to Anglican teaching, are yet inconsistent enough—the Trade-Unionists think—themselves to seek to impose upon those who are either atheists or secularists teaching to which the latter object quite as much as the Nonconformists themselves object to the teaching of the Church of England. As recent investigations have shown, a very small proportion of the people in London attend any service whatever. It is not to be supposed that all non-attendants at church or chapel service are irreligious at heart, still less anti-religious; but it is certain that they will be unwilling, when the issue is once raised and clearly placed before them, to tax themselves for the support of a religion recently manufactured by the churches which they will not take the trouble even to attend. Pure secular teaching, therefore, is the goal to which Nonconformists, out of a parsimonious unwillingness to make any sacrifice whatever to teach their own children their own doctrines, are driving the country, and are proving themselves a main agency in the dechristianizing of its people.

Nor are they doing this without warning of the impending dangers. There are within their own ranks those who clearly see the outcome of the adopted Nonconformist policy. Dr. Lunn, whom we quoted above, paid last year a visit to this country, lecturing in New York, Brooklyn and St. Louis. He testifies in a letter to the Times that "minister after minister of all communions came to me, and said that the disputes between the churches in the matter of education had led in America to a result which they all deplored—i. e., the absolute secularization of the schools; and that they greatly feared lest such a catastrophe might occur in England."

Other Nonconformist ministers, officials of the Free Church Council, admits that the policy which they are pursuing is not just, yet are prepared to support it because as they say: "We must all stand together." On the other hand, the notorious Dr. Clifford, the chairman, perhaps he may be called the founder, of the National Passive Resistance Committee, surrenders to secularists all they want, and establishes the dominion of the state over the homes and consciences of men, by declaring that "parents as such" have nothing to do with the religious education given to their children in the public schools. Of this, therefore, the state is to take sole control and is the absolute judge. It is only fair to say that the great bulk of even the Passive Resisters have not given express adhesion to this position; but acts speak more effectually than words, and it is to pure secularism that they all tend.

And now we hear that even the Anglican allies of the Catholics are talking of compromise; at least some of them. Unfortunately the political theories generally adopted all tend to the support of the position taken up by the Nonconformists. Those who pay the taxes have a right to control the expenditure, and therefore all schools supported by public

money ought to be completely under popular control. The teachers are civil servants, and therefore no religious test of any kind ought to be imposed upon the teachers. Anglicans as well as Dissenters have to a large extent adopted these maxims, and are therefore placed in a false position. The outcry, too, of persecution raised by the Nonconformists, has affected the imagination of large numbers of the electors. Some churchmen even, in making appeals to the electors, declare that they are in favor of the abolition of what they style sectarian tests for teachers, and for giving complete control of the schools to the ratepayers. Important members of the government, it is said, are admitting that Nonconformists have grievances. In return for the abandonment of these safeguards of religious education—religious teachers and religious control—it is proposed to offer to all religious denominations what are called "facilities." This is the right of entry into all schools, so that the representatives of every denomination may enter to teach their own children. This would involve the loss of the religious atmosphere, which does as much to form the character of the children who are now in the provided schools, and are getting nothing better than undenominational instruction. It would abolish the dual control which now exists; would make all the schools of one type. For England it would be a step downward; for this country it would be a step upward, and is worth striving for. Catholics in England, however, will fight against it; for they will not recognize the principle of popular control, and it is thought that they will by their firmness secure special privileges. The strong position which the Catholic schools hold is due to the Irish members, who are proving themselves staunch defenders of religious education; and the Nonconformists are dependent upon them for the success of their own schemes. How true to religious education Anglicans will prove a few months will show, for the question will come to the front at the impending general elections. The Liberal party is united in demanding complete popular control of the schools and the abolition of all religious tests for the teachers.

Meanwhile the eyes of many are being turned to Germany. There a system of instruction under state control exists which is just both to Catholics and Protestants. The progress of the United States in commercial prosperity is perhaps greater than that of any other country, but Germany is not far behind. There are those who attribute this country's prosperity to the schools. To other this seems a confusion of cause and effect; the schools of the country are but an outcome of the energetic character of its people—a people determined to succeed in whatever they undertake. At all events the German and the American systems are diametrically opposed, and yet material success has been attained by both. The Germans have thought out their whole system, and they have deliberately included as an essential part what has been as deliberately omitted by the formers of the American system. The elementary schools of Germany includes, as one of its necessary functions, the religious training of the young. The primary objects kept in view are to form character and the conduct of the children. It is as strange as it is gratifying to see that Germany, the home of the Reformation, has yet not so far reformed itself as to have got rid of all religion. In fact, the organizers of education there have practically recognized that of conduct and of morality religion is the indispensable foundation; and further, that if religious education is to be effective it must be dogmatic. They have not, therefore, attempted to lop off parts of the Christian religion in order to please the parents, but have established separate schools for the Catholics and for the Protestants, except where there are not enough children for a separate school. In this case, where the schools are mixed, the children receive religious instructions from teachers of their own faith. So far from forbidding definite religious teaching, so far from enacting conscience-clauses and Mount-Temple clauses, the law ordains that instruction should be definitely religious; the state pays for it, and leaves the choice of the religion to the parents, providing even for Jews also separate schools. The German system as a whole deserves careful study. The ninth volume of the Special Report on Educational Subjects, published by the English Education Department, is devoted to this system, and contains the best account yet published. Of course the circumstances of our country differ so much from those of every other, that a servile adoption or advocacy of other systems is neither feasible nor desirable. But the study of these systems, is a good, in

fact a necessary, means for the improvement of our own; of the truth of this the Mosely Commissions on Labor and on Education are the recognition. And when it is seen that worldly success is associated with, not to say consequent upon, a system of education which recognizes the supremacy of higher interests, and when the more thoughtful minds in this country are coming to recognize that political corruption and the many other evils which are rife have not been eradicated, to say the least, by the secular education given in our public schools, it seems to be a duty to look for a remedy wherever it may be found.

Within the last few weeks Germany has taken a further step in recognition of the claims of religious education, albeit a small one. This consists in the repeal of a part of the legislation which goes under the name of the Kulturkampf. Even yet, however, the repeal is far from being complete. It is only the second clause of the law passed on the 4th of July, 1872, to the atrogation of which the Federal Council has consented. This clause enacted that individuals members of the Society of Jesus and kindred orders might, if they were foreigners, be expelled from the territory of the German Empire, and might, if they were Germans, be compelled to reside in certain districts or prevented from residing in others. The first clause remains still in full force. The Jesuits and other religious communities as corporate bodies are still excluded from the German Empire.

The second clause has never been enforced, and powers still remain to expel foreigners of every sort, and consequently of all the religious orders independently of this law. So the concession amounts to very little. Small as it is, however, a great outcry has been raised, not only by extreme Protestants but also by those who inconsistently call themselves Liberals. The latter discern, in the step taken, a tendency on the part of the government to allow orthodoxy, whether Catholic or Protestant, a wider influence than is consistent with the speculative freedom characteristic of most of the German universities. We welcome it as an evidence of how little power these German universities possess at home, and as a proof, however small, of the power of the Church for good. It is a concession far less than the Catholics of the Empire are entitled to, for the Centre is by far the most numerous and the best disciplined of all the parties in the Reichstag, and has leaders of great ability. If Germany were ruled consistently on constitutional lines, giving to Parliament its due supremacy, the Catholics would have it in their power to obtain more (complete justice.—Catholic World Magazine.

SCOTTISH EDUCATION.

A minute examination of the various clauses of the much talked of Education Bill, says a correspondent of the Liverpool Catholic Times, reveals the faulty fact that no reasonable provision has been made therein for the Catholic schools of the country. This discovery becomes all the more extraordinary when we learn that prior to the formulation of the Bill the Catholic Bishops of the country were requested by the Educational authorities of the State to submit a memorial of the Catholic claims with a view to provision in the Bill being made to meet these. The Bishops in their memorial were most moderate; and no doubt looked with confidence to the concessions suggested by them being duly made. Why the framers of the Bill have shirked their duties towards the voluntary schools is not difficult to see. Plainly they simply seek to evade responsibility, and this they do with shuffling dexterity by saddling the local School Boards of the Country with the impossible task of dealing fairly with the voluntary schools. But what is quite impossible in a local, becomes perfectly easy in a national sense if the Government at the last moment, but faces the fact that separate and generous treatment for voluntary schools can alone rescue them from the dilemma and solve the education question in Scotland sanely.

C. A. McDONNELL, CHARTERED ACCOUNTANT, 180 ST. JAMES STREET, Montreal. Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty. TELEPHONE 1182.

NOTES FROM QUEBEC.

(By our Own Correspondent.)

AT ST. PATRICK'S. — A grand and most imposing ceremony took place on Sunday in St. Patrick's Church, when about 130 children of the parish made their First Communion at the 8 o'clock Mass, which was a Grand Mass. Rev. Father Henning was the celebrant, with Rev. Fathers Hickey and Cullen as deacon and sub-deacon respectively, and a sermon suitable to the occasion was preached by Rev. Father Delargy. The music was exceptionally fine, a number of solos being beautifully rendered, while the choruses were in splendid unison. The high altar was tastefully decorated and presented a magnificent appearance. The children occupied pews on either side of the centre aisle. Temporary racks were affixed to the pews, on which were placed large wax candles, one before each child. As the time approached for the children to receive Communion, the candles were lighted, adding further beauty to the already imposing scene. Father Delargy then read short Acts of Faith, Hope and Charity and Desire, together with an invocation of the Blessed Virgin, which the children repeated in a loud and distinct voice. The happy moment had now arrived, and slowly and reverentially the children went to the altar rails to receive their hidden Saviour.

In the evening there was solemn Vespers, sermon, renewal of baptismal vows, dedication of the children to the Blessed Virgin and solemn Benediction of the Blessed Sacrament. Father Henning again officiated, as assisted by Fathers Delargy and Cullen. Father Hickey preached the sermon. An immense congregation crowded the Church. The ceremony of renewing the baptismal vows was most imposing. The baptismal font was removed from its customary position and placed on a pedestal in the centre of the Sanctuary, and most beautifully decorated. A white stole was placed on the font and at the base the parish baptismal register as well as all other articles used in the administration of baptism. When Father Hickey asked the children to answer for themselves the questions their sponsors answered for them on the day of their baptism, they did so in a loud, clear voice. Two boys then entered the Sanctuary, and on behalf of the First Communicants, read the Act of Consecration to the Blessed Virgin before her handsomely decorated shrine. Solemn Benediction followed, after which each child presented their candle to be burned on Our Lady's altar the choir in the meantime singing the "Te Deum."

On the 19th instant the Sacrament of Confirmation was administered to the children who made their first Communion on Sunday as well as a number of adults, among the latter being four converts.

A THIRD TERM. — Having already served two terms, as Rector of St. Patrick's, grave fears were entertained that Father Henning would

be removed this year to another field of labor, as it is rather unusual for a Redemptorist to be appointed for a third term. However, much to the delight of the flock, he has been re-appointed for another three years. The impress of Father Henning's piety and zeal is visible in many ways in and around the Church over which he has charge. Since his advent to Quebec, Father Henning has won the respect and esteem not only of his parishioners but of the entire community. May he be spared many years to perform the duties of his sacred calling.

TOOK THEIR VOWS. — An imposing ceremony took place in the chapel of the Sisters of Charity on Saturday, when two nuns took their final vows, and another took the holy habit. A large number of relatives and friends of the young ladies who thus renounced the world and gave themselves to God witnessed the touching event.

FIRST COMMUNION. — At the Basilica on Thursday, 82 children made their First Communion. Mass was celebrated by Mgr. Labrecque, who afterwards administered the Sacraments of Confirmation. In St. Sauveur Church on the 18th inst., over 300 children of that parish made their First Communion. Father Lauzon celebrated Mass, and Cure Tourangeau, O.M.I., delivered a most appropriate and touching sermon. His Lordship Bishop Labrecque confirmed the children in the afternoon.

ST. JEAN BAPTISTE. — Preparations on an extensive scale are being made by the St. Roch and St. Sauveur sections of the St. Jean Baptiste Society for the celebration of the national feast. The Grand Mass will take place in the Church of Notre Dame de Jacques Cartier, and is in charge of the St. Roch section of the Society. A strong choir composed of many of Quebec's leading singers will assist the pupils of the Christian Brothers in rendering the music, and there will also be a strong orchestra. A large stand is being erected at the entrance of the Church for the presentation of addresses. This year's celebration promises to be one of the grandest ever held in this city.

Branch No. 26, C.M.B.A.

Closing Social and Open Meeting

ON MONDAY, MAY 30th, at St. Patrick's Hall, Alexander street, at 8 p.m.

Addresses by Hon. M. F. Hackett, Dr. H. J. Harrison and Mr. J. C. Walsh and other members of the Association. Fine programme of music—Instrumental and vocal. All friends are invited.

CONCENTRATED PEPTONIZED COCOA AND MILK. SAVORY & MOORE'S

(Chemists to the King—London) A delicious and nutritious preparation of Cocoa and Milk, which is enjoyed even by those who cannot take Cocoa in any other form. The above preparations of Peptonized—predigested—Milk, whilst ensuring the full benefit of easy and perfect digestion, is at the same time so delicious in flavour and convenient in use as to be invaluable not only to invalids and convalescents, but to travellers and all who, though otherwise in good health, cannot take either Milk or Cocoa in the ordinary way.

The advantages of Savory & Moore's Peptonized Cocoa and Milk are now recognized in all parts of the world. Its easy digestibility and delicious flavour have made it a boon.

SAVORY & MOORE'S Peptonized Cocoa and Milk 70 cents per tin, \$6.00 per dozen tins.

Liverpool "White Crystals" Coffee Sugar. Demerara Yellow "Crystals" Coffee Sugar.

T. & H. Smith's (Edinburgh) Essence of Coffee, with Chicory, 30 cents per large bottle, \$3.25 per dozen bottles.

BRAND'S ESSENCE OF CHICKEN. BRAND'S ESSENCE OF BEEF Brand's Essence of Chicken, small tins, 75 cents each. Brand's Essence of Beef, small tins, 50 cents each. Brand's Essence of Beef, large tins, 90 cents each.

A Carload of "PABST" Beer. The Celebrated "Blue Ribbon" Beer.

The Brewery's own bottling. Fresh from the Brewery. The Pabst "Blue Ribbon," Beer, \$1.60 per dozen pints. The Pabst "Blue Ribbon," Beer, \$14.75 per cask of 10 dozen pints. The Pabst "Export" Beer, \$1.40 per dozen pints. The Pabst "Export" Beer, \$13.50 per cask of 10 dozen pints.

FRASER, VIGER & CO., ITALIAN WAREHOUSE, ESTABLISHED 1866. THE NORDHEIMER Building, 207, 209 & 211 St. James St. MONTREAL.



AN INTEMPERATE MAN'S REPENTANCE.

(By an Occasional Contributor.)

Two beautiful angels, one night, were sent by the Almighty Father on an errand to earth. They descended with outstretched wings through the realms of space, passing many bright beautiful planets and stars on their way; but they tarried not. Down they floated through the glory and fragrance of a May night, till they had reached their destination. The beautiful moonlight was shining in through a window in streams of molten silver, lighting the gloomy darkness of a small, dingy room, and changing into ethereal loveliness the sweet face of a little child asleep on the bare floor. The little face was pale and emaciated, yet beautiful in its infantile innocence; two sweet brown eyes still wet with tears were half closed, and a halo of tangled curls surrounded the little head.

"Mamma, mamma, baby wants some bread," sobbed the little sleeper; "baby's hungry, mamma, baby's sick," came in piteous childish tones, but there was no mother by to hear the orphan's prayer, only a little more than a week before she had been laid in the graveyard, after a short illness. In the next room lay the drunken father, as insensible and brutal as the dumb beast. For more than a week he had not possessed his consciousness, or returned to his home. In vain did his child ask for bread; there was no one by to hear, while he, miserable drunkard, was spending his money for whisky, his child was starving. The poor little fellow had had nothing to eat since a week, save a few crusts of bread and other scraps he had found in the cupboard; he alleviated his hunger somewhat by drinking plenty of water, but tonight he had thrown himself on the floor, sick and faint, and fell into a troubled, feverish sleep. His mother had been a good, honest woman, earning her living by taking in sewing. She had always managed to have food enough, if not of the daintiest, at least good and substantial. In her youth she had known better days. She had belonged to a well-to-do family, and had married, against her parents' will, a handsome, dashing young man, but of dissipated character. It was not long till she had occasion to rue the choice she had made: at first he had endeavored to do right, but depending only on his own strength, he sought not strength and grace where alone it is to be found. He was negligent of his religious duties; thought it childish to say night or morning prayers, attended Mass only when he happened to feel inclined, and as to receiving the Sacraments often, well, it was all very well for women, he thought, but men could not be bothered.

Poor presumptuous man, with nothing but the strength of his own will to oppose temptation, and already the inclination of habit, it was not long ere he sounded the depths of sin and degradation. Falling in one day with his old companions, whom he had promised his wife never more to see, he went to the dram shop; from that day forward his life was a series of drunken bouts, intervened with periods of bitter remorse.

O, the bitterness, the unappiqueness of these periods of consciousness! He loved his wife and child, and for their sakes wished he might do better; but the appetite for intoxicating drinks, becoming ever greater with him, and depending still only in his own strength, he fell again at the first temptation.

Poor weak, blinded man, hadst thou sought strength where alone it is to be found, from thy Maker and Redeemer, thou wouldst not have fallen before the first blast, but wouldst have withstood, erect, the temptuous storms of the world and hell combined; hadst thou strengthened thy weak nature by the Body and Blood of thy God.

His young wife bore all in silence and sorrow, her one prayer being that God might open his heart to grace, that his immortal soul might not be lost eternally. Fortunately she was a good sewer, and earned enough to support them, while he drank pretty nearly every cent he earned.

But sorrow and overwork told on her constitution. At the end of five years she had died suddenly of heart failure, after but a day or two of illness, leaving her little boy, not yet four years of age, to the tender mercies of a drunken father.

The shock of his wife's death, instead of sobering him, but made him drink deeper, to drown his sorrow and silence his conscience. He passed his days and nights at the

saloons and dram-shops, only returning home late at night at the end of ten days. When he left home he had not intended being away more than a few minutes; his little boy being asleep, he thought he would have ample time to return before he awoke, his object being to get an old woman, a former servant of his family, to take care of his little boy. Meeting a friend, he could not resist the temptation to have a 'glass' Inside the tavern he met several other friends. Glass followed glass, until the unfortunate wretch forgot all else. It was nothing unusual for him during his drinking bouts to be away from home for several days, so on this occasion he but followed the instinct of habit.

For the first few days the little boy found provisions enough in the cupboard, and with the aid of a chair he managed to help himself to anything the cupboard afforded, but for the last week there had been only a few dry crusts, and these the poor little fellow soaked in water and ate; he picked up even the crumbs from within and around the cupboard with as much care as a little bird might have done; he found a few potatoe parings, with a raw potato and a few little bones; these also he cranged and he drank plenty of water; but for the last three days he had had nothing to eat. He would suck the bones, and suck his fingers, and cry and wonder where his mother had gone, and when she would come back.

As they lived all alone up in a fourth story, nobody heard him, and he could not go out, as his father had locked the door. He would stand by the window and watch the people go by in the street, to see if his mother was not coming, and the little birds on the roofs of the houses, and wondered if they ever felt hungry or if they had mammas to give them something to eat: at night he would cry himself to sleep on the floor.

His little face had become blue and pinched; his eyes had lost their brightness. On this last night he had sunk upon the floor exhausted, and sobbed himself to sleep, the pangs of death gnawing at his little heart. In the bright moonlight of this glorious night the two angels met outside of the window; one was the angel of death, with his scythe, come to cut the thread of life; the other was the beautiful guardian angel of the little boy within. They entered, and kneeling beside the little sleeper wept tears of pity on his sweet innocent face, but the angel of death could not tarry; the thread of life was cut, and the guardian angel, pressing a kiss on the sweet little brow, took the stainless little soul in his arms and flew away.

When the little boy awoke he found himself in heaven. The angel brought him to a beautiful Lady, who took him in her arms and kissed him. "But where is my mamma?" asked the little boy. "Dear child," said the beautiful Lady, "your mamma is in purgatory yet, but if you ask Jesus, whom I shall take you to presently, to let your mamma come at once to heaven, because you suffered so much, I am sure He will do so. So the beautiful Lady, who was the Queen of Heaven, took him to Jesus.

Jesus folded the dear little soul in his arms, and immediately it was filled with an ineffable joy, and then the dear little child asked Jesus to let his mother come to heaven right away, because he had suffered so much. So an angel was sent to the realms of suffering: this time it was the mother's Guardian Angel, who went to tell her that her little boy was in heaven, and that he had come to lead her there also; so the mother was united in glory to her little boy for ever more, and together in the realms of bliss they prayed for the poor sinner they had left on earth.

Late the next day the father awoke comparatively sober, and going into the next room to look for his little boy, was horrified to find him a corpse on the floor. Dazed, he sat down and tried to recollect what he had done since his wife died. His mind, not entirely recovered from the effects of liquor, could work but slowly, and he felt as though he were in a horrible nightmare. The cold perspiration stood on his brow; had he murdered his child while intoxicated? Slowly it came to him that he had not returned home for some days, how long he could not remember; then, horrible thought, the child had died of want;—had starved; while he, miserable man, in his lust for drink, had forgotten all about his existence. Falling on his



"Child's Play Wash Day" Means: To make the dirt drop out, not be rubbed in, use Surprise Soap

EGG - To boil eggs for invalids, bring the water to the boil, then take the saucepan off the fire and place the egg in it for five minutes. This will cook the egg perfectly without making the white hard and indigestible. It is also well to boil an egg intended for a young child in this manner.

HOW TO SEW ON A BUTTON. - Place the button on the material, laying a pin crossways over the holes. Sew over the pin from side to side with strong thread; then remove the pin and the button will give slightly. Wind the thread round under the button and finish it off.

FOR STAINED HANDS. - Apple, potato and most other stains can be removed from the hands by rubbing them with oatmeal moistened with lemon juice or vinegar. A nailbrush should be used all around the fingernails. When the stain is quite removed wash with warm water and soap. Never use soap before removing the stain, or it will be ten times more difficult to remove.

FATTENING FOOD. - Never be persuaded that bodily strength depends upon eating much flesh food. Meat yields fat, and fat is needed by the human system; but olive oil, nut food, milk and butter would answer the purpose just as well.

HOT WATER. - Cold-blooded people, who have little thirst, will do well to make a business of drinking a certain amount of hot water every day throughout the year. It lessens the tendency to take cold, improves the circulation, and benefits coughs and insomnia. Before going to bed is a very good time for this practice. Cold hands and feet can be cured in half an hour by drinking slowly one or two glasses of water so hot that it almost burns the throat.

DO NOT BUY TRASHY GOODS AT ANY PRICE.

Cowan's Cocoa and Chocolate Are the Best. Notice the Name on them

BRUSHES. - Put a teaspoonful of ammonia in a quart of water, wash your brushes and combs in this, and all grease and dirt will disappear. Rinse, shake, and dry in the sun, or by the fire.

BORAX is a useful thing to have in the kitchen. Add a little to the water when boiling out enameled saucepans, and it will help to cleanse them. If added to the water dishes-cloths are washed in it will help to keep them a nice color.

TOWELS. -When tablecloths are beginning to wear out in the folds, cut two or three inches off one end and one side and rehem them. This process will change the places of the folds, and will add new life to the cloth. Serviettes and towels should be treated in the same way.

SPOONS. -It is better to use a wooden spoon than one of metal when stirring milk or soups, and before using baking tins you should grease them inside thoroughly either with butter or lard. In order to prevent them from burning it is as well to

Business Cards. THE Smith Bros.' Granite Co.

The following was clipped from the "Granite," Boston, Mass.: "Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

THE SMITH BROS. GRANITE CO. 290 Bleury street, are the sole representatives of these famous quarries in Canada. The granite is principally used for the finest class of monumental work.

T. J. O'NEILL, REAL ESTATE AGENT, 180 ST. JAMES STREET.

Loans, Insurance, Renting, and Collecting of Rents. Moderate charges, and prompt returns.

CONROY BROS., 228 Centre Street.

Practical Plumbers, Gas and Steam Fitters, ELECTRIC and MECHANICAL BELLS, etc.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers.

Cor. Murray and Ottawa STREET PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTED

ESTABLISHED 1864. G. O'BRIEN, House Sign and Decorative Painter

LAWRENCE RILEY, PLASTERER, Successor to John Riley Established 1866

MISCELLANEOUS. PRODIE'S CELEBRATED SELF-RAISING FLOUR

Is the Original and the Best. A PREMIUM given for the empty bag returned to our Office.

PATENT SOUVENIRS. PATENTS PROMPTLY SECURED

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

Society Directory.

ST. PATRICK'S SOCIETY. -Established March 6th, 1866, incorporated 1863, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY - Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 3.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secy., Jno. P. Gunning, 716 St. Antonine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1863. -Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Secy., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

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

C.M.B.A. OF CANADA, BRANCH 26. - (Organized 13th November, 1873. -Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Coogan, 325 St. Urban street; Treasurer, J. H. Kelly; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

CHURCH BELLS.

Church Bells in Chicago in Philadelphia or singly. None so satisfactory as McShane's BELL'S BELL FOUNDRY, Baltimore, Md., U.S.A.

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

ROOFERS, Etc.

The Plain Truth Tells

In roofing as in everything else, if your roof needs only a repair we will candidly tell you so, if a new roof is required we give a guarantee for 10, 7 or 5 years, according to price. Our experts are at your disposal, without extra cost. Can we do anything for you?

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

SUBSCRIBE NOW

SUBSCRIPTION ORDER

The True Witness P. & P. Co., Limited, P. O. BOX 1128, 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.

Signed, Address

Subscription Rates, Strictly in Advance. Canada, Newfoundland and United States, \$1.00 per year. City and Foreign, \$1.50 per year.

CHAPTER X. -Contd. While poor Nellie Cullen, outdoors her only sister was far different part inside poor little Cecelia O'Kane paying an evening of happy tributes to the beauty who made her prouder than ever been in her life. 'E Nellie called them both, for she ground to claim Agnes as her many were present who knew that the lovely blonde had smother, and not one suspected that same mother watched the sold to see her child h the cold to see her child h enter. Both the elder and Mrs. Daton had felt relief. Agnes had declined the invitation, because she was not considered enough or could not afford to be so long that they having her remain there Agnes' matrimonial chances not be so good if it were had a poor mother who would work to support herself. The attention Cecelia was from young Mr. Carroll was just of some comment to ladies. Some mothers would have sought his company own daughters, as well as ladies themselves, were in jealous, while some of the who would have been glad few minutes in the company lovely brunette, were to share the feelings of the younger Mrs. Daton saw it fully realizing the young rition, was highly pleased. Daton saw it too, and she thought that her proposal to Cecelia being settled young might come true, and dored if her fate was really tied to-night. Poor innocent child that Cecelia knew nothing of only realized that she was company of a sincere Catholic man, who, like herself, had been called by religion, and she ing with him because he was free from the light talk and tories she had heard from Much of their conversation their recent school days. It might be said they were innocent children, happy other's company, and the nothing of the remarks t when arm in arm they w piano, and while Cecelia p accompaniment they sang song they had learned in i. It was the first time Cec had ever heard in pu as the clear, sweet ton through the rooms, mingl rich tenor, conversations pended and all ears were ten. "Surely, Mrs. Daton, y ter's voice is a fortune in marked one woman who v dent lover of music, and a to whisper that though sh many a professional song had never yet found a voi this. Many other such r made, and Mrs. Daton thanked the admirers, every word in her heart. self received her share of p leaving the piano, and she ed to sing more, but relu had become embarrassed not be induced to sing an She had not thought of the public; on the contra become so deeply interest school days to which Ma carried her back that she forgotten that the house strangers, to whom she w of attraction. Shortly after refreshment served, and Cecelia pe self to be led away on h the dining-room, receiving all attentions he offered secretly admired him whe ed that the wine in his gl ed unfasted. It was over at last, like in this world, and the t had retired, each to h Agnes threw herself into chair, smiling as she rem many attentions she f from her guests, and she the morrow, when she co happiness all over with and mother. At last, to







What Do the Socialists Want?

Many honest men vote the Socialist ticket on election days because that party claims to protect the rights of laboring classes. If this were indeed its whole platform I would vote for it too.

The situation is not so critical in the United States as in some other lands; but it is bad enough, and threatens to get worse from year to year.

What is the right remedy? If we accept a wrong prescription, it will not cure the patient; it is no uncommon blunder to apply a remedy which is worse than the disease. Thus the use of opium may relieve the pain of neuralgia, but woe to the patient who becomes an opium fiend; so may strong drink drown sorrow for a while, but woe to the victim of intemperance.

If Socialism is like opium or whiskey in removing one evil by producing a worse evil in its stead, then it is, of course, the wrong remedy. Is it such? To answer that question, we must get at a correct idea of what socialism really is. This is exactly the point we mean to explain in the present paper. What then is socialism? Or, which comes to the same, what do the Socialists want?

Many Socialist leaders strive to evade rather than fairly meet this inquiry. I have before me a copy of a Socialist organ called "The Appeal to Reason," published at Girard, Kansas. In its number for November 1, 1902, it has the bold headline: "What is Socialism?" Let us read. It begins thus: "Many people have queer ideas of what Socialism means. They confound it with anarchy, disorder, dividing up property, killing of the capitalists, and many other absurd absurdities. Socialism is simply applied Christianity, the Golden Rule applied to everyday life, and it marches with thought, not daggers; it stands for progress, knowledge and life eternal; it has but one great enemy—ignorance, etc.

Many a good man on reading this and whole columns of like talk, says to himself, "That is just what I want," and he votes the ticket.

But let us find out what the party is after. We have not far to seek for this knowledge. The convention which on the 5th inst. nominated Mr. Debs at Chicago to be the candidate of the Socialist party for the Presidency of the United States laid down a platform which says that the fidelity of the party is pledged to the principles of international socialism as embodied in the united thought and action of Socialists of all nations. So far the declaration is rather general and vague; it may mean one thing to one man and another to another man. This was probably just what was intended. Happily, even in the brief account printed in the World-Herald of May 6th, a distinct purpose of socialism is quoted as accepted by the convention; and it is sufficient to betray the main purpose of socialism, into which we are inquiring. This main purpose was to do away with all private ownership of the means of production; and this private ownership of capital or the means of employment is branded in the platform of the party as "grinding society in an economic slavery which renders political tyranny inevitable."

Let me put this in language intelligible to any man who knows English. Socialists demand that everything used to make money with—they call it productive capital—shall be taken away from every citizen and be confiscated or made the property of the State or community—of the people, as they call it—it is all the same what you call it. The

community would thus become the only owner of land, of manufactories of railroads, of everything that furnishes men the necessities and the luxuries of life. The community would be the only employer, and every one of us employees of the people. Everyone would have to labor for his daily support and that of his family, and be paid for his work by the State. That is the plan of the Socialist. I want to show that this plan is both unjust and absolutely impracticable.

1. It is most unjust. It would begin with a gigantic problem. It would deprive every man of all his means to make his living with, except only his hands and brains. It would confiscate all the capital, big and little, that any citizen has been years in accumulating and has invested in his store, factory, farm or what not? For instance, Mr. N. came to this city a poor young man with no means to make a living, but health, ability and honesty. He worked, first for day wages, then for a salary—next he invested the savings of his earnings in a small factory; now he owns a big plant, all the fruits of honest toil and skill. Socialism would take it all away from him and it would call that outrage "protection of the laboring man." There is the greatest injustice. Socialism would not take away the rich man's marble palace, nor his gold plate, nor carpets, nor pictures, nor carriage, nor silk, nor broadcloth, nor any articles he used for luxury; or display. But it would confiscate your little store, your carpenter shop and tools, your dray and horses, and mules, as well as big factories, railroads, street cars, your little farm as well as the extensive ranch.

2. Socialism is impracticable. Who would run the factories? The people cannot act as one man; it must choose representatives and thus create a governing body. Things will soon be abused as they are now: for instance, politicians will run the people. They will make the laws they do now, and they will legislate for their own interests. There will be electioneering for offices, stuffing ballot boxes, buying votes, etc., just as now. Of course those in power would give the easiest or fattest jobs to their own friends and relatives and hangers on. The whole thing would be a vast political machine; what is to hinder it from being such? If we could import a brand new race of men from another star, things might work differently; but not with the children of Adam, especially with men educated without religion.

Suppose the socialistic area to start on the first of April next. On that day there is to be a general election, say of 100 members of the board of managers. What a scramble there will be for that membership, especially as everyone is out of a situation. All the stores and factories are closed; for no one owns them; they are to be run by the people, that is by the managing board when it shall have been elected. No railroads or street cars are running, no milk waggons, no bakers, no butchers supply your wants; not even the people's horses and cows are fed, for no one has yet been employed by the 100 to do any work. Well, we will suppose the 100 lucky men shall have been elected, even elected honestly, if that be not impossible—by the real votes of the people. Now they must appoint all minor officers, and every occupation is now a government office. They must select tailors, shoemakers, bakers and barbers, judges and seeloonkeepers, lawyers and doctors, teachers and preachers, editors and reporters, printers and type setters, etc.

Will all be satisfied with their jobs? If not, to whom can they appeal? The judges are appointed by the ring. To public opinion in the public press? It is run by the ring. Will there be general happiness? The only escape from the pandemonium would be by the door of suicide. This is the golden era of socialism. Other features of it are equally dark. Many objections may be made to this plan—let us hear them and discuss them amicably.—Rev. C. Coppens, S.J., in "The True Voice."

Organized Effort And Its Power.

At the monthly meeting of St. Andrew's League of the Sacred Heart, held in the Cathedral, Glasgow, Rev. F. McCarthy touched upon the subject of organization in the ranks of the faithful in many of its phases. He pointed out that although the world had been said to have advanced it was not because men were more intelligent individually, because they were not, and as instances to prove this he pointed out that in war we had no strategists to compare to Alexander, Hannibal, Caesar or Napoleon; nor in literature had we a Chaucer, Shakespeare, or a Milton. What the world had advanced in was the power of organization. Organization was employed in mostly all affairs of this life. It was employed in politics and in work, and the more thorough the organization the greater the chance of success. Indeed, to such a fine point had it been carried that it was next to impossible to do anything without it. If that was so with the affairs of the world, how much more important was it in spiritual affairs? He would not say that it was impossible to save the soul by individual effort, but by joining a religious organization such as that they made the task more easy. They created a religious atmosphere around them, and raised the tone of public opinion.

Now public opinion had a restraining influence on many. Unhappily in this country it did not make for religion, but rather the reverse, as people about them did not care whether or not they went to Mass on Sunday. They could go or not, just as they felt inclined, and thus some of them got into careless habits. In Ireland it was different. There a man could not absent himself from Mass without incurring the disapprobation of his neighbors, and if for no other reason he went rather than run counter to public opinion. In the same way a member of that society had made a religious atmosphere for himself, which acted as a deterrent against carelessness. If he absented himself from the monthly meetings of the society or the monthly Communions, the Guild Warden knew and would notify him of that fact. He knew that the other members would have missed him also, and this knowledge could not but influence him.

Another thing the members were by their example carrying out an apostolic mission. They were raising the tone of public opinion in this country, and he could tell them it was none too high. A man who prevented another from committing an offence against God gained more merit in His sight than if he spent a lifetime praying, and Father McCarthy gave some cogent examples in support of this point of his discourse.

FEATURES OF BUSINESS LIFE.

Is it better to earn \$30 a week and lose your nerve, or \$10 a week and keep your nerve? If you happen to be one of the many who earn \$10 a week you will probably think the first named condition the better of the two. That is because you don't know what it is to lose your nerve, or, more properly speaking, to lose control of your nerves. There is a woman who earned \$15 a week in a position requiring average competence. She now earns twice that sum in a responsible office that absorbs almost every interest of her waking hours, and leaves her few to sleep in. She likes the work, but it makes tremendous drains on all her resources of mind and body. At the end of each week she looks a little whiter, the lines in her forehead are drawn a little deeper, and she starts a little more nervously at the slightest sound.

"Yes," she said wearily, in answer to a question, "I would give it back and go back to my old work if I could for the sake of having some time and spirit to live my own life and enjoy the beautiful world. But I can't. I need the money." In her case that need is a fact. There are others to be thought of and things to be done which that \$30 a week alone makes possible. But all the price paid; the nervous strain, the sleepless nights, the loss of a simple, wholesome joy in living, the absence of a free glad spirit. The pity of it that that price should ever be paid where it is not necessary. Is it? Oh, yes, for we want things and things cost money. Then when we have them we want more things, and these also cost money. There is

RAILROADS. GRAND TRUNK RAILWAY. World's Fair ST. LOUIS, Mo. April 30 to Dec. 1, 1904. REDUCED RATES FROM MONTREAL. Limit 15 days \$24.00 Limit 60 days \$29.35 Limit until Dec. 15 \$35.20 FOR ROUND TRIP. Tickets on sale daily until December 1st, 1904. Stop overs allowed at Chicago, Port Huron, Detroit, and any point in Canada. SIDE TRIP TO NIAGARA FALLS \$1.40 additional. CITY TICKET OFFICES: 127 St. James Street, Montreal, or Bonaventure Station. Telephone Main 460 and 461.

CANADIAN PACIFIC ST. LOUIS, Mo. WITHOUT CHANGE OF CARS. Through Sleeper leaves Windsor Station daily (except Sundays) at 9:30 a.m. Returning leaves St. Louis, Mo., at 11:30 p.m. for Montreal, without change. RATES TO ST. LOUIS FROM MONTREAL. \$24.00 GOOD FOR 15 DAYS \$29.35 GOOD FOR 30 DAYS \$35.20 DEC. 15th, 1904. Ticket Office, 129 St. James street, (Next Post Office.)

Catholic Sailors' Club ALL SAILORS WELCOME Concert Every Wednesday Evening All Local Talent Invited: the finest in the City, pay us a visit. MASS at 9:30 a.m. on Sunday. Sacred Concert on Sunday Evening. Open week days from 9 a.m. to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. Tel. Main 2161. ST. PETER and COMMON Sts. FRANK J. CURRAN. LOUIS E. CURRAN

Curran & Curran Barristers and Solicitors, Comm'rs for Quebec & Newfoundland, SAVINGS' BANK CHAMBERS, 180 St. James Street, Phone Main 127. Montreal.

R. F. QUIGLEY, Ph.D., L.L.D., K.O., ATTORNEY, BARRISTER AND SOLICITOR, Member of the Bars of New Brunswick and Quebec. Brossseau Lajoie and Lacoste. Advocates and Barristers-at-Law. PLACE D'ARMES, Montreal.

nothing like possessions to breed the desire for possessions. The more we have the more we want; the more we spend the more we need to spend. And so it comes about that where \$10 once sufficed, \$100 finally proves inadequate. We come to be satisfied only as we find ourselves earning more and more, and to do that push ourselves to the very verge of physical and mental strength. Is that living? Ask the man in high position whose salary is won at the cost of mental health and retired peace and comfort. He will tell you he was happier in spirit, healthier in mind and body, and truly lived more deeply, when he earned a small but sure competence at less terrific nervous strain. If you want many things you must struggle to attain them, but you lay aside your peace of mind when you do, for getting begets wanting. Make your wants simple; earn enough to cover them, and have time and strength left to live. Life is more than possessions; happiness is something other than many clothes and much to eat. The happiest people in the history of the world have been those who had little material goods, and desired little. It simplifies life wonderfully not to be concerned about what your neighbor has or thinks. Few people attain that rare height, but those who do have solved the problem of happiness and will confess that it is better to have sound nerves at \$10 a week than be a nervous wreck on five times \$10.—Boston Herald.

THE S. CARSLY Co. LIMITED A GALAXY OF

Summer Dress Beauty Light and Airy in Style and Price "ONLY ONE LOOK" at these exquisite Costumes will be convincing proof of their beauty and utility—everything that trained taste and delicate handiwork could do to make these costumes the smartest things produced this season, was done in these new productions. Come and see them. A very smart Summer Costume in White Linen, the front of the Blouse is tucked and strapped with cluny lace and hemstitched collar. The skirt is trimmed with cluny lace from waist to flare. \$4.65 A stylish Summer Dress in Fancy Black and White Dimity, waist is handsomely pleated and piped in black, stole collar, fancy stitching. Skirt is made with double inch tucked seams, also piped black. Price...\$6.25 A pretty suit in Shepherd's Plaid—box pleated waist and fancy collar, gored skirt and strapped yoke. Price.....\$3.65

\$1.50 Ladies' Wrappers 89c Just about 175 of these good serviceable Wrappers left of the serviceable groups which we offered you a week ago. Your appreciation of this special bargain was so hearty and spontaneous that we are tempted to repeat the opportunity to day. These pretty Wrappers are made of fine American Percalé, waist is fitted and lined with good quality White Cambric, deep pointed yoke in front, with frilling of same material, turn-down collar, yoke and collar trimmed white strappings, pointed waist belt, with white band; sleeves cut full, with neat frill and white strappings, full pleated skirt and extra deep flounce, a Wrapper that would sell really at \$1.50. Special price ..... 89c

Silks for Summer Waists and Dresses AT THE LOWEST PRICES EVER PAID FOR SILK GOODS. Just time enough to have a new Silk Waist or a fine Dress made up. But you must act promptly—no delay or hesitation in deciding what color or design you prefer. Every worthy member of the great silk family is here at the lowest prices you ever paid for good Silk. 3,050 yds. PRETTY WASHING SILKS, in dainty colored stripes and handsome colored effects. Special..... 20c 2,750 yds. SATIN CHENE DE SOIE, a magnificent Silk that will make beautiful Waists or Dresses, all the newest color-tones. Special... 35c 1,520 yds. LOUISINE SILKS, a Lyons made Silk, of exceptional beauty and softness, new colorings, for pretty Summer Waists. Special. 44c 2,150 yds. PEAU DE SOIE, a high class French Silk, of exquisite texture and weave, that will not cut, beautiful range of shades. Special... 59c

THE S. CARSLY Co. LIMITED 1765 to 1788 Notre Dame Street, 184 St. James Street Montreal.

CONSIGNMENT JAP MATTINGS. Fine goods just in time for Summer Homes. To be sold by piece of 40 yards at a Bargain. Carpets, Rugs, Beds and Bedding. THOMAS LIGGET, EMPIRE BUILDING 2474 and 2476 ST. CATHERINE STREET

The John Murphy Co. LIMITED BIG SPECIALS THROUGHOUT THE STORE. The public are not interested in "the why and the wherefore" of those "Specials"—it is enough to know that they are HERE, and of exceptional character. In many instances it is the result of the over production incidental to good times; and in all instances, for some reason or another, the goods have been marketed below cost—the "snap" figures at which we are enabled to offer them to the public. A Belt Special Extraordinary! 3,000 of the Latest Novelties in Ladies' Belts, "beauties all," worth at ordinary values 75c to \$2.00. our Special Price 25c. Selling like hot cakes Saturday and Monday; come early to pick your choice. TWO BLOUSE SPECIALS THAT STILL LEAD! SPECIAL 1—High-class White Muslin Blouses, "fit for any lady in the land to wear," beautifully made and beautifully trimmed, silk embroidered front, worth \$2.25 to \$3.50, while they last, \$1.00 each. SPECIAL 2—Champagne Coloured Blouses, "latest New York fad," beautifully embroidered silk, some trimmed yellow buttons, some lace or silk embroidered, worth \$1.50 to \$2.15, while they last, 75c each.

THE JOHN MURPHY COMPANY 2341 & 2343 St. Catherine St., Corner Metcalfe. Terms Cash. Tel Up 2740

THE OGILVY STORE REMARKABLE OFFER. \$1.75 LADIES' WHITE SHIRT WAISTS 90c each LADIES' WHITE FRENCH MUSLIN SHIRT WAISTS, with two wide hemstitched tucks down the front, and two rows of Swiss insertion. From the shoulders are two rows of wide tucks running half way down the front, giving the new 'sloping' effect. One piece back with wide hemstitched tucks, necked collar and cuffs. Special price, 90c each. GOOD NEWS IN OUR DUST COAT DEPARTMENT. What more useful garment for all occasions than a nice Cravenette Rain or Dust Coat. Our stock is made in our own work rooms, which enables us to give you a saving in price. LADIES' FULL LENGTH RAIN COATS, in gray and olive Cravenette, made with collar, two cases, and half belt, new full sleeve, with cuff. Special price, \$7.75 each. LADIES' STYLISH RAIN or TRAVELING COATS, made in neat stripe Cravenette; colors, gray or olive. The style is fitted back with full belt, coat collar and two shoulder capes, trimmed straps of self and patch pockets, belt-back, gilt or gunmetal ball buttons. Special price, \$12.50 each. MISSES' or CHILDREN'S RAIN COATS made with two capes, stole collar and leg of mutton sleeves, with cuffs, fit ages 10 to 16 years. All round at one price. \$5.75 each.

JAS. A. OGILVY & SONS, St. Catherine and Mountain Sts.

THE TRUE WITNESS IS PRINTED AND PUBLISHED BY THE TRUE WITNESS PUBLISHING CO. 250 St. James Street, Montreal. Vol. LIII, No. 11. Subscription Price: Canada, \$1.00; United States and France, \$1.50; Belgium, \$2.00. All Communications to "The True Witness" should be addressed to the Editor, 250 St. James Street, Montreal. "If the English-speaking Catholics, they would read the True Witness, they would read the True Witness."

NOTES MONTH OF SACRED HEART. We have often repeated that the month of June is specially consecrated to the Sacred Heart. It is one of the most glorious of the year, and glorious on account of the warm air, the maturity of the flowers, of early summer. It is heat and life. And it is the heart that is the all warmth and vitality of the month. All the devotion to the Sacred Heart, for our good placed us in a special the safeguards of the Heart; to it he has his own episcopal life, and great section of the Church that is immediately united to the Heart of Christ, of man, is the organ of then, the love of Jesus that we honor when we to the Sacred Heart. The Heart that beat with the love of our Father, the Son of God. That Heart with the arrows of the hatred by the very creation had come to redeem. I anguish in the garden which that the chalice might Him, but that the will of and not His own might was pierced by the spearman guard on the summit. The last drop that it se through the veins of the split, and even then, the ing pulsation of that Heart of forgiveness and of love measure. Therefore is one that is dedicated in love. There is nothing that or imagine the depth, the vastness of the love of Our human race. And love love craves for love. It is us feeble creatures of earth nothing more severe than lodge that we love some that our love is not r. And so it is, but in a more exalted and far more able, with Christ. He lo ity, and each one of us, v Heart; and the most cruel that could be inflicted it would be to make Him fe love is not answered, that spurned. Now that the Church has ed this beautiful devotion month of June, it behoov good Catholics to make use opportunity in order to ma tion to the Sacred Heart neglect and all the outrag is obliged to undergo du year. Besides, we have churches special prayers, st May, to perpetuate this de all are invited to attend exercises. It is so easy, espe ing the warm summer even visit the Church for half an there to do honor to th Heart. Powerful as all t may be, yet all their influ power are as naught coi the Love that flows from t Heart—and above all in the June. CORPUS CHRISTI.—On last the Church celebrated