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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

SEEKING IMMORTALITY.—Some men have monuments raised to perpetuate their memories, but, as a rule, these memorial honors are accorded them by their fellow-men. It is not usual to find a person so ambitious to have his name immortalized that he will devote his fortune to that end. However, we have met with a case of this class in a report concerning the will of the late Mr. McCall, of Oban.

"He has left an estate," says "Truth," "of nearly £3,000 a year, which income is to be devoted for all time to the erection of bronze statues of himself and his relatives at and near Oban."

We might add that his will is well calculated to furnish the courts of law with considerable work, and the lawyers with goodly fees.

THE QUEEN AND DIVORCE.—It is a well known fact that the late Queen Victoria could not abide any person whose life was darkened by the shadow of divorce. She detested the idea of divorce and would make no excuse even for those who had attempted to obtain a severance of the marriage tie. This can be easily explained; her own high moral principle rebelled against any contact with the immoral—even though legalized by courts. The present Queen Alexandra is just as strict as was Queen Victoria in excluding divorced women from court. When the head of the nation, especially the female head, from whom all fashions flow and after whose habits national customs are formed, will not tolerate the violation of the sacred bond of matrimony, there is great hope for the ultimate success of the Catholic Church's teachings and discipline on this point, even in the heart of a non-Catholic nation.

OUR LADY OF THE SNOW.—When Kipling wrote his poem "Our Lady of the Snows" and made a special reference to Canada, there followed a vast amount of criticism and no small amount of indignation. It would seem as if the poet had invented that title and had applied it to this country for the purpose of perpetuating the idea that Canada is only a land of ice and snow. Now, the whole affair was only a series of mistakes. In the first place, Kipling did not originate the title of "Our Lady of the Snow," nor was it of Canadian origin. It is the designation of a feast observed during many generations by the Church. The 5th of this month, last Tuesday, was the day upon which the Church celebrated the Feast of "Our Lady of the Snows." The origin of the feast and the authentic story of the miracle connected therewith are of sufficient interest to be reproduced. The following is a true account of the feast:—

"During the reign of Pope Liberius, there lived in Rome an aged couple whose only sorrow was that they were childless. Wealth of very great proportion was at their command, but finding death approaching they were not a little disturbed, because they were at a loss to know what disposition they should make of their wealth. True it is that they were both very charitable and knew of many charities toward which they might extend a helping hand, but they failed to agree. Finally the old gentleman declared that they should resort to prayer and fasting. This they did, begging of God that He would make manifest to them to what purpose their wealth should be devoted. When they arose in the morning the old gentleman informed

his good spouse that during the night he had been directed in a dream to visit a certain portion of the city and there he would find snow. Strange to relate, his wife had experienced the same dream. Where the snow was to be found there they should erect a church. It was, at that time, in the midst of an unusually hot summer, and the devout couple felt no little anxiety over their dream, knowing not what they should do. They then sought the Pope and begged advice of him. The Pope was greatly surprised, for, to their astonishment, he, too, had the same dream. Together the aged couple and the Pope sought the designated spot, and found it covered with snow, though under the broiling rays of a tropical sun. The fact was attested by thousands of the inhabitants of the city who witnessed the scene. The aged couple accepted the snow as an undoubted manifestation of the will of the Almighty, and gave their wealth for the erection of a church, and on that spot stands today perhaps one of the finest basilicas of the world, the Church of St. Mary Major."

CORK'S LIBRARY.—Mr. Andrew Carnegie has presented the city of Cork with a cheque for \$250,000 for the purpose of building a free library. It is safe to predict that the businesslike way in which the Nationalist aldermen of the Munster metropolis will transact the necessary details or procuring a site, putting up a building, and furnishing it with books, will be an object lesson to the slow-going and apathetic majority of the members of the City Council of Montreal.

A GENEROUS GIVER.—The death is announced in New York of Mrs. Mary Ann Mills, the well known wholesale diamond dealer of that city. She was born in Cork, Ireland, and worked her way up in the diamond business by great force of character and rare business instincts. She was a generous contributor to Catholic charities. To St. Patrick's Cathedral she presented two, of the chimes and one of the Stations of the Cross.

A CORRECTION.—From our report of the visit of the Knights of Columbus to the Catholic Summer School last week, several names were omitted. First, amongst these names was that of an enthusiastic subscriber of ours, Mr. John Hammill, who, our readers are aware, for a long period, filled with great credit the position of baritone soloist in St. Patrick's choir. Mr. Hammill's interpretation of "The Palms," at the concert, was much appreciated by the large audience present. The soloists at the Mass were: Dr. F. E. Devlin, Mr. Frank Feron, and Mr. Edward Finn. The American Catholic press speak in terms of high praise of the artistic work of the Choral Union of our local K. C.'s, both in the church and at the social gatherings which were held during their visit.

QUEER BLUNDERS.—We find in an American Catholic contemporary a confirmation of what we have stated on several occasions regarding the blunders of the secular press when dealing with Catholic matters. The Augustinian, of Kalamazoo, Michigan, says:—This is the way Catholic news is told by the daily papers. Referring to the terrible accident at the cigar factory they told us that the priests went to the hospital "to

administer the last rites to the dying and to anoint the dead with oil." Then comes this gem in describing the Confirmation at the Italian Church of Our Lady of Good Counsel: "The Cardinal made the sign of the cross and Rev. Father Donovan gave the wafer dipped in holy oils." Catholics can only get authentic and properly written Catholic news in their own newspapers.

Notes From Scotland.

HOLIDAY SEASON.—Glasgow is holiday-making, writes a correspondent of the "London Universe," and the city left in possession of those who cannot get out of it. But even the poorest are catered for, as most of our parishes have an excursion to the seaside where, for one day at least, the inhabitants of our slums can, for a cheap fare, sniff the health ozone and forget the city. Most of our people who can afford it go, of course, to Ireland, there to renew and be invigorated in the faith of our fathers. Extra boats have been put on, and instead of the one steamer going to Belfast, or Dublin, or Londonderry, we have now five running every day, and even these are not enough. And so with Cork, Waterford, and other places on the South and West coast. Each boat carries its contingent, if not of original natives of the grand place, then their sons or grandsons and granddaughters. Of course, those with large families cannot go over to the old land, no matter how much they may wish to do so, and therefore they go for a month to Gourock, Rothesay, Dunoon, or other less or more fashionable watering-places, just as the size of their purse or family admits. But wherever they go they bring their faith with them, and this is admitted unreservedly on all hands. The average Glasgow tripper, when he leaves the city, leaves his religion behind him, and, as a general rule, does not attend a church till he comes back. With our Catholic folk it is different. Sunday sees them at the church of the town or village in which they are staying, and the sight of so many people who, even in their recreations, do not forget the chief end for which they were placed in this world, cannot but be edifying to those who hold another belief.

ON FAIR MONDAY. St. Mungo's, to the number of some 2,000, went to Portobello, where an extraordinarily happy day was spent in sports and other innocent enjoyments. St. John's went to Largs, where the weather was thoroughly enjoyable, whilst St. Joseph's went down to the Ayrshire fishing village of Troon; St. Alphonsus' went to Ayr, where they visited the birthplace of Robert Burns, and dispensed themselves to their hearts' content on the "green." The Drill Hall had been secured in case the weather should have turned out unfavorable, but fortunately it did not need to be requisitioned. St. John's went to Largs, where they enjoyed a grand day. Father Murray, a former curate of the parish, had kindly given over the use of his schools, but here again they were not needed, and the tug-of-war, five-a-side football match, 150 yards, 200 yards, and half-mile races were carried through, much to everybody's satisfaction.

A SUCCESSFUL TRIP.—The parishioners of St. Francis' went to Burntisland on the East Coast, after passing over and viewing the wonderful Forth Bridge. The trip of St. Francis' used to take place on the Monday, and whatever was the reason the clerk of the weather seemed to take it into his head to turn on his water taps on that particular day. After standing this inexplicable conduct for a period of years which could not be counted on both hands, the Franciscan Fathers at last put themselves under the protection of St. Anthony, and had their excursion on the day on which he was specially honored by them. Nor was their confidence misplaced, for since they did so they invariably have had good weather. Some of the new parishes, like St. Charles's, Kelvin-side, avail themselves of this fact, rock, whilst St. Patrick's, Ander-

and have their excursion on that day, too. This parish went to Goustone, travelled further afield, and went to Arrochar, where many an eager aspirant tried to scale the summit of "The Cobbler." It is needless to say that before any of the excursions started Mass was offered up, and prayers said for a good day. It is also to be recorded that the excursionists conducted themselves in a manner worthy alike of their religion and their country.

THE MONTH'S MIND of the late Very Rev. Michael Canon Condon took place last week in St. Patrick's Church, Glasgow, and was attended by a large congregation of parishioners and others. The Very Rev. Dean Tofer, of Rutherglen, and formerly a curate of the deceased, was the celebrant, whilst Father Gillon, the late Archbishop's chaplain, and Father Cush, a recently-ordained priest, were deacon and subdeacon respectively.

A SCHOOL MASTER RETIRES.—With the holidays, Mr. William Maloney, headmaster of St. Joseph's Schools, Glasgow, retires from a post which he has held for well-nigh thirty-nine years. Mr. Maloney entered Hammersmith Training College from Airdrie in the sixties, being a pupil-teacher under the late Mr. MacAulay. He spent one year in Hammersmith, and got a school in Barrhead, from whence he went about the year '64 to St. Joseph's, Glasgow, as headmaster, a post which he has filled with ability and credit both to himself and his schools ever since. Mr. Maloney's two sisters also retire with their brother, and, though not such a long time in St. Joseph's, they were looked upon as equally successful teachers as their brother.

Catholic Symbolism.

The following extracts are taken from an interesting article, published in the "American Catholic Quarterly Review," entitled "A Study of the Flora of Holy Church," by Mr. A. E. R. Dowling, B.A., of London, Eng.:

The number of trees and herbs connected with the Cross, either by way of identification or of figure, is far too extensive to permit of our dealing with now. We turn to a series of plants than which few can be more interesting to the Christian botanist, since they have been allied to the Passion from either bearing marks upon their foliage or by the shape or color of their blossom suggesting the Sacred Blood of the Redeemer. When once we recognize the symbolism that the piety of our Catholic forefathers saw, these flowers will take quite a new place in our regard and affections, and it is incumbent upon us to preserve their reverent imaginative spirit not only in domestic life, but also in the applied arts in our churches.

Perhaps one of the most striking emblems of the Precious Blood is that afforded by the Fuchsia, whose thick bush bears quantities of pendant, graceful, crimson blossoms, often with red petals and dark purple petals that add to its arrestive symbolism. In Denmark and Scandinavia it has been christened Christ's Blood Drops (Kristi Blodsdrave), and it is an instance of the same spirit in comparatively recent times of religious association in floral nomenclature to that which prevailed in mediæval ones. Certainly to see this shrubby tree in its natural state, bedewed with its crimson gouts, immediately satisfies the eye with the appropriateness of the dedication and should be a vivid source of sacred thought. There is also another modern dedication of a Medicago, now known as Calvary Clover, whose delicate seed vessel unrolls and forms a miniature Crown of Thorns; the leaves of one species bear dark stains which remind those who prize these memorials in nature of the stains beneath the Cross, while within the seed-ball are grains of a dark red color all bearing a similar reference.

The Scarlet Anemone (A. coronaria), whose ruby red flower carpets the roadsides about Jerusalem at Passiontide, is always an object of attraction to pilgrims thither. Dean Stanley remarked upon it in his "Sinai and Palestine" tour with the present King Edward VII. (pp. 99n. and 139.) "Of all the ordinary aspects of the country," he says, "this blaze of scarlet color is perhaps the most peculiar; and to those who first enter the Holy Land it is no wonder that it has suggested the touching and significant name of 'The Saviour's Blood-drops.'" No flower is more common in Palestine during the early spring, crowding the valleys, adorning the highways and climbing the hilltops. Mr. Harvey Greene says: "It is gorgeous in color and at the same time graceful in all its proportions. Its usual hue is a bright scarlet, but in parts of Galilee and the Plains of Sharon it is sometimes white.

Several of the British and European Orchidaceae have spotted leaves their having been bedewed with the Blood of the Crucified Saviour:

Those deep unwrought marks The villager will tell thee Are the flower's portion from the Atoning Blood On Calvary shed. Beneath the Cross it grew.—Mrs. Hemans.

These dark stains are especially noticeable on the Orchis maculata, latifolia and mascula, known in German-speaking lands as Hergotts Fleisch und Blut and by similar sacred titles.

In the St. John's wort (Hypericum perforatum), which is dedicated to the Baptist, we have names that seem to bring him, like that other St. John, very close to the Cross, for we find it catalogued in old German herbals as Christi Wundenkraut, Hergottsblud, Unsers Hergotts Wundenkraut and the like, for the tiny dark purple spots and lines upon its petals, calyx and leaves, and the red essential oil which the plant possesses, recalled both the Forerunner's Death and the Saviour's Redeeming Blood. To many an old crusading Knight of St. John the Hypericum was a saving balm for "Warrior's Wounds," equalled only by the "Oil of Charity" afforded by the Lancea Christi or Ophioglossum.

The potency of St. John's or Our Lord's, Woundwort was deemed so great that its presence upon the person was thought to be a preservative against all harm, and in days of chivalry before two knights engaged in contest each was obliged to give his pledge that he had not his herb about him, so that no unfair advantage might be taken. Like as in the words of the Hymn to the Precious Blood,

Of as it is sprinkled on our guilty hearts Satan in confusion terror-struck departs,

So this plant bore the name of Fuga Daemonum from its typical character, or, as the Swedes call it, "Satanflykt;" it was thus a favorite to hand up in every home about their beds; as we read of an old warrior:

St. John's wort and fresh Cyclamen, In his chamber kept From the power of evil Angels to guard him while he slept.

There was another powerful root much valued in the days when the Physic garden with its Apothecary beds was the Druggist's Store, and this was the Common Vervain or Simpler's Joy (Verbena), a plant held in sacred reverence long before the Christian era dawned; it continued to be a herba sacra in Christian eyes, although Herba Crucis had succeeded Herba Isidis or Herba Druidica. Manifold medicinal virtues led to the name of the Simpler's Joy being bestowed upon it, but mediæval leechcraft appears to have thought that it needed a sort of exorcism to be pronounced over it before plucking in order to purge it of the old taint of paganism. Thus we find the following:—

Hallowed be thou, Vervain, as thou growest on the ground, On the Mount of Calvary there thou once wast found, Thou healedest Our Saviour Jesus Christ, and staunchest His bleeding Wound,

In the name of Father, Son and Holy Ghost, I take thee from the ground.

Or another form:—

Hail to thee, Holy Herbi! growing on the ground, On the Mount of Olivet first wert thou found, Thou art good for many an ill, and healedest many a wound, In the name of Father, Son and Holy Ghost, I lift thee from the ground,

The same spirit that led men in earlier days to associate all good with the Cross, or to dedicate a herb of marked medicinal efficacy either to God or to the holy patron of the particular complaint to which it afforded an alleviation, was shown as late as the sixteenth century in the names given by still Catholic peoples to the newly discovered tobacco plant. It was not placed, as some would now wish it were, among the Devil's weeds any more than Hops and Vines have been, but grateful to God for having revealed to them not only a vulnerary in pharmacy, but a source of soothing in daily life, they named it the Herba sancta, Erba Sancta Croce, Kraut des Heiligenkreuzes, Heilig-Wundenkraut, 'L'herbe sacree propre a tous maux, and the like; titles which must sound almost profanities to the Anti-tobacco leagues and other believers in King James' "Counterblast."

There is a species of Silene or Catchfly, known in the Balearic Isles as the "Sinc Llagas" or Five Wounds, from which also it obtains its botanic name of Silene quinquevulnera; in Spain they speak of it as the Carmelitilla or the Little Carmelites, perhaps in relation to St. Theresa, whose devotion to the Sacred Wounds was so profound. The Heart of Our Blessed Lord is the Fifth and Central emblem to be seen on all representations in ecclesiastical art of the Sacred Wounds, and of this, too, we may discover memorials among the flowers. A most striking reminder is that in a plant to be found in most old gardens in England, viz., the Dicentra spectabilis. It is of the Fumitory family, and suspended upon its slender stalk hang in succession a series of lovely flowers like pendant hearts, either red or white. The white ones are known in Italy as Cuore di Marig, the red ones in England as "the Bleeding Heart." This English name is also given to the reddish-brown Wallflower, and a study of ancient folk-names usually proves that what seem to be trivial titles have really been seriously chosen. We find the Wallflower also known as Care-flower in the North of England, which has usually been deemed to be a corruption of its Latin name Cheiranthus, but since Care-weed and Carling Sunday are also names existing for Passion Week and Sunday, derived from the same source as the German Char-freytag for Good Friday, there can be little doubt that it refers to the time of year when the plant appears. The French title for the Wallflower of Quarantaine or Lent adds confirmation to this.

Another pretty floral emblem is the slender twining perennial known as German Ivy (Mikania), which in parts of Germany is known as the Heart of Jesus—Herz-Jesu-pflanze—while in far off Brazil it bears the name of Corazon de Jesu. It is, we believe, a native of Northern America, but its foliage-form and its small flesh-colored flowers have led to its being enlisted by Catholic eyes among the sacred flora. The lowly weed known popularly as the Shepherd's Burse (Thlaspi) has not been too humble or insignificant to serve as a monitor of such thought as the Saviour's riven Side should evoke. We find traces of this in a name still remaining in vogue for it in Denmark, where they speak of it as Vor Herres lovet-yerter, or Our Lord's loving Heart; its small heart-shaped seed-vessels must have attracted every one who has lived in the country side, and if the little shells be bursting they have entirely an appearance as if rent asunder by a lance or spear.

There is one flower that contains within itself so complete a compendium of the Story of the Cross that it has taken to itself, since it became popularly known, the almost exclusive title of The Passion flower. There are now more than a hundred different kinds.

St. Vincent de Paul Society Conference at Westminster.

The annual meeting of the St. Vincent de Paul Society of England was held at Archbishop's House, Westminster, Eng., recently.

The proceedings were opened by Brother Whitlaw, who read a letter in the "Bulletin" from the President-General, dealing with matters affecting the work of the Society.

The Marquis of Ripon, in his presidential address, said the Brothers met that day under a sense of serious disappointment, because it was their hope that they would be honored by the presence of His Eminence the Cardinal. Unfortunately, to their great sorrow, His Eminence had become less well, and had been ordered away by his medical adviser.

that was the duty of the clergy, and it was a duty for which most of them were quite incompetent - but what they had to do was first and foremost to gain the confidence of the families whom they visited, and then, having done that, to use those little opportunities which sprang up from time to time in which they might say a word in season, and which was often laid to heart and bore fruit in the end (cheers). The Brother President also impressed upon them the necessity of adhering to its rules. He (His Lordship) quite agreed with him that those rules were of infinite value, and were quite sure those conferences who neglected them made a very great mistake. They set themselves up against the rules. The true principle of every conference was the most strict and obedient adherence to the rules of the Society (cheers). There was no other matter after the visitation of the poor which was so appropriate to the work of the Society and so much connected with its history as the "patronage" work. It was a work devoted to the looking after and guiding with a friendly and brotherly guidance those young men who were just entering upon life, and it was one of the most important and greatest works which the organization could undertake (hear, hear). The Brother President then referred to an article on the subject which appeared in the "Month," and remarked that he was sorry that at present very little could be done in that direction in London. He hoped, however, more was done in provincial towns. He entreated the Brothers in patronage work to lay to heart the words of the President-General, and he believed if they followed out the advice which he gave, they would be carrying out thoroughly the principles of the Society, and they would be able to bring to a higher state of efficiency. If they compared their work with that which was undertaken in Paris and in other countries, they might be inclined to despair, but the condition of things here was different. The great thing was to work in the same united spirit, with the desire to benefit their fellow-creatures and to carry out the great object of the founder of the Society—to show to the non-Catholic world what was the true spirit of Catholic charity.

CATHOLICITY AND POVERTY.—Brother A. E. Moore read a paper on this subject, in the course of which he asked whether Catholics generally did all that was possible for the poor—a charge which was received direct from the Omnipotent; was that which they did calculated to effect the most good, and the measures which were employed the most efficacious? These questions the writer answered in a well-written paper. Brother Moore pointed out that England, with one or two exceptions abroad, was the only country where the poor were practically friendless and were branded with the stigma of pauper. Catholics outnumbered any other individual sect, yet it was an open question whether they did as much for their poor, or whether their methods were as perfect as some which were employed. The writer maintained that the time had arrived when they should endeavor to introduce a remedy. He admitted that it was an immense task, but who would deny that God, who had laid this charge upon them, would desert them in their work? Brother Moore suggested that a tax of one penny should be levied weekly upon Catholics, and the fund thus raised should be administered by a Catholic Central Committee.

INCREASE OF A CONFERENCE.—Brother Henry A. Whitehead, vice-president of the Kentish Town Conference, contributed a paper on the ways and means of increasing a conference. Briefly sketching his early connection with this northern branch and reviewing a paper which he had already written on the subject, Brother Whitehead said of each member who sought or accepted office he would ask whether he was prepared to give the necessary time to the efficient discharge of the duties, and if the reply were in the affirmative he would recommend that person for the office. The paper also referred to the necessity of fixing a suitable day and hour and place of meeting, to meet regularly, and to keep the books of the society written up. Brother Whitehead also made many

other interesting suggestions for increasing the membership of a conference, and concluded by appealing to the Catholic Press for assistance. "We are poor," observed the writer; "all we possess we give in charity. I would ask them to give us as much publicity as possible, so as to render it impossible for any Catholic to say he does not know of the Society."

In the discussion which followed Brother Hemelryk characterized the paper as an admirable one. Some years ago he read a paper at the annual meeting to induce the members of the aristocracy and rich laymen to join the Society, and, although he was graciously listened to, his words met with no success. He still thought that men of good position, and leading lights in the country, might be induced to join the Society. The speaker considered that if the Cardinal Archbishop could be induced to take an active part in the advancement of the Society he might do a great deal of good. He might surround himself with all that was noble and good in this country—men and women with historic names, whose ancestors had suffered for the defence of their faith, to speak to them like a father and explain the beauty and the noble work of the Society (hear, hear). Let those whom Catholics looked to as their leaders join the Society, as they did in other countries. In France, Germany, Austria, and elsewhere there were noble men and women of rank and high station in life following the example of the Most Noble the Marquis of Ripon, being at the head of the Society, and influencing others of a similar position to become members (hear, hear). If the same could be done in this country now great would be the advantages. The poor wanted sympathy and loving affection much more than food. The mission of the Brothers of St. Vincent de Paul was to lift up their poorer brethren, and not to make them despair. Rich men could pray with the poor and for the poor.

THE YOUNG.—Brother Hadfield, President of the Sheffield Council, then read a paper on "A Practical Remedy for the Leakage amongst Catholic Youths and Young Men," in which he urged that the Provincial Council should use its influence in the direction of arresting the evil by urging upon all conferences a widespread systematic effort to bring about a more regular attendance of Catholic youths, and young men at Sunday Mass in their respective spheres of work. The writer was of opinion that this could be done side by side with the ordinary duties of a zealous brother—the regular visiting of the poor in their own homes—and without in any way interfering with that necessary work. A glance at the last annual report of patronage work in conferences revealed the fact that while excellent work in that direction was being done by many conferences—such as Birmingham, Bristol, Cardiff, Manchester, Bury, Sunderland, Liverpool, and notably Preston, where at St. Ignatius' Church there was an average attendance of 466 boys at Mass—little or nothing was reported of many conferences in other parts of the country. He felt certain that much more could and ought to be done by earnest effort on the part of the St. Vincent de Paul Society, it being a well-organized organization, and having the confidence of the clergy, was able to cope with the evil. What better task could the brother of St. Vincent de Paul, who, in his youth, and zealous teachers to guide him in the right path—what better task could he take up in gratitude for these and countless other blessings than to make an endeavor to spread an appreciation of Holy Mass amongst the growing youths and young men of the working classes, exposed, through no fault of their own, to so many daily dangers and temptations? There could be no greater comfort to a Catholic working man in times of poverty or misfortune than the opportunity of hearing Mass. If he had been taught from youth to manhood the value of Mass, he would fly to it as his first solace in trouble. He might be out of work, and leave his humble home on the dreary prospect of seeking a job, with a sick wife perishing, a fireless grate and hungry children behind, but he would go, not to the public house, but into "The Holy Mount and His Tabernacles, to the God who reneweth his youth," and there seek for grace, and solace, and resignation.

Brother Pike said the work suggested by Brother Hadfield was one that the Brothers could not take up without the cordial co-operation and invitation of the clergy (cheers). They had no right to interfere in a work of that kind unless the priest asked them. He could not understand why it was, considering there were hundreds of active Brothers of the society in this country anxious and willing to be the servants of the

clergy in that great work, they were not more sought after than they were.

THE WORK.—Father Price then read a paper entitled "Our Influence," written by Brother McCudden. The writer said it was true that each brother joined the society first and foremost for his own personal sanctification, and it followed that a practical brother of St. Vincent was sure to be a good Catholic, for he realized what an important thing was good example. He cheerfully undertook the small duties imposed upon him, and he was ever ready to assist in all parish work, for he was a man of good will. Would to God that all Catholic laymen could join the society, for was it not a fact that some laymen held the opinion that the clergy must do all the hard work in connection with the Church? It seemed a hard thing to say, but it was nevertheless true. Let them be assured that there was work for every one of them in the Church of God, and let them be willing to take even the meanest office, if it pleased their parish priest to offer it, for at the present day Christ had need of them even more than in former days, for the world was not advancing in morality; on the contrary, the basest passions were taking a firmer hold of men. The standard of right was lost sight of and the bonds of brotherhood were being rent asunder. Self-love was the besetting sin of the age. To combat that spirit they must use a spirit of self-sacrifice. He did not hesitate to say that if they did their duty faithfully as brothers of St. Vincent de Paul their influence for good would be felt even by those who now hated the Church.

"The Catholic Boys' Brigade" was the title of an interesting paper read by Mr. J. W. Gilbert, B.A.

ALMOST IN DESPAIR

THE CONDITION OF MRS. JOHN SMOTT, OF ORANGEVILLE.

Suffered from a burning Sensation in the Stomach—Food Became Distasteful and She Grew Weak and Despondent

From the Sun, Orangeville, Ont.

The "Sun" is enabled, this week through the courtesy of Mrs. John Shott, a lady well known and much esteemed by many of the residents of Orangeville, to give the particulars of another of those cures that have made Dr. Williams' Pink Pills a household remedy throughout the civilized world. Mrs. Shott, in conversation with our reporter, said: "About three years ago, while living in Ingersoll, I was a great sufferer from dyspepsia. The trouble first began with severe headaches, dizziness and sometimes vomiting. Next I suffered continually from a burning sensation in my stomach; food distressed me; I did not sleep well at night; lost flesh and became very weak. I was continually doctoring, but it did me no good. In fact, I was gradually growing worse and despaired of ever being well again. One day a friend who called to see me strongly advised me to try Dr. Williams' Pink Pills. She spoke so highly of them that I decided to take her advice, and I soon discovered that they were not like the other medicines I had been taking, and that I had at last found something to help me. I continued using the pills for perhaps a couple of months, when I found myself fully restored to health. I have always since enjoyed my meals with relish and have had no return to the trouble. With my experience I feel certain that if other sufferers will give Dr. Williams' Pink Pills a fair trial they will find a certain cure." Dr. Williams' Pink Pills enrich and nourish the blood and strengthen the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rheumatism, partial paralysis, heart troubles, St. Vitus' dance and the ailments that make the lives of so many women a source of misery. These pills never fail to drive away pain, bring a glow of health to the whole body and make despondent men and women bright, active and strong. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont.

SUFFER IN PATIENCE.

We, who murmur and repine and chafe and fret all day long if anything goes against us, call ourselves disciples of the Sacred Heart; and yet we have not so much as the will to bear the cross, much less to love it.—Selected.

France of The Future.

(By a Regular Contributor.)

The pessimist may well be excused, if under existing circumstances, he foresees the destruction of religion and a moral as well as social chaos falling upon France. It was in the very darkest and bloodiest days of the great Revolution that the brightest rays of hope flashed upon the horizon of France's future. Licence, when it springs from the levelling of authority, always marks the downfall of the usurper. It proved the Nemesis of the great Roman Empire; it was the precursor of a new system in the days of the Terror. France's Combes has carried the anti-clerical mania to its extreme point of elasticity; the counter-wave of popular sentiment is awakening and coiling into potent existence. In the days when the spirit of Voltaire and the teachings of the Encyclopaedists swayed the destinies of that really Catholic land; we beheld the altar overturned, the nobility, the clergy, the bourgeoisie, each in turn, pass under the guillotine; the king, the prelate, the minister; then the authors of that same unholy pandemonium succeeded each other to the scaffold; and all, all, was done in the name of Liberty—"while in the deluge of human blood they left not a mountain-top for the Arc of Liberty to rest upon." And when the mob-executioner of to-day became the mob-victim of to-morrow, when it was believed that the Church—that God, in fact—had been destroyed, what do we find? In the very banquet of their triumph the Almighty's vengeance blazed upon the wall and the diadem of usurped and tyrannical power fell with the head of the dictator. Out of all that debris the Church arose far more beautiful, far more solid, far more invincible than ever. The maniacal wave of impiety might sweep over France, but France was ever Catholic at heart, and when the waters of infidelity subsided, the temple of Faith reappeared, grander than ever from the contact with the destructive element that exhausted its purely human strength.

As it was in the past so shall it be in the present. "The last straw" was imposed upon the French nation by Combes, and he has been instrumental—through his very excess of zeal and vindictiveness—in hastening the hour of Catholic restoration in the administration of the nation's affairs. The Catholic soul of France has been shaken to its centre, and the spirit of assertion, too long lacking in the laity, has been goaded into activity. The result is not hard to foresee. The excesses to which this new administration has allowed itself are already producing their logical results. The Government cannot stand any time; the Combes administration will go down to swell the long list of short-lived governments that have left no trace of their existence, and out of the reign of unbridled fanaticism that must end suicidally, will spring up a vigorous, a healthy, a really Catholic France to continue and perpetuate the glorious mission of the "First Daughter of the Church."

New Prefect of The Propaganda.

If in the death of the late Cardinal Ledochowski the Church has lost one of her most noble soldiers, and the Propaganda Fide has lost its most renowned prefect, the Holy Father has supplied, in his place, that which the Church has of the most talented and most able in the person of Cardinal Gotti. Previously Cardinal Gotti was prefect of the Congregation of Bishops and Regulars and of Discipline. A week ago last Tuesday he was appointed to succeed the late Cardinal Ledochowski. Jerome Mary Cardinal Gotti is a Genoese by birth, and a member of the Discalced Carmelites. He was 67 years of age on March 29, 1902. Choosing the religious career in life, he joined the Barefooted Carmelites in his boyhood at Genoa, and showed such promise and abilities that soon after his ordination he was called to the mother house of his order in Rome, Santa Maria Della Scala, and intrusted with important duties regarding the order. Little by little Father Gotti rose in rank and honor until he became the head of the Bare-

footed Carmelites. Then Leo XIII. called his services and abilities into requisition, and sent him, when Dom Pedro resigned and a republic followed, to Brazil to look after the interests of the Church in that Catholic country as internuncio.

When he returned to Italy from South Africa he was received with the greatest enthusiasm, and even the Italian Government, which had taken note of the great amount of good which he accomplished in South America among the large Italian population there, thanked him for his good offices. The Pope honored him by making him a Cardinal in the consistory held Nov. 25, 1895. The new prefect is very modest in his manner, wears still the brown and white robes of his order, and dislikes to be brought into prominence. Physically His Eminence is small of stature, of pleasing countenance and easily approached. He lives still the austere life of a Barefooted Carmelite, albeit his cardinal rank compels him to occupy quarters in a small palace which overlooks the Trajan Forum.

TEMPERANCE TALKS

A MATTER OF HABIT.—A pleasing little story of Andrew Carnegie comes from the New York "Times." Mr. Carnegie was the guest of honor at a recent dinner at Philadelphia, and before its close not a few of the guests noticed that his wine-glasses remained untouched. At last, just as the dinner was about to end, one of the more inquisitive persons present said:—"I beg your pardon, Mr. Carnegie, but I notice you have not touched your wine. I did not know you were a total abstainer." "No?" Mr. Carnegie, remarked with a smile. "Well, you know glasses are used both over and under the nose. I always use mine over."

THE EVIL OF IT.—Gladstone said: "The traffic in strong drink has inflicted more evil on the human race than war, pestilence and famine combined."

PHYSICAL ILLS.—Dr. Demme of Germany has been investigating. He found that 82 per cent. of the children of teetotalers were sound in their internal organs, while only 17 per cent. of the children of liquor-drinkers were as well off.

CLOSED SALOONS.—Cardiff, Wales, when saloons were open Sunday, had 80,000 population and sixty-two arrests for drunkenness on that day, but with 170,000 population, and the saloons closed on Sundays, they had but two arrests.

The OGILVY STORE

The Store will close at 1 p.m. to-day, as usual, and every Saturday during the month of August.

THE LINEN DEPARTMENT.

Homestead Damask Tea Cloths. At 85c, 90c, 95c, \$1.00, \$1.10 and \$1.25 EACH. Striped Cotton Turkish Towels. 24 x 50 INCHES, 35c. For 25c EACH. Brown Linen Turkish Towels. 40c, 45c, 55c, 65c and 85c EACH. Linen Dress Crashes. 27 inches wide, 25c and 30c. for 20c PER YARD. 27 inches wide, 35c, for 25c per yd.

Special Offerings in Ladies' Ties

We have reduced two Special Lines of Ladies' Summer Ties. The first lot is Muslin and Silk, in Fancy Colors, and Plain White, Lovely and Cool for wearing this warm weather. Regular 45c, 50c and 65c. SUMMER SALE PRICE, 25c EACH. The second lot are all our regular stock of Ladies' Fancy Silk Stocks and Ties, in all the newest colorings. Prices range from 75c to \$1.75. SUMMER SALE PRICE, 50c.

Best Attention Given to Mail Orders

JAS. A. OGILVY & SONS,

St. Catherine and Mountain Sts.

OUR CURBSTONE OBSERVER.

If my contribution a few years have any interest, they have remarked that taking a holiday, least, we will suppose day. At all events I writing down any c. tions. Still, I have "Curbstone" just as ever, but not necessarily curbstone. No matter cast by the whim of I mind is always full of I keep up the keeness that concerns the city. there was always an h joyment for me—the l could sit down and re read daily papers. Th be three, four, or ever when they would come session, but that did situation—could not twenty-four hours to reading the papers bel space of time. I do n I was always perfectly that I was invariably what I read; but I cou the effects of that spee sickness which craves i information from the c affections. But I had that one does not exp at home; I was ena more critically the ene and character of our de when existing in the r affairs in this city. H the evening papers, an glance hurriedly throu dwelling upon the sp that have an interest, when abroad, I cou every column, every ite over advertisements. sious of finding fault, resist recording a few c tions.

OUR DAILY PAPER

ards of excellence a reached by means of c I take four leading dai Montreal—two English French—and compare th daily papers of other c countries, especially in States, I find, if anyth are equal to the best superior to not a few. this general statement through any prejudice our local organs. It i possible that the news the Montreal press wo have a greater interest that which I would fin pers published in place am a stranger. I adm always in a position to better that which I rea may call our home pap which I found in a forei making due allowance f cial sentiment of the k mly experience. I frankly say that our p much up-to-date as an this continent. They m sist of as much paper as but, when it is all boi will be found that very world's news escapes th an easy matter to par not crushing one with umes of matter that n man being can find tim be the inclination to re

AN UNPLEASANT ID

Questions of the D

FOR

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OUR CURBSTONE OBSERVER.

ON NEWS IN NEWSPAPERS

Few my contributions of the past few years have ever awakened any interest, the readers must have remarked that I have been taking a holiday of late — at least, we will suppose it was a holiday. At all events I have not been writing down any of my observations. Still, I have been on the "curbstone" just as frequently as ever, but not necessarily a Montreal curbstone. No matter where I am cast by the whim of my destiny, my mind is always full of Montreal, and I keep up the keenest interest in all that concerns the city. In every day there was always an hour of real enjoyment for me—the hour when I could sit down and read the Montreal daily papers. The papers might be three, four, or even six days old when they would come into my possession, but that did not affect the situation—could not allow any twenty-four hours to pass without reading the papers belonging to that space of time. I do not pretend that I was always perfectly edified, or that I was invariably pleased with what I read; but I could not resist the effects of that species of homesickness which craves for the latest information from the centre of one's affections. But I had an advantage that one does not experience when at home; I was enabled to study more critically the general form, tone and character of our daily press than when existing in the midst of daily affairs in this city. Here I take up the evening papers, and, as a rule, glance hurriedly through them, only dwelling upon the special features that have an interest for me; but, when abroad, I could linger over every column, every item, and even over advertisements. I am not desirous of finding fault, but I cannot resist recording a few of my observations.

said this much in favor of our local daily press, I must admit that the careful perusal of four or five of these organs, every evening, and under circumstances that permitted of reflection, impressed me with an exceedingly unpleasant idea. I cannot attempt to give a synopsis of all that these organs contained during the several weeks of my absence; but, apart from the mass of information concerning the King's illness and the peace in South Africa, I found very little to awaken a lasting interest. I learned that the Oka Monastery had been burned, that the Archbishop was going to Rome, that several pilgrimages were organized, that three or four eminent citizens had died, that a few others were ill, and that the summer resorts are well patronized. Taking these and some few other items of news and setting them aside, I had before me columns upon columns of news of a more or less sensational character. Suicides, murders, murderous assaults, criminal attempts, burglaries, thefts, cases of arson, instance of mental derangement, embezzlements, and such like filled up page after page. If what I say is doubted, let any reader take a blue pencil, and cross off every item in any evening paper, of the nature above-mentioned, and then let him see how much of that paper remains unmarked with that blue pencil. The result will astonish him. Now the impression that gradually grew upon me was to the effect that Canada must be the very worst and most criminal country on earth, and that Montreal can be compared only to some one of the cities that sacred history tells us were destroyed by fire from heaven. My personal knowledge and experience taught me that such was far from being the case; but I could not resist the evidence of the daily press. One would think that the Lachine Canal was some vast Limbo built for the special benefit of half-maniacs who wanted to commit suicide and whole-criminals who wanted to do away with the victims of their violence. Scarcely a day passed without there being mention made—in full details—of some fatality in the canal. Not a night without its contribution of sensational crimes, the details of which, as published, would amount to whole columns. I knew perfectly well that this was but the obverse of the medal, and that the reverse was not impressed upon the page, because it might not be as sensational—even if more interesting and more instructive. And I repeat that I did not find our press worse than any other daily press; only, I felt ashamed of my own country, at least as it is depicted for the benefit of the foreigner, who only sees the dark side of the picture. When I find three and four columns utilized to furnish the details of how a man committed suicide through a window, or how another ill-treated and finally shot his wife, and I find, at the same time, about twenty lines consecrated to the life and death of one of the most eminent churchmen and statesmen of the century, I cannot but feel that there is something wrong some place. At all events, the reading of our daily press, when abroad, suggested to my mind the very unpleasant idea that crime must be rampant in Canada; knowing the contrary to be the case, I could not but conclude that our daily press needs a less sensationalism.

OUR DAILY PAPERS. — Standards of excellence are generally reached by means of comparison. If I take four leading daily organs of Montreal—two English and two French—and compare them with the daily papers of other cities, in other countries, especially in the United States, I find, if anything, that ours are equal to the best of them and superior to not a few. When I make this general statement it is not through any prejudice in favor of our local organs. It may be quite possible that the news contained in the Montreal press would naturally have a greater interest for me than that which I would find in newspapers published in places to which I am a stranger. I admit that I was always in a position to understand better that which I read in what I may call our home papers than that which I found in a foreign press. But making due allowance for any special sentiment of the kind that I might experience, I think I can frankly say that our papers are as much up-to-date as any others on this continent. They may not consist of as much paper as some others, but, when it is all boiled down, it will be found that very little of the world's news escapes them; and it is an easy matter to pardon them for not crushing one with immense volumes of matter that no ordinary human being can find time, even had he the inclination to read.

AN UNPLEASANT IDEA.—Having

Questions of the Day For Catholics.

Under the caption "At Home and Abroad," the Catholic Times' of Liverpool, says:—

It would be hard to find in history a period of trouble exactly parallel to that through which the Church is passing to-day. In very few lands can we say that she is enjoying place. Here at home she is face to face with a situation extremely perilous for her schools, which, when all is said, are the gates of the sanctuary. What the Government which Mr. Balfour directs as Prime Minister may ultimately make of its Education Bill not even prophets can foretell. But, fortunately, it does not now appear as if we would concede a majority representation on the committees of management to the public authorities. Had he done so, the Bill, so far from relieving a strain, would increase it. We should thirty years the pride and delight of

our self-sacrificing conscience, would be handed over, in potentiality, to a chance vote at some seemingly unimportant meeting. Their denominational character would be gone. We have granted as much in the way of compromise as any conscientious denominationalist can defend. With the concession of our majority representation schools would be no longer our own; we should be tenants in possession, and the owner could evict us when he chose. Even as the amended clause now stands, the prospect is by no means encouraging.

Abroad, the outlook is yet more ominous. France, still rejoicing in her somewhat threadbare title of Eldest Daughter of the Church, presents a spectacle to make the angels weep. Not content with having driven forth into foreign lands a host of monks and nuns, whose only crime was that of teaching the ignorant and helping the afflicted, she is now busily engaged in destroying Catholic schools, and thereby forcing some hundreds of thousands of Catholic children into the institutions managed by the State. She is, to put the

Household Notes.

ABOUT TOMATOES.—Next to the potato and, possibly, the apple, comes the tomato as a valued food in every household, says a writer in the "Catholic Union and Times." The food values of these vegetables may be less than we suppose, still we all eat and prize them. They say that potatoes are utterly useless—remember, though, the sturdy people in Ireland who have been raised on them—and that raw apples should never be eaten, and that tomatoes are acculturated water, still we hesitate to eliminate these familiar foods from our daily bill of fare. Soon the tomato will be in its glory and we may as well make the most of it.

If tomatoes are to be eaten raw, have them cold. They can be peeled without scalding, and the taste differs from the tomato which has been scalded and chilled. If it seems more convenient to scald before peeling; pour on boiling water and when the skin loosens, drain off the water and remove the skin. Put in the refrigerator until thoroughly chilled and then slice around. It is better, unless one dressing suits the entire family, to serve the tomatoes without dressing. One calls for mayonnaise, another for French dressing, another for sugar and vinegar, another will have nothing but salt, so let all suit themselves.

Cooked tomatoes should not be boiled too much. Cut in small pieces and stew quickly, add a little butter and season to taste. Some families prefer to have the dish thickened with cracker crumbs, while others dislike thickening. Baked tomatoes or tomato escallop is good. Roll a half dozen or more crackers and mix with melted butter, so that every crumb has its share of butter. Grease a baking dish and scatter crumbs on the bottom, then spread a layer of tomatoes which have been cut in small bits, season and cover with crumbs. Proceed in this manner until the dish is filled, covering the top with buttered crumbs. Bake until a nice brown and serve in the baking dish. If onion is liked, and it is very good in this preparation of tomato, chop or grate a good-sized one and distribute it among the cut tomatoes. Baked tomatoes prepared whole make a more elaborate dish. Cut off the top and scoop out the pulp. Mix a nice dressing, precisely as poultry dressing is made except the herb flavoring is omitted, and fill the cavity. Put on the top slice for a cover, skewer with a toothpick and bake with a piece of butter on each and a dust of pepper and salt. No water will be needed. Tomatoes can be cut in halves, breaded and fried in hot fat, but the best way of all is to broil them. Wash and wipe the tomatoes, cut in halves and broil, cut side first and then the skin. Season with butter, pepper and salt and serve around broiled beefsteak, lamb chops or veal cutlets.

Tomato jelly is an ornament and is delicious served with meat, or as a salad course. Stew tomatoes until they can be strained or strain the canned article. Season as is liked, with a little lemon peel or a teaspoonful of tarragon vinegar, or a little onion juice and with white or red pepper and salt. Prepare a little plain gelatine, a third of a package for a quart of tomato juice, and mix it with the juice. Mould in small cups. Cut pinolas in thin round slices and put one slice in the bottom of each cup. Pour on this a little of the liquid jelly and set it on the ice to stiffen. Then arrange the slices of pinolas around the inside of the cup standing on the jelly so they touch each other. Fill with jelly. When the jelly has set, turn out on small plates with a sprig of parsley or cress, and serve.

Canned tomatoes prepared at home are better and much cheaper than the tinned variety. I have found the latter to disagree with a dyspeptic when the former could be eaten without trouble. Peel by scalding and heat, then stand aside until the water rises to the top. Dip this water off and throw it away, as it is only water. Heat, season with salt and put into glass fruit jars with new rubber bands. If the tomatoes are at boiling heat, if the jars are hot, if the covers are perfect and the rubber bands new, the tomatoes will keep. When cool, screw the top a little if it needs it and set aside in a cool, dark place. Having once used these home-canned tomatoes, you will never use any other. I kept account of the cost one year and found that, exclusive of the jars, each jar of tomatoes cost less than four cents.

Wise women shake their heads at the process by which I make ketchup, but my ketchup is bright-red, keeps perfectly and is the best I ever tasted, so notwithstanding the doubts of the wise housekeepers, I recommend a ketchup which I invented.

Notes of Interest.

THE BOYS IN GREEN.—The "Boys in blue" will soon be but a memory, and on and after Jan. 1, 1903, the soldiers of the United States will wear a service uniform of olive green.

The famous dark blue is to be displaced in service dress for all officers and men by an olive green woolen suit, with hat to match, and leggings nearly approaching that color. Olive green is not regarded as a pretty color for soldiers by the board, but it is claimed to be one of the best for concealing their presence at long distances.

THE OLDEST BISHOP.—The oldest Catholic Bishop in the British Empire is Bishop Vaughan, of Plymouth, England, uncle of the Cardinal. He is now in his ninetyeth year and is said to regard the Cardinal as yet a stripling.

"THE ANTIDOTE."—The Rev. Father Gerard, S.J., is preparing a work to be called "The Antidote," for the purpose of gathering into one convenient whole the corrections of errors and misunderstandings that appear from time to time in the periodicals of the day. This will give permanent form to a work that now has to be done continuously.

The Situation In Ireland.

(By an Occasional Contributor.)

In one of his first famous letters the renowned critic "Junius" draws the conclusion, that when a whole people is contented and that prosperity smiles upon their land, the Government must necessarily be paternal and just; but, on the other hand, he lays down as an infallible principle, that when discontentment permeates every social grade, when institutions are unsatisfactory, when the laws are held in disrespect, and when industries languish, there must be something radically wrong with the system of Government. The present aspect of affairs in Ireland would furnish a splendid illustration and justification of this reasoning of "Junius."

In last Saturday's issue of the "Montreal Star," the Irish correspondent of that organ, tells us that to-day Ireland is almost absolutely without crime, and yet the picture he draws of the maladministration of the laws, the abominable mockery of justice, in nearly every section of the country, would remind us of what had taken place in the worst period of the Pale. Ireland is totally discontented, her industries are being slowly destroyed, her people are driven from their homes, her representatives are within prison walls, and her entire system—general and local—is notoriously wrong; the conclusion is simply that the country is badly governed, and that a radical change is necessary. It is obvious that Castle rule must eventually make way for Home Rule if Ireland is to be retained as a part of the Empire. The resignation of Earl Cadogan, as Viceroy of Ireland, and the hesitation of the Government to appoint his successor are two very significant facts at this special juncture. If we turn to the condition of the whole country, unlike in days gone past, we cannot find a single element that is satisfied either with the system of Government or with the administration of Irish affairs. Time was when the Nationalist, or Home Ruler, was alone dissatisfied; but now that same spirit of unrest, or of discontent, has spread into every strata of the social organization. The Ulstermen are discontent; the landlords are discontent; the Nationalists are discontent; the tenant-farmers are discontent. The only element that seems satisfied is that composed of those who live and fatten upon the discontent and the troubles of the Irish nation; that element consists of petty magistrates, agents, police officers, justices of the peace, and Government commissioners of various classes. These feel that their bread and butter depend entirely upon the turmoil being kept up in the country. Once a reasonable, or even a patriotically satisfactory administration of affairs is established, their offices have no longer any necessity for existence and their emoluments must fail. But, abstraction made of that one element, there is not a single contented section in all Ireland.

The landlords claim that they are unprotected by the Government, and that coercion is needed; the tenants claim that they are crushed down and that the Government will not accord them concessions in any degree approaching justice; the Catholics claim that the Government should give them fair play in the important matter of education; the Protestants claim that the Government listens too attentively to Catholic proposals and is forgetful of the anti-Catholic traditions of the past. In a word, each element, for its own special reason, claims that the administration is not in touch with Irish needs or Irish ideas, and that some new system of Government, some system heretofore untried, must necessarily be adopted.

Now, history tells us that every conceivable system—except that of Home Rule—has been attempted, and has proved a failure. What, then, is the logical conclusion? If Ireland is to be governed as a civilized nation should be; if she is to be regarded as a portion of the Empire whose colonies are free and independent factors in the great political organization; if her conflicting interests are ever to be adjusted; if, in a word, her existence is to be preserved to great Britain, that one and only untried system of Government—Home Rule—must be tried, and the sooner the better for all concerned.

INTENSE HEAT.

In this country we are complaining of the cool summer. The wail does not go up from Arizona, especially that part of the territory close to the Mexican line. Yuma is the centre of this outdoor baking. Frequently the mercury dances up to 127 degrees in the shade when it is out for a genuine scorcher. Then you can look across the sandy plain and see heat waves rising from the earth with energy enough to keep thousands of calorific engines in motion. No one who has never experienced it, can have an adequate idea of what such heat means. Many a soldier of the regular army is now drawing a pension for total blindness caused by facing the frightful glare of the sun and the awful heat from the desert while serving in an Arizona garrison. The walls of buildings are as warm as if they were ovens. The railroad men handle coupling links and pins only with leather mittens. Pressing one's hand against a window pane is like touching a hot plate. No one does a bit more work than is necessary. Stores open at 4 a.m., wagons for the mines are loaded, housewives do their cooking for the day and Mexicans go from house to house delivering barrels of water. At 6 o'clock the day's duties are done. At 8 o'clock the sun is up and blazing. Every one who can is under cover. The heavy board window blinds are drawn, stores and saloons are shut, and all out-of-doors is abandoned. At 9 o'clock at night stores and houses are re-opened. The temperature may have dropped from 123 to 112 degrees. When the sun has gone down people go out. Often the people are up all night.

The beef trust is of no concern to Yuma. The choicest tenderloin would be rejected by the natives as quick as ice water, for one would be as deadly to life as the other. Only cereals, melons and other fruits are eaten with soups. Gross food of all kinds is eschewed. To partake of meat freely would be to invite sunstroke and sunstroke out there means death.

HOT WEATHER AILMENTS.

More Little Ones Die During Hot Weather Months Than at Any Other Season.

It is a lamentable fact that thousands of little ones die from hot weather ailments, whose lives might be spared if mother had at hand the proper remedy to administer promptly. Hot weather ailments come suddenly, and unless promptly treated, a precious little life may be lost in a few hours. Baby's Own Tablets promptly check and cure diarrhoea, stomach troubles, cholera infantum and other hot weather ailments. They also give relief to teething troubles, and prevent the ailments that come at this period. Every prudent mother should keep a box of Baby's Own Tablets in the house at all times. No other medicine acts so promptly and so surely, and the Tablets are guaranteed to contain no opiate or harmful drug. They always do good and cannot possibly do harm, and crushed to a powder you can give them to the smallest, sickliest infant. Mrs. Geo. Foote, St. Thomas, Ont., says: "My baby was troubled with diarrhoea and was very cross and restless, and got so little sleep I hardly knew what to do with her. I got a box of Baby's Own Tablets and after giving her some her bowels became regular and she could sleep well. I think the Tablets a splendid medicine."

You can get the Tablets at any drug store or by mail post paid at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

FRANCE TALKS

TER OF HABIT.—A pleasant story of Andrew Carnegie from the New York "Times." Carnegie was the guest of a recent dinner at Philadelphia before its close not a few guests noticed that his wine remained untouched. At last, the dinner was about to end, the more inquisitive persons said:—

Your pardon, Mr. Carnegie, since you have not touched wine. I did not know you abstain.

Mr. Carnegie, remarked smile. "Well, you know we used both over and under I always use mine over."

EVIL OF IT.

Gladstone the traffic in strong drink and more evil on the human war, pestilence and famine

AL ILLS.

Dr. Demme of has been investigating. He t 82 per cent. of the children were found in saloons, while only 17 of the children of liquor- were as well off.

ALOOONS.

Cardiff, saloons were open Sun- 80,000 population and six- rests for drunkenness on but with 170,000 popula- the saloons closed on Sun- had but two arrests.

ILVY STORE

will close at 1 p.m. to-day, and every Saturday during of August.

WEN DEPARTMENT.

hed Damask Tea Cloths. 95c, \$1.00, \$1.10 and \$1.25.

Cotton Turkish Towels. 35c, 50c, 75c, 1.00, 1.25, 1.50, 2.00, 2.50, 3.00, 3.50, 4.00, 4.50, 5.00, 5.50, 6.00, 6.50, 7.00, 7.50, 8.00, 8.50, 9.00, 9.50, 10.00.

Linen Turkish Towels. 35c, 50c and 85c EACH.

en Dress Crashes. 25c, 30c, 35c, 40c, 45c, 50c, 55c, 60c, 65c, 70c, 75c, 80c, 85c, 90c, 95c, 1.00, 1.10, 1.20, 1.30, 1.40, 1.50, 1.60, 1.70, 1.80, 1.90, 2.00.

YARD. 35c, for 25c per yd.

Terings in Ladies' Ties.

duced two Special Lines of mer Ties. The first lot are Silk, in Fancy Colors, and Lovely and Cool for wearing later. Regular 45c, 50c and 55c.

SALE PRICE, 25c EACH.

lot are all our regular stock of Silk Stocks and Ties, in all colorings. Prices range from 1.75.

SALE PRICE, 80c.

ention Given to Mail Orders.

OGILVY & SONS,

me and Mountm Sts.

TOPICS OF THE DAY.

(By a Regular Contributor.)

"BUILDING UPON RELIGION."

Under this heading the "Herald" has given us a very strange editorial. The purpose of our contemporary is to comment upon a recent speech made by the German Emperor. That oratorically inclined potentate is credited with saying that "the man who does not build his life upon religion is lost," meaning, very probably that it is necessary for salvation to have religion—a teaching which the Catholic Church has laid down during twenty centuries, for the promulgation of which she has been unmercifully criticized by the entire non-Catholic world. According to the "Herald" the "present German Emperor seems to think little or nothing of the difference between Protestantism and Roman Catholicism as an expression of the deeper vital religious sentiment to which he attaches so much importance. He speaks of them and brackets them as the "two great creeds" of the German people." Now, the German Emperor may be a very practical ruler, a very good soldier, a very eminent statesman, a very effective orator, a very resourceful actor—or he may not be any of these—but he is decidedly a very poor theologian. And we feel that we are within the limits of accuracy when we hazard the remark that the "Herald's" writer is a still more sorry specimen. This styling Protestantism and Catholicity "two great creeds" reminds us of the conversation between Athalie and the young King Joas; when the usurping and infidel Queen attempts to justify her idolatry and to play upon the innocence of the king-child, she says that "we each have our gods; you will serve yours, and I will serve mine, they are two powerful gods," the inspired child of destiny makes answer; "mine only is God, madam, and yours is nothing." There are not two Gods—only one; no more can there be two Truths; no more can there be two true creeds or religions. But we cannot expect that the German Emperor should see matters from the Catholic standpoint; consequently we have no fault to find with him.

But when our friend the "Herald" undertakes to go beyond the mere statement of what the Emperor said, and seeks to furnish some original comment, we are obliged to pause—not exactly to draw breath, but rather in order to find out, if possible, what on earth the writer is trying to say. We take three sentences, but we do not pretend to analyze them; we merely select them as samples of the absolutely absurd. A stringing of words together is no more likely to make sense, than a casting down of a handful of beads is likely to make a rosary.

At all events here is the wisdom of our spasmodically theological "Herald":—

"It does not follow that this truly inner religious life will come out equally true and equally hearty and beneficial whatever be the nature of the outward form. But the presence or absence of responsive reverence is the real difference between a religious and non-religious life, between a nation animated by religious sentiments and a nation that is not. When this exists in the heart of man or of a race, it will show itself by any creed or theology that is ready to hand as electricity when once generated will manifest itself and operate by such kind of conductors as happen to be present, though some will, no doubt, be better conductors than others."

Would any of our serious readers take the trouble to study the foregoing and to kindly tell us what it means? We would not dare ask the "Herald" to explain, for we would probably be obliged to wade through another column, or more, of equally confused and "too awfully deep" matter—and life is too short to be spent in any such fruitless undertakings. The first sentence evidently means, if it means anything, that "this truly inner religious life" is not certain to be "equally healthy and beneficial" under all forms of re-

ligion. That we admit. But, according to the logic of our teachings, the form of the religion—that is to say, the dogma of the faith—is the means whereby religious life can be attained. The Master indicated the way—only one way; not a number of ways—and that way must of necessity be followed if we are to attain the perfection of Christian life. But when it comes to talking about the "presence or absence of responsive reverence," we must first ask the question "responsive to what?" The presence of this responsive reverence is a religious life, and its absence is a non-religious life; so says the "Herald." Reverence for whom? for what? Does a religious life simply consist of a reverence and nothing more? Reverence may be a very passive kind of faith, and it is an active, a living one that is demanded of us. Then we have a comparison between this reverence and electricity, the former showing itself "by any creed or theology that is ready at hand," the latter manifesting itself "by such kind of conductors as happen to be present." Of course, there is the saving clause that "some will be better conductors than others," even as some will be better creeds than others.

Imagine a writer calmly undertaking to discuss in a few paragraphs the entire problem of religious faith and comparing the spiritual truths taught by the Divine Founder of Christianity to the material element generated by means of a process of nature and controlled by a human contrivance. It all reduces itself to the one simple statement, the one regular and old-time fallacy, that "one religion is as good as another." And the mere acceptance of such a proposition necessitates the negation of Christ. If one creed, or one religion, is as good as another one, (although even electric conductors are not all equally good), then the Founder of the Christian Faith was not Divine, was not God. As God, and being Divine, He could not possibly teach two or more conflicting or different things; He could not tell one section that THIS was the Truth, and tell another section that THAT was the Truth. He could not point out two diverging ways to reach the same goal. Consequently, the "Herald's" comments have the advantage and merit of being confused and meaningless; for were it otherwise, and did they actually mean anything, they would simply constitute a denial of the Divine origin of Christianity—and we prefer to believe that the writer did not know what he was saying than to be obliged to impute to him the more unpleasant alternative of anti-Christian principles.

NEWSPAPER EDUCATION. — We were pleased to receive again, this week, a contribution from our old friend the "Curbstone Observer." Indeed, we must admit that we greatly missed his weekly budget, but we are happy to know that the period of his silence was well spent in gathering fresh material for future interesting papers. It was characteristic of him to tell us how he spent an hour each day going over the local organs of our city; and his conclusions regarding the sensationalism that appeared on their surface, suggested to our mind very serious reflections.

If it be true that the daily press is almost entirely filled up with accounts of crimes and criminal practices, we cannot but feel some anxiety for the future spirit of the generation that is being educated upon such matter. It is a positive and well known fact that the youth of to-day derives nearly all the information deemed necessary in life from the perusal of the press. The press has become a mighty factor in the formation of social as well as individual character. When a young man's mind is constantly brought in touch with the blots upon the page of life he must eventually absorb more or less of the unhealthy atmosphere of recorded crime. Instead of growing accustomed to reflect upon elevating, and inspiring subjects, he gradually finds the opiate of sensationalism affecting his faculties and he begins to feel the necessity of a constant stimulus in the mental order. The mind dwells upon all the details of painful accidents, of rash deeds, of repulsive crimes, of great horrors, until it lives in a species of immoral air that clouds and weakens it. The ultimate effect cannot be otherwise than debasing and fatal.

This is a subject that lends itself

to great development, and which may be treated from a vast variety of standpoints. When our Holy Father, the great and aged Pontiff in Rome, issued his appeal to the Christian world in favor of the Apostolate of the Press, he decidedly had in view something different from that which the daily organ of the hour furnishes. It is high time that our serious Catholic population would begin to note this difference and to understand the absolute necessity, were it only for the sake of the rising generation, to counteract the fatal influence of sensationalism.

The Genesis Of Anarchism.

"Why are anarchists sometimes classed as agnostics?" is a question to which the "Intermountain Catholic," of Denver, Col., gives the following forcible reply:—

The question that has agitated the human mind from time immemorial is that of future existence. Touching this all important question are certain affirmations which, when denied, have given rise to many a long drawn out debate. The contest as to the existence of God ante-dates all the records of pre-historic times. "The fool saying in his heart there is no God" brings us up almost to the root of the human family. It is certainly pre-historic and beyond the sacred record. We have no historical evidence. All debates, reduced to their last analysis, have been about the little words yes and no.

The last century, remarkable both for the discoveries made in the domain of science and the great and profound minds it produced, strikes a medium between the yes and no of all past ages. It will not answer yes, or no, or nay, but says: "I know not" whether a Supreme Being exists or whether the soul is destined for immortality.

This "I know not" neither asserts or denies, but stands on neutral ground. He is not an atheist nor a deist. What then? He is an agnostic. Apart from revelation, the human family takes its place in one or other of these distinct categories. A deist believes in the existence of a personal God, but denies revelation, also that there is a divine providence ruling the destinies of men, and nations.

The rudest savage as well as some of the greatest scholars and most profound philosophers are classed as deists. The atheist must necessarily be subsequent to the deist, as there could be no denial without first having an affirmation. The agnostic, not finding the arguments in favor of the existence of God sufficiently convincing for his mind, lives in doubt and uncertainty. For the agnostic the existence of God and immortality of the soul are doubtful propositions. They admit that the belief is coeval and co-extensive with the history of the human family; nay, more, that it is the foundation of consoling hope which leads man's thoughts upwards, develops aspirations that are ennobling and conducive to real happiness.

John Fiske, who died recently, was a pronounced agnostic. He was recognized as one of the leading minds in the world of thought. He has left a number of works on philosophy, evolution, the unseen world, etc. At Harvard University, in 1900, he lectured on "Everlasting Life." As an agnostic, his admissions are interesting. Neither affirming or denying the ancient faith, he said "the belief in a future life, in a world unseen by mortal eyes, is not only co-eval with the beginners of the human race, but is also co-extensive with it in all its subsequent stages of development. It is, in short, one of the differential attributes of humanity." He did not discourage this belief of the human race, nor like men of small minds and pretending to a knowledge of the sciences did he term it a superstition. He would not, because he knew not whether it was true or false, deprive the human family of the consolations which spring from belief in immortality. In the lecture referred to, he said: "The faith in immortal life is the great poetic achievement of the human mind; it is all-persuasive, it is concerned with every moment and every aspect of your existence as moral individuals, and it is the one thing that makes this world habitable for beings constructed like ourselves. . . . The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere; it would leave nothing but a moral desert as cold and dead as the savage surface of the moon."

To be consistent with his avowed agnosticism, Mr. Fiske failed to draw from the universal belief of the

rare its logical conclusion, namely, the soul is immortal. Hence, he terms it "a sublime poetic conception," which may be a delusion.

But if possibly it is a delusion, why appeal to it to curb the passions, to obey the laws and practice justice and honesty? On this ground rests the most cogent argument of the anarchist. No hereafter, no moral responsibility, therefore no reason for one denying himself what the appetite craves. Why obey the law, say anarchists, if by following the bent of their inclinations they succeed in escaping the penitentiary? The agnostic would naturally shrink from the teachings of anarchy. Why? Because of his environments. Raised under the influence of Christian principles, surrounded by Christian teaching, he naturally imbues his spirit—not from the conclusions which logically follow from his teaching. His profession is higher than his principles.

In the social order are two classes of agnostics. The one is refined, has ample means to supply all his demand, and is imbued with certain moral principles begotten of Christianity. To such persons the ravings of anarchy, disobedience to law, or any manner of disorder tending to disrupt society, would be highly offensive. Standing on the high plain of law and order, he does not see how, from the fact that the future is uncertain, others with the same creed should invade his sacred rights.

But the toiling masses who are hungry and naked, reason differently. Their reasoning, too, is derived from agnostic principles. If the future is doubtful, then rewards and punishments are myths, and why sacrifice the present life which is a living reality for uncertain rewards. "The brain," wrote Kropotkin, a leading anarchist, "released from religious terror, asks itself why should any morality be obligatory? He denies both obligation and moral sanction."

Agnostics would naturally shrink from and abhor the anarchists' theories, but do they not flow logically from their theories of evolution. The agnostic's highest conception of man is that he is evolved. The anarchists, adopting this theory as their premises, argue logically that if man is evolved, he has no spiritual soul distinct from the body. Hence the conclusion of Bakounine, a noted anarchist, that "it is a fundamental and decisive truth that the social world, humanity, is nothing else than the supreme development, the highest manifestation of animality." But this "supreme development or highest manifestation of animality" is not concerned about the unseen world. Its motto is, "Live and be happy, for to-morrow we may die."

But how will the great bulk of agnostics, who do not enjoy the goods of this life, and at best are merely eking out an existence, share in the happiness of this life? There are a great many agnostics who do not concern themselves about evolution or any of the sciences. They want happiness—such happiness as the passions seek, and which can be obtained only by wealth. This they do not possess. Even Mr. Fiske's "sublime poetic conception of immortality" is dead. The anarchists tell how the discontent, unhappy, impoverished members of the human family may obtain redress. The socialists give their views. All are agnostics, and whilst, like Huxley, Spencer and Fiske, they may not deny immortality, acknowledging that they know nothing about it, yet in the midst of the realities of life, controlled by the senses, and a slave to the passions, an uncertain future and doubtful hope is not enough to offset the baneful teaching of anarchy.

The great mistake of the age is to confine agnosticism to a few learned persons. It permeates all branches of society, and it is its subtle influence that is rendering mankind restless and widening the chasm that separates the poor from the rich.

New Bishop of Cheyenne

The Rev. James J. Keane, who has been appointed to the Bishopric of Cheyenne, was the pastor of the Church of the Immaculate Conception in Minneapolis. Father Keane was ordained in 1882 at the Grand Seminary in Montreal, and his career as a priest has been spent entirely in Minnesota. His first charge was the parish of St. Mary's, in St. Paul, and he was subsequently pastor of St. Joseph's in the same city. For a time Father Keane was president of St. Thomas's Seminary, St. Paul, a post he vacated to take charge of his recent parish.

A shower of stones is unconvincing to the reason, yet it may stun and bewilder the brain.

Notes and Remarks About Religious Life.

If one were to gather together all the items of news that appear every week, or even every day, about nuns, religious communities, the taking of vows, or the departures for eternal reward, a most interesting study might be made and much light could be thrown upon the question of religious life in community. Last week, out of different papers that came into my hands, I clipped a number of paragraphs. I know that each of them has its special local interest, and may not affect the general readers outside the special section of the country mentioned therein; but, it seems to me that the combining of a few of these items or news should serve to show the Catholic vitality on this continent, as well as the progress that religious vocations are making amongst the young ladies of this new world. I do not propose commenting at any length upon these bits of news, rather do I desire that the readers should draw their own conclusions from them. However, I wish to preface this column with some very pertinent remarks made recently by Rev. William O'Brien Pardow, S.J., on the occasion of twenty-nine young women being received into the Notre Dame Order in Baltimore.

FATHER PARDOW'S WORDS. — Speaking to and about well trained Catholic teachers, the eminent Jesuit Father made use of the following remarks:—

"It is with great pleasure that I address a teaching order," said Father Pardow, "because I believe that in their class rooms the teachers are performing a service that equals that of the priests in the pulpit. The struggle of the Catholic Church of the next century is to be fought in the class room; the foundation of Catholicity in this country—and in all others, for that matter—is in the class room."

"The religious teacher in the class room is doing the work of the Apostles. The religious must be well prepared for what she is to teach, of course. The professional teacher, no matter how well trained she may be, is absolutely powerless by the side of the religious whose teaching is imbued with the true knowledge of God."

SOME RECENT PROFESSIONS. — As an evidence of how zealously the Catholic families of this country—that is to say of this American continent—are furnishing subjects to the religious communities, I will just cite the following few instances, all taken at random, from the issues of one week:—

Ten Sisters made their final vows in the Mercy Order at St. Joseph's Convent, Hartford, Conn., July 24. The Right Rev. Michael Tierney, D. D., celebrated Mass and conducted the reception. The Sisters received were Elizabeth T. Blake, Helen Tierney and Mary F. McGurk, of Hartford; Eugenia U. Bush, Jane H. Kelly, Margaret A. Murphy, Julia A. Finnegan, of New Britain; Ann A. Synnot, of Bridgeport; Mary Connelly of Middletown, and Winifred T. Holy of Waterbury.

Eleven candidates received, last month, the habit of the Sisters of the Humility of Mary in the chapel of Villa Maria, Penn.; nine Sisters made their vows; and several pronounced their final vows. At the ceremony the Right Rev. Monsignor F. M. Boff, vicar-general of Cleveland, presided. Mass was celebrated by the Rev. P. J. Quinn of Van Wert, O., two of whose Sisters pronounced their vows. By special agreement, this community, whose motherhouse is in Pennsylvania, is attached to the Cleveland diocese.

Miss Louise Deimert, daughter of Dr. J. A. Deimert, took her departure from Cleveland on Friday for Lafayette, Ind., to enter the Franciscan Order, becoming one of God's chosen to nurse the afflicted ones of this earth. For one apparently so worldly, this was a surprise to the many friends of Miss Deimert. But God has His own ways. Miss Deimert was educated by the Ursulines of this city and later by the Ursuline religious training taught her to recognize the "call of the Voice" and she obeyed without delay. No voice from the world could tempt her to remain. Her hosts of friends therefore, speed her on in the holy religious life she so happily enters and pray she may persevere until the end.

A MISTAKEN IDEA. — There is abroad a very erroneous impression that religious life, especially in the case of a female community, is generally very short. It is true that a certain percentage of nuns die young; but the percentage of deaths in the world is proportionately much larger than in the communities. It is claimed that close confinement and

constant work, or study, combine to undermine the constitution; but not the quarter as much as the irregularities of life in the whirl of social existence. It is a well authenticated fact that in religious communities the work is always proportioned to the capacity, the needs, the health, and the other circumstances affecting each one of the members. The most trying and wearing work is that of teaching, yet the number of nuns who have grown old in the classroom can scarcely be told. You meet with them at all ages, from thirty to sixty, and even seventy, full of vigor, ever constant in their duties, and feeling almost as young as when they commenced their lives of educational labor. Perhaps the conventional regularity accounts for the existence of so many fresh-young-old nuns; equally has the absence of abnormal excitement something to do with their longevity; and assuredly the lack of care and worry—such as these death-dealing features of social life exist in the world—can be set down as causes of that youthfulness under the snows of years. Be the causes what they may there is no denying the fact that our Catholic sisterhoods contain more hearty aged members, in proportion to numbers, than does any community, be it village, town, or city, in the outer world. I will close these few rambling comments with the statement of a very interesting case, and one that deserves well to be reproduced in the Catholic press, were it only to do more honor to the gifted and holy nun whose splendid record is mentioned.

THIRTY-THREE YEARS.—thirty-three years ago a young girl, Miss Emma Bradley, with her graduation laurels fresh upon her brow, was engaged as a lay teacher by the Ursulines of Cleveland to help them in their care of St. Malachi's School, then recently established. Soon after, Miss Bradley became a postulant, and in due course a professed Ursuline nun. But from that distant day in September, 1869, until the present time she has been attached without break or interval to St. Malachi's School. This in itself is a remarkable record, probably unique in the history of parish or public schools.

But the length of time is paralleled by the quality of the service rendered. Year in and year out, early and late, in sickness and in precarious health—for she has never been a strong woman—Sister Mary Berchmans has shown untiring zeal, unflagging energy and marvelous ability in carrying out her work. Her record is well known in school circles, Catholic and public. Before the introduction of the Federal plan, it was open to competent girls to obtain positions as teachers without passing through the High or Normal Schools. More than fifty girls in those days successfully passed the teachers' examination and most of them passed directly from her care to the position of teacher in the public schools of the city. Their success abundantly proved their fitness for the position. No girl ever graduated from St. Malachi's School who had not first attained a teacher's diploma. That was the standard Sister Berchmans set for her school. On off-days her time was largely occupied giving supplementary lessons to young teachers and others.

Dr. Johnson, in his epitaph of Goldsmith, wrote: "Nihil tetigit quod non ornavit." "He touched nothing that he did not adorn." Similarly may we say of Sister M. Berchmans: There was no branch of school work that fell to her in which she did not make decided success.

Well deserved promotion has now come to her. Her gain is the special loss of St. Malachi's School, for we shall hardly look upon her like again. But we surrender her at the call of her community and we pray that her long years of ungrudging service for God in St. Malachi's School may win her high place in the glorious hierarchy to which she is so intensely devoted whenever God in His wisdom is pleased to call her home.

A meeting of her old pupils was held on Tuesday night in St. Malachi's chapel. The attendance was large and enthusiastic. Miss Mary Ryan was appointed president of the meeting; Miss Mary McNeely, secretary; and Miss Mary Lavella, treasurer. A committee was appointed to draft an address, which will be engraved and framed. It was unanimously felt that some suitable recognition of her long services should be presented to Sister Berchmans, and it was decided that this should take the form of a handsome desk with appropriate inscriptions. The meeting then adjourned until next Sunday afternoon at 4 o'clock.

CATHOLIC

The concert given . . . evening by the Cath . . . Club, was an unquali . . . hall was filled. Sir . . . ston presided, and an . . . present were the Rev. I . . . S.J., and the Rev. Fath . . . S.J. Sir William Hin . . . course of an appropri . . . luded to the dangers . . . tions that beset the . . . they were ashore, and . . . to avail themselves o . . . which the Catholic S . . . placed at their dispos . . . those dangers and tem . . . did not refer to the s . . . which he himself had t . . . establishment of the in . . . with the graceful gal . . . usually characterizes h . . . easion of this kind, he . . . credit to Lady Hingsto

Religious Instruction In School

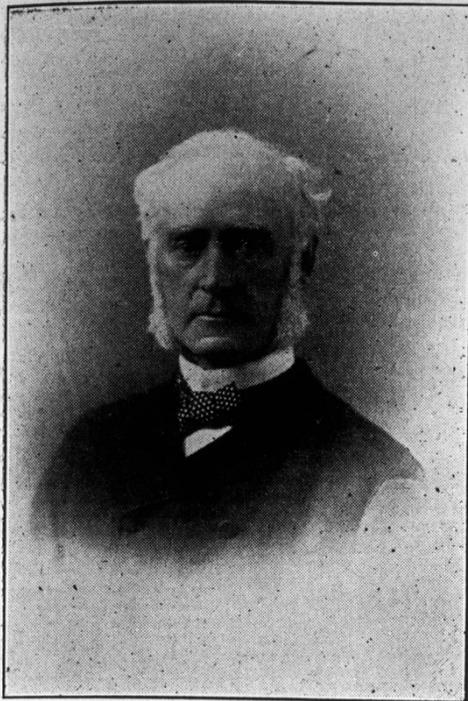
Religious Instruction In School

Cardinal Vaughan, w . . . in Germany in sear . . . writes as follows to . . . "Times" on the questio . . . instruction in public s . . . I learn with dismay . . . sal has found favor i . . . ential quarters to cut . . . new Education Bill the . . . allotted to definite r . . . cut in denominational . . . cut it down to two day . . . lessons a week—the C . . . clause being applied t . . . religious instruction as . . . on other days.

This compromise will . . . by all who are devisi . . . whereby to capture th . . . tional schools. They t . . . art practised, it is sai . . . mit craft, who needs o . . . one claw into a neighb . . . order, by degrees, to . . . into exclusive possessio . . . The acceptance of su . . . would be a violation o . . . standing that the Bill . . . to the religious bodie . . . they have always poss . . . daily instruction in t . . . outside the hours devot . . . instruction. It would . . . Honary and a destructi . . . converting the sch . . . schools into Board sch . . . more than half the we . . . religious instruction is . . . It would be impos . . . of the School Bor . . . religion, which the Cat . . . has always rejected a . . . as false. Whether Ang . . . cept it, it is not fo . . . There may be a commo . . . ong Protestants that n . . . acceptable to them. B . . . should be understood t . . . no religious instruction . . . distinctively our own . . . ed, and connected, and

Religious Life.

CATHOLIC SAILORS' CLUB.



SIR WILLIAM HINGSTON.

The concert given on Wednesday evening by the Catholic Sailors' Club, was an unqualified success. The hall was filled. Sir William Hingston presided, and amongst those present were the Rev. Father Gagnier S.J., and the Rev. Father Kavanagh, S.J. Sir William Hingston, in the course of an appropriate speech, alluded to the dangers and temptations that beset the sailors when they were ashore, and exhorted them to avail themselves of the means which the Catholic Sailors' Club placed at their disposal to avoid those dangers and temptations. He did not refer to the active interest which he himself had taken in the establishment of the institution; but with the graceful gallantry which usually characterizes him on an occasion of this kind, he gave all the credit to Lady Hingston.

To both of them, to the present occupant of the presidential chair and his good lady, and to several others to whom we shall allude at the close of the navigation season, are due the honor and credit of bringing the institution to its present state of prosperity and usefulness.

An excellent programme was presented, the following taking part in the entertainment, which was thoroughly enjoyed:—Madame Durand, Miss Tootsie Durand, Miss Bertha Ferguson, Miss Myers, Miss McBrien, Miss St. Aubin, Mr. All. E. Reid, Master McGovern, Mr. Hickey, Mr. Allyn, and seamen Owen Shevlin, F. Hardcastle, P. White, H. Miller, and J. McDonald. Miss Tootsie Durand and Miss Bertha Ferguson, who worked so enthusiastically to arrange the programme are deserving of all praise. The concert next

carried out. Religious instruction is treated seriously—that is, sufficient time is given to it each week. In elementary schools catechism is taught and explained two hours every week, generally by the priest; and the Old and New Testaments, the history of the Church, the meaning of the Liturgy and of Catholic practices, devotions, hymns, etc., are taught from two to three hours, also every week. The school always begins and ends with prayer; the children and their teachers have to attend Mass together on week days. Thus the State in Germany prescribes that from four to five hours every week shall be given to purely Catholic instruction in Catholic schools; and the same care and similar regulations hold good in the Protestant and Jewish schools.

There is no Cowper-Temple clause known in German schools, no religious instruction common to mutual exclusive creeds. No child of one creed is allowed by law to be present at the instruction given to the children of another creed unless upon a written request from the parent. Each creed must be taught separately to its respective adherents. The Catholics of Germany would never submit to such tampering with their religion as the provision of the Cowper-Temple clause would be. And the State would never dream of imposing it.

Thus, even in small schools in which Catholics and Protestants are mixed, the State in Germany takes care that there shall be teachers of each religion, and that the different religions shall receive separate religious instruction.

I have ventured to call attention to the practice of Germany in the elementary schools, because in the U.S. They are certainly thorough and painstaking. They have also learnt by experience the need of religion as a foundation in education. Religion is not "scamped" in their elementary schools, but four or five hours a week are given to it; because it is thought to be worth learning well, if learnt at all. I hope we shall hear nothing of the Cowper-Temple clause in our denominational schools, and that we shall not go back upon the time hitherto allowed for religious instruction.

A. O. H. IN ONTARIO.

On Monday the Provincial Convention of the A.O.H. of Ontario will be held in Ottawa.

AT THE CATHEDRAL

Monsignor Racicot, V. G., administrator of the archdiocese, during the absence of His Grace the Archbishop, sang a High Mass on Wednesday morning for the repose of the soul of the late Cardinal Ledochowski, Prefect of the Propaganda, and on Thursday morning he offered up the Holy Sacrifice in thanksgiving for the attainment by the Archbishop of the attainment by the Archbishop of ment to the See of Montreal.

The bronze statue of the late Bishop Bourget, which is the work of the Canadian sculptor, Mr. Hebert, has arrived in the city from Paris. The figure of the great prelate is ten feet in height, and will be placed on a lofty pedestal, on the four sides of which will be illustrated in bas-relief the most notable events in his career. The monument will be placed in front of the Cathedral which owes its erection to his zeal and foresight.

LATE MRS. QUINN.

Many of the old Irish citizens in Montreal are passing away to their reward. This week we have to record the death of another, Ellen Kavanagh, widow of the late John Quinn, of Point St. Charles, and mother of Patrick, Morgan and Edward Quinn, so well known and so highly esteemed in Irish Catholic circles in this city. The sad event occurred on Tuesday last. Mrs. Quinn, who was a native of the County of Wexford, was widely known in Point St. Charles, having resided in that district for a great many years. It is quite unnecessary to speak of her piety and zeal in all that concerned her religion, or to refer to the manner in which she discharged her important duties in domestic life, as they are well known to our readers in the district in which she lived so long. The funeral which took place to St. Ann's Church, on Thursday morning and to Cote des Neiges Cemetery, was attended by all classes, bearing unmistakable evidence of the high esteem in which the deceased was held in our circles.—R. J.P.

A REVIEW

FRANCE AND GERMANY

BY CRUX.

"Innominato," the eminent Roman correspondent of the New York "Sun," is decidedly a wonderful observer. We have had occasion more than once to point out errors into which that critic and writer had fallen, but that by no means takes from his merits as a keen student of current events in Europe. His last letter, dated Rome, July 18, in which he compares religion in France with religion in Germany, is really a sage and clever piece of work. He shows clearly that even the harshest enforcement of the French Law of Associations is better than the condition of Catholics in Germany, in spite of the frantic efforts now being made by the Kaiser to win the sympathy of the Catholic world and to attract to himself the approval of the Pope.

In this exceptional course, so recently adopted by the Emperor, there is obviously a two-fold aim. His grand scheme is to strengthen the Germanic power by enlisting all the forces of Catholicity in its cause. Every expression that has of late fallen from his lips tends to confirm the idea that he feels the need of Catholic support, both within and without the Empire. The leading point, and the all-important one, made by "Innominato" is to the effect that this is all stage-acting and pure humbug; the moment Germany would no longer feel the need of Catholic aid in its plans of Pan-Germanism, all these professions would be forgotten and all these promises would be scattered to the winds. But, at this very moment, there is something else, another mighty influence at work in Germany. We have no need to recall to our readers how long-lasting and deep-rooted is the German hatred of France; nor need we remark that this sentiment is heartily and fiercely reciprocated by the French. To-day France has unintentionally, but nonetheless effectively, placed a weapon in the hand of Germany. By the enforcement of the Law of Associations France has so far alienated Catholic sympathy, that the Kaiser seizes upon the opportunity to bid for Catholic support, and to strike a blow at France by contrasting the liberty accorded Catholic orders in Germany with the ostracism and persecution meted out to them in France. On the surface there does actually seem to be a fair ground for Germany claiming superiority over France in her treatment of Catholics; but—where "Innominato's" cleverness comes into play—it is clear that the whole game is one vast and well-planned trick to make Germanic capital out of a special situation. We will quote a couple of passages from the letter above mentioned, in order to more clearly explain the situation. After stating that even were the law against the Regulars enforced in the most cruel fashion, the religious situation in France would be still better than in Prussian Germany, the correspondent says:—

"In the first place even if all the schools of the congregations are closed France will still have the liberty of teaching, a liberty that does not exist north of the Brenner pass. Neither Prussia nor any other province of the empire knows that right. Where then is that 'superiority' that is vaunted even in the Catholic world? Taking the question of the religious orders, has Prussia or Germany friars in the quantity that France has? Not at all. The law of 1887, which put an end to the Kulturkampf, reenacts the banishment of the Jesuits and 'similar orders.' That is a manifest inferiority."

Without entering into all the details given by "Innominato," especially concerning the abominable position of the Bades? Catholics and the votes in the Landtag, we must take a few more passages from the letter, in order to form a logical sequence. He says:—

Catholics in Siberia.

A Catholic priest in Russia, the Rev. J. B. Pranaitis, professor in the Ecclesiastical Academy of St. Petersburg, has recently made a missionary journey to visit the Catholics in Siberia, and in the course of his travels came upon an interesting little German-Catholic colony in the Altai Mountains, calling itself

"Despite frequent and repeated votes of the Reichstag, Germany preserves the law of 1872 intact, that odious preface to the conflict between State and Church. The 'authorized' orders in Prussia and in Germany are subject to the most burdensome regulations. They need not only the permission and the 'placet' of the Government, but they are subject to the State's caprice. Assuming then that the Republic does not authorize all the congregations, it is still far removed from the arbitrary system of Prussia that is so highly praised."

He then continues thus:— "When the German situation is compared to the influence and controlling power of the French religious orders we must be dumbfounded at the dreary Teutonic joke. It is more than a farce, it is more than a lie, it is disgusting mockery. Because the Kaiser wishes to make use of the Church and to create throughout the world a feeling friendly to Prussia, is no excuse for building up adroit strategy on the opposite of truth and on buffoonery."

And the real basis of the contention against the claims of the Kaiser is to be found, as far as facts go, in the following passage:—

"Let me continue the parallel, since Germany insists on it so clumsily. The law of 1887 in Prussia has modified the conditions of the Kulturkampf, it has not put an end to it. The liberal statutes of the Constitution of 1852 have not been re-established notwithstanding the genius of Windthorst, the apostolic firmness of the Pope and the pluck of the Catholic people. The 'statu quo ante' is, unhappily, merely a sad remembrance. It restricts the liberty of the seminaries, it narrows the powers of the bishops, it inflicts the duty of registration, the 'Anzeigepflicht,' it leaves all doors open for conflicts whenever the Kaiser shall change his whim or Prussia no longer feel the need of the aid of Catholics and of Rome. All Prussian curates must be acceptable to the Government, and Heaven knows that the Prussian bureaucracy is not gentle, while in France the Bishop can move his clergy about freely, save in the case of deans."

In concluding his letter the correspondent sums up the whole question in these words:—

"It is indescribably irritating for a disinterested observer to hear Germans condemning French scepticism, 'Gottlosigkeit,' when in Germany the great majority looks on Christianity as nothing more than a sublime effort of the human mind."

There is reason and logic in this communication? of "Innominato," and we feel the more inclined to accept his estimate of the situation, when we consider the careful, the diplomatic, the statesmanlike, as well as the supremely wise course taken by Leo XIII., both in regard to France and to Germany, under existing circumstances. Carefully study the attitude of the Holy Father and you cannot fail to perceive that he has less faith in German concessions and promises, than he has belief in the passing of French opposition and threats. He knows that neither are from the heart of the respective nations; the German's advances are not in accord with Germanic traditions, nor sympathies; and France's outrageous laws and irrational enforcements of the same, are not the outcome of real French sentiment, nor the practical assertion of the principles that underlie the great French nationality. He knows that time—a very short time—will both unmask German hypocrisy and extinguish French antagonism; and he, being the Vicar of Christ, can afford to abide his time, for the Church has an eternity before it to depend upon, while the mutability of all that is human is subject to the effects of Time.

ST. PATRICK'S PILGRIMAGE.

We regret to say that the names of the following persons who contributed toward the refreshment fund for St. Patrick's pilgrimage to St. Anne de Beaupre were inadvertently omitted from the list which we published a few weeks ago: The McCormick Mfg. Co., Mrs. J. J. Costigan, Mrs. Duggan, and Mr. Wm. Ryan. Our printer gave us Mrs. Lodge instead of Mrs. Loyer. We trust the sincerest thanks of the ladies in charge of the refreshments will be accepted by those friends whose kindness is acknowledged thus tardily.

TALKATIVE MEN.

It would be well for some of our narrow-minded men to read carefully the following little paragraph, and take the lesson it contains to heart:

Do not drift into the critical habit. Have an opinion, and a sensible one, about everything, but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look for the beautiful self sacrifices made daily by some men who know nothing of pictures, and teach yourself day in and day out to look for the best in everything. It is the every-day joys and sorrows that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulations of the little ones that constitute living, so do not be critical of the little faults, and do be quick to find the little virtues and praise them.

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All our stock of Parasols, a beautiful assortment, at discounts of 25, 33, 50, 75 per cent.

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MEN'S FURNISHINGS

White Linen Fennis Hats, 75c, for 48c. Linen and Straw Effects, Fedoras Hats, \$1.00, for 69c.

Crash Pants, 31 and 32 in. waist, \$1.50, for 98c pair.

White Duck Pants, \$1.50, for \$1.10 pair. Navy Blue Serge Coats, \$4, for \$2.98.

Fancy Vests, light colors and white, sizes 34, 36, 40 and 42, \$2.00 and \$2.40, for 98c.

Soft Shirts, neat patterns, \$1.00 and \$1.25 ones, for 69c. White and Cream Duck Shirts, for 79c each.

Black Patent Leather Belts, 75c, for 49c each. Black Silk Travelling Caps, 25c each.

Rain Coats, all sizes, \$7.50 and \$8.00, for \$3.75. Men's Balbriggan Shirts and Drawers, 37 1/2c.

Mesh Underwear, 75c each. Natural Wool Shirts and Drawers, 50c each. Men's Black Cotton Half Hose, 25c each. Men's Black Cashmere Half Hose, 25c pair.

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SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 2455. Dame Marie Antoinette Proulx, of the Town of St. Louis, in the District of Montreal, wife common as to property of Joseph D. de Lamirande, of the same place, plaintiff, and the said Joseph D. de Lamirande, defendant. The plaintiff has, this day, sued her husband for separation of property. Montreal, 27th May, 1902. Beaudin, Cardinal, Loranger and St. Germain, attorneys for plaintiff.

ork, or study, combine to be constitution; but not as much as the irregular in the whirl of social existence is a well authenticated religious communities that always proportioned to the needs, the health, or circumstances affecting the members. The most wearing work is that of the number of nuns grown old in the classroom are told. You meet at all ages, from thirty to even seventy, full of constant in their duties, almost as young as commenced their lives of labor. Perhaps the continuity accounts for the many fresh young-old y has the absence of abatement something to do longevity; and assuredly care and worry—such as dealing features of social the world—can be set uses of that youthfulness ows of years. Be the they may there is no fact that our Catholic contain more hearty aged proportion to numbers, ay community, be it vil- or city, in the outer ill close these few ram- ts with the statement of esting case, and one that to be reproduced in the ss, were it only to do to the gifted and holy plendid record is men-

THREE YEARS.— thirty- ago a young girl, Miss ey, with her graduation upon her brow, was en- ay teacher by the Ursu- eland to help them in of St. Malachi's School, y established. Soon af- adley became a postu- due course a professed But from that distant mber, 1869, until the she has been attached k or interval to St. Ma- l. This in itself is a re- ord, probably unique in of parish or public

length of time is parallel- ality of the service ren- in and year out, early sickness and in precari- or she has never been nan—Sister Mary Berch- own untiring zeal, un- gy and marvelous abil- ing out her work. Her l known in school cir- and public. Before the of the Federal plan, it competent girls to ob- s as teachers without gh the High or Normal re than fifty girls in successfully passed the mination and most of directly from her care on of teacher in the pub- of the city. Their suc- tly proved their fitness on. No girl ever gra- St. Malachi's School first attained a teach-

That was the stand- ardsman set for her of-days her time was ed giving supplementa- young teachers and

n, in his epitaph of rote: "Nihil tetigit rnavit." "He touched he did not adorn." Si- we say of Sister M. There was no branch of that fell to her in which nake decided success. Her promotion has now spect. Malachi's School, for ily look upon her like ve surrender her at the munity and we pray years of ungrudging God in St. Malachi's in her high place in the rchly to which she is so' ted whenever God in s pleased to call her

of her old pupils was ay night in St. Mala- The attendance was husiastic. Miss Mary pointed president of the Mary McNealy, secre- s Mary Lavelle, treas- s-tee was appointed to ess, which will be en- amed. It was unanim- some suitable recog- long services should be that this should take handsome desk with all The meeting then ad- next Sunday afternoon

Religious Instruction In Schools.

Cardinal Vaughan, who has been in Germany in search of health, writes as follows to the London "Times" on the question of religious instruction in public schools:—

I learn with dismay that a proposal has found favor in certain influential quarters to cut down in the new Education Bill the time hitherto allotted to definite religious instruction in denominational schools; to cut it down to two days, i.e., to two lessons a week—the Cowper-Temple clause being applied to such other religious instruction as may be given on other days.

This compromise will be welcomed by all who are devising measures whereby to capture the denominational schools. They trust to the art practised, it is said, by the hermit crab, who needs only to insert one claw into a neighboring shell in order, by degrees, to work himself into exclusive possession of it.

The acceptance of such a clause would be a violation of the understanding that the Bill is to preserve to the religious bodies the right they have always possessed to give daily instruction in their own creed outside the hours devoted to secular instruction. It would be a revolutionary and a destructive measure, converting the denominational schools into Board schools during more than half the week—so far as religious instruction is concerned.

It would be to impose on the principle of the School Board system of religion, which the Catholic Church has always rejected and condemned as false. Whether Anglicans can accept it, it is not for me to say. There may be a common bond among Protestants that may make it acceptable to them. But, for us, it should be understood that we give no religious instruction which is not distinctly our own, precise, defined, and connected, and, as others

would say, thoroughly impregnated with "Romanism."

But let me point out that, so far as we are concerned, two lessons in religion a week are not sufficient for children in elementary schools. Children cannot be properly taught a vitally-important and difficult subject under such a time limitation.

But it is reasonable, it is wise and statesmanlike, when reforming the national system of education, to weaken the religious influences that make for reverence and respect, and that by attaching the mind and heart to definite creed of a living Church, teach men that this earthly life is not the be-all and end-all of human existence? What have been the outbursts of hooliganism that have attracted some attention of late but practical evidences of the absence of reverence and of self-control? These occasional outbursts are simply illustrations of the widespread state of feeling that has grown up under the Cowper-Temple system, which makes of religion a vague, shallow, and undefined influence, and presents no actual, visible, living institution to the young, claiming their loyalty, obedience and affection, while they are being sent into the world with their nature bursting into life and energy, and needing every religious help they can get. They who know the present condition of great masses of the young of either sex when they have left school know that, with the decay of the religious sentiment and of reverence, there is a growing neglect of God and a contempt for all religious ordinances; so that the future of the nation becomes a matter of grave anxiety and misgiving. This, therefore, surely is not the time to eliminate or to weaken the influences of religion in our elementary schools!

How different is the state of things among the young in Germany! The State lays down the principle that elementary education must be based upon religion. It fully recognizes the religions professed by Catholics, Protestants, and Jews. Each have their schools fully paid for by the State. The managers are the priest, the parson, and the Jewish Rabbi or Minister; the State prescribes the syllabus, and there are many inspectors to see that all is properly

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M. ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. - Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY. - Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY. - Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY. - Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

YOUNG MEN'S SOCIETY. - Established 1885, incorporated revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, 1st Monday of the month. Officers: Rev. Director, P.P. Doherty; Justice C. J. Doherty; F. E. Devlin, M.D.; 2nd Curran, B.C.L.; Treasurer, J. Green; Correspondent, John Kahala; Secretary, T. P. Tansey.

YOUNG MEN'S SOCIETY. - Meets in the Ottawa street, on the 1st of each month. At Spiritual Adviser, Rev. De, C.S.R.; President, Treasurer, Thomas Secretary, W. Whitty.

GOOD EXAMPLE. - The following Catholic news items which have been condensed from our exchanges in order to show the readers of the "True Witness" in Canada and elsewhere what is being done by their co-religionists, especially in the way of church and school erection, bequests and donations to Catholic churches and other institutions, the object being to emphasize the temporal progress which is being made, and which is keeping abreast of the spiritual progress observable. Readers may be stimulated to imitate the examples given of financial contributions to further the material welfare of the Church.

A NEW SCHOOL. - Monsignor McNamara, Vicar-General of Brooklyn, N.Y., has laid the foundation-stone of a new school in connection with the Church of Our Lady of Perpetual Help, Brooklyn, which is in charge of the Redemptorist Fathers.

DONATED A BELL. - Dr. James Caltanach, of New York city, has given a brass bell weighing 600 pounds, to St. Joseph's Church, Ronkonkoma, L.I., in memory of his daughter, Elsie.

FOR THE PRIESTHOOD. - Archbishop Williams, of Boston, has received \$5,000 under the will of the late John McKone, of Cambridge, Mass., who desired it to be used in endowing a scholarship in the American College, Rome, for ecclesiastical students from Boston diocese.

FOR THE POOR. - The late Ann Blake left \$600 to be distributed amongst the poor of St. Ann's parish, Philadelphia.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES. - Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Banns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holydays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 8.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in winter, and Thursday afternoons in summer, and Tuesday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES. - It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises - 2 o'clock, opening prayer, recitation; 2.20, disciplinary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B. - The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

BOUNDARIES OF PARISH. - St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west.

Above Sherbrooke street. It runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets, All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS. - All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory in which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS. - Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS. - In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

Notes of the Week.

TO LANORAIE. - Just as we are going to press the annual pilgrimage of the parishioners of St. Patrick's to Lanoraie is taking place. As the boat was leaving the wharf it was noticed that a larger number of pilgrims took part in it than was the case in former years. The Montreal College band accompanied the pilgrims. In conversation with one of the Fathers in charge of the pilgrims, we were assured that the donations of various kinds received for the benefit of this pious undertaking were numerous and liberal. We hope to be enabled to publish the names of the donors in an early issue. A neat badge was designed to commemorate the occasion. A fuller account of this visit to the famous shrine at Lanoraie will be published in the "True Witness" next week.

PASTOR HOME AGAIN. - The Rev. Martin Callaghan, the esteemed pastor of St. Patrick's Church, has returned to the city, after a well-earned holiday of a few weeks. That he has derived some benefit from his brief rest was evidenced by the fact that he was a most active and enthusiastic figure amongst the priests who were in charge of the pilgrimage of his parishioners to Lanoraie.

VISITORS AT PRESBYTERY. - During the past weeks St. Patrick's

Presbytery has been visited by several distinguished American priests, including the Rev. James Corcoran, of the diocese of Marquette, Michigan; the Rev. Abbe Millet, professor at St. John's Seminary, Boston, Mass., who celebrated the Holy Sacrifice in St. Patrick's on Sunday morning; and the Rev. Thomas Burke, a Paulist Father, who preached an eloquent sermon at High Mass, his subject being "The Holy Sacrifice of the Mass." Father Burke is on his way to the Catholic Summer School, where he will deliver a course of lectures on "The Difficulties of non-Catholics."

HIGH MASS. - The attendance at High Mass on Sunday last was noticeably large.

THE ASYLUM. - At a recent meeting of the Rev. Director, Father Leclair, and the Board of Trustees of St. Patrick's Orphan Asylum, it was decided not to proceed, for the present, with the alterations in the orphanage building to which we alluded a few weeks ago.

When the tenders for the proposed alterations were opened and read, the trustees realized that a larger sum of money would be required than was at first anticipated; and they came to the conclusion that it would be wise to give the matter further consideration. It is recognized, however, that the present quarters of the orphans are insufficient, and that some changes will be made early next year.

What Catholics Are Doing Elsewhere.

A MILLIONAIRE'S AIMS. - Although done privately in his lifetime, it is now known that the late John W. Mackay gave about a quarter of a million dollars a year to charities. For a long time he virtually supported the Catholic Orphan Asylum at Virginia, Nev. In New York he maintained half a dozen beds in the hospitals.

REMEMBERED THE PASTOR. - Several gifts of money were recently made to the Rev. D. J. Crimmins, who, for the past ten years, has been assistant pastor of St. Anne's, Chicago, and who has been appointed pastor of St. Kevin's Church, Irondale. The sodality presented Father Crimmins with a purse of \$200 on the eve of his departure. He was also presented with a purse of \$100 by the Married Ladies' Sodality, Children of Mary's Sodality, a purse of \$25; W. C. O. F., a purse of \$100; League of Sacred Heart, \$25; C. O. Foresters, "Men's," a purse of \$375; friends presented to the amount of \$300, making a total of over \$1,100.

FOR THE ORPHANS. - An addition is being built to St. Vincent's Orphanage, Columbus, O.

A CHURCH DEDICATED. - The new Church of St. Paul in Odell, Ill., which cost \$35,000, has been dedicated.

THE CORNER-STONE OF THE Little Sisters of the Poor's Home for the Aged, San Francisco, has been laid by Archbishop Riordan. It will accommodate 250 persons. The new home, with five acres of ground, is the gift of Mr. E. J. LeBreton. It will cost nearly \$200,000.

KNIGHTS OF COLUMBUS. - The new temple of the Washington, D.C., Council of the Knights of Columbus has been opened.

A. O. H. CHAPLAINCY. - It is stated that Bishop McFaul, of Trenton, N.J., will be offered the post of national chaplain of the Ancient Order of Hibernians vacated by the death of Archbishop Feehan of Chicago.

Our Young Men in Commercial Life

MR. WILLIAM KEARNEY.

ARCH-BISHOP'S SUCCESSOR. - The Chicago Catholic rectors have selected the following as candidates for the vacant archbishopric of that see: Bishop Spalding, of Peoria, Ill.; Bishop Muldoon, of Chicago, and Bishop Quigley, of Buffalo.

CHOIR MASTER'S GIFT. - A Philadelphia Catholic organist, the late Peter J. Merges, has bequeathed \$100 each to St. Elizabeth's School and to the organ fund. His valuable collection of books and music he has willed to several convents and other religious institutions.

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MR. HUGH COUGHLAN. - It is with unfeigned regret that we have to announce this week the death of Mr. Hugh Coughlan, master-carter of this city. For close on twenty-five years Mr. Coughlan was a familiar figure on the calstend at the corner of Bleury and Craig streets, and in later years on Victoria Square. He was well known and highly esteemed by many families in Montreal, who extensively bestowed their patronage on him, because of his punctuality and reliability in his particular calling, and his honesty and upright character as a citizen, and as a man. He was born in Cork, Ireland, and came to this country when he was young. Like many more of the little band of Irishmen who arrived in Canada two generations ago, the spirit of independence was strong within him. He soon grew tired of working for others, and started in business for himself as a master-carter. He had a successful career, and by his prudence and economical habits, soon attained to a comfortable competence, of which his family reap the fruits. He leaves a wife, a son, and three daughters to mourn his loss. He gave his children a first class education, and leaves them an example of a well-spent practical Catholic life. -R.I.P.

Many men carry their conscience like a drawn sword, cutting this way and that, in the world, but sheathe it and keep it very soft and quiet when it is turned within, thinking that a sword should not be allowed to cut its own scabbard.

I think half the troubles which men go slouching in prayer to God are caused by their intolerable pride. Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses. -Henry Ward Beecher.

It is impossible to be just if one is not generous.

One man's heart beating against yours may be little to you; but when it is the echo of a thousand hearts you cannot resist it. A single snowflake—who cares for it? But a whole day of snowflakes, obliterating the landmarks, drifting over the moors, gathering upon the mountains to crash in avalanches—who does not care for that? Private opinion is weak, but public opinion is almost omnipotent.

That critical age between boyhood and manhood is the time when young men most easily stray from the path of duty. Temptations then come thick and fast. The natural desire to be considered as men urges them

to do what the world is so thoroughly made up of the emissaries of Satan that it always dictates what is wrong. They are apt to look upon the pious practices of their boyhood as fit only for women and children and hence begin to neglect them, that they may the sooner be considered men. Innocent boyish games must be avoided and the questionable sports of manhood adopted. What is going to save our young men at this critical period of their lives?

At this time to our young men are deprived of the protecting influence of their school, and are necessarily thrown amongst many different kinds of people. Then it is that they hear their religion reviled and the pious practices of their youth ridiculed. They must hear the bigoted sneer at their faith and often even suffer temporal loss because of their belief. What is going to strengthen them to bear these persecutions without damage to their faith and virtue?

The best and surest means for them to persevere in good during this most critical period of their lives is the monthly reception of the sacraments. Confession makes them examine their conduct and obliges them to retrace their steps if they have been going wrong; Holy Communion fortifies their souls against the attempts of wickedness. Let parents remember this and by kind words and example keep their boys faithful to this holy practice. An almost infallible sign that boys are beginning to walk the ways of evil is their beginning to neglect monthly confession and communion.

Our Young Men in Commercial Life

MR. WILLIAM KEARNEY.

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Sailors' Club

ALL WELCOME.

Every Wednesday Evening.

Talent Invited; the City pay us a visit.

9.30 a.m. on Sunday.

Concert on Sunday

every days from 9 a.m. to 10

days, from 1 p.m. to 10

2161.

and Common Sts.

Director.

VISION NO. 3, meets on

and third Wednesday of

at 1863 Notre Dame

McGill. Officers: Al-

Gallery, M.P., Presi-

McCarthy, Vice-President;

Devlin, Rec-Secretary.

tario street, L. Brophy,

John Hughes, Financial;

65 Young street; M.

Chairman Standing Com-

Donnell, Marshal.

T. A. & B. SOCIETY.

1868. - Rev. Director,

Flynn, President, D.

P.; Sec., J. F. Quinn,

dominique street. M. J.

18 St. Augustin

sets on the second Sun-

day month, in St. Ann's

er Young and Ottawa

8.30 p.m.

DIES' AUXILIARY, Di-

5. Organized Oct. 10th,

eting are held on 1st

every month, at 4 p.m.;

Thursday, at 8 p.m. Miss

Novan, president; Mrs.

len, vice-president; Miss

annaugh, recording-secre-

Inspector street; Miss

yle, financial-secretary;

lotte Sparks, treasurer,

er McGrath, chaplain.

YOUNG MEN'S SOCIETY. - Estab-

arch 6th, 1856, incorpo-

revised 1864. Meets in

's Hall, 92 St. Alexan-

1st Monday of the

committee meets last Wed-

Officers: Rev. Director,

Callaghan, P.P. President;

Justice C. J. Doherty;

F. E. Devlin, M.D.; 2nd

Curran, B.C.L.; Treas-

erank J. Green, Correspon-

retary, John Kahala; Rec-

retary, T. P. Tansey.

YOUNG MEN'S SOCIETY.

Established 1885. - Meets in the

Ottawa street, on the

1st of each month. At

Spiritual Adviser, Rev.

De, C.S.R.; President,

Treasurer, Thomas

Secretary, W. Whitty.

NY'S COURT, C. O. F.,

the second and fourth

every month in their

residences, and Notre

Sts. A. T. O'Connell, C.

Kane, secretary.

YOUNG MEN'S SOCIETY.

Meets on the second Sun-

day month in St. Pat-

rick's Hall, 92 St. Alexan-

der street, 1st Monday of

the month. Officers: Rev.

Director, P.P. Doherty;

Justice C. J. Doherty;

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urer, J. Green; Correspon-

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YOUNG MEN'S SOCIETY.

Established 1885. - Meets in the

Ottawa street, on the

1st of each month. At

Catholic Summer School OF AMERICA.

Aug. 2, 1902.

Never has a more delightful week been passed at Cliff Haven than the just ended fourth week of the present session.

The lectures this week have been unusually attractive and well attended. On Monday three new lecturers were introduced to Sunday School audiences, one in the course on Metaphysics, another in that on the Middle Ages and still another in a new course on Ancient and Modern Birds.

Father Gasson gave the third series in the course on the Medieval period, his topic being "The Spiritual Ideals of the Middle Ages." This course, which has been exceedingly popular during the past two weeks when Father Livingston and Monsignor Loughlin lectured, still retained its hold under the new lecturer, whose courses are always among the most attractive at each session of the school.

The second lecturer was Rev. Jas. T. Fox, professor in St. Thomas Aquinas College, Washington, and a recent recipient of the degree of Doctor of Sacred Theology from the Catholic University. He took up the work in Metaphysics at the point left off by Father O'Brien, and considered in a masterly manner such problems as Substance and Accident, Personality, Space and Time, Relation and Cause.

In the evening a Summer School audience met for the first time, Thomas Walsh, Ph.D., of Brooklyn, Dr. Walsh is a literature of note, whose name frequently appears in some of the best magazines. He received his education at Georgetown and at Columbia Universities. At the latter place he studied under Brander Matthews and George Woodberry, two of the foremost literary scholars in the country.

Dr. Pallen concluded his three weeks' course in literature, taking up this week the study of Milton's poems, particularly of Paradise Lost. The special classes in the other departments are working smoothly and without interruption.

A unique and enjoyable affair called a Flower Wedding was given at the Curtis Pine Villa on Monday evening. The weekly hop at the Champlain Club was even more successful than its predecessors, and the euche at the New York was a notable event that was a fitting climax for a delightful week.

Three new launches have been put into commission at the Summer School dock, and so yachting parties are now in vogue. The weather is ideal for this purpose and many are taking advantage of the opportunities.

The Summer School students were

grieved to hear during the week of the death of Mrs. Mary E. Mills of New York, one of the regular attendants and most generous friends of the school. The Reverend President Father Lavelle went to New York to officiate at her funeral.

Notes for Farmers.

A "Free Press" reporter in referring to his visit to the fields of the Ottawa Experimental Farm in company with Prof. Grisdale, the agriculturist, says:—A drive through the fields at this time of year affords the best possible opportunity for observation. Mr. Grisdale's remarks on the crops, the various experiments under way, different processes of harvesting and preserving grains and other products afford a fund of valuable information.

The workmen were just finishing the hay the season being three weeks later than last year. Although the season is later this year the hay will suffer none and Mr. Grisdale remarked the yield would be a little above the average. Clover fields gave a return a little better than two and a half tons per acre, and timothy three tons. The latter crop will be seen to be a little more successful. In spite of the rain which made the saving difficult, the quality is good and most of it was housed without getting a wetting.

There were many interesting experiments in the hay fields. In one case a new meadow was dealt with in three ways. A portion was pastured last fall, a portion cut and a third part left untouched. It was the object to ascertain what effect the different treatments would have on the yields. The result was unexpected and a surprise. As good a crop was taken off the area that was cut last fall as off the other two sections of the meadow. The yields from the three plots were about equal.

Another experiment in curing hay was conducted which affords farmers a useful example in one of the most difficult of their operations. The method of quick curing hay was tried twice. The details of this process have already been given by Mr. F. W. Hodson in the "Free Press."

The first experiment by Mr. Grisdale was unfavorable to the method. His opinion is that adverse weather was largely responsible for the inutility of the process which would be very convenient if always practicable.

The second experiment proved the method a success. "The investigations appear to indicate," said the agriculturist, "that in dry weather hay may be cut and raked and cocked the same day; left over night, opened to dry and drawn in that afternoon. If the weather is good the hay will be good, but if the ground is damp and the air saturated with moisture the plan will not work and longer time must be spent in curing in the fields."

Experiments have been conducted to ascertain what kind of hay will make the best feeding ration. A field of barley and oats was cut Wednesday which was cut green, and will be saved similar to hay. There are localities where timothy cannot be grown, and it is the desire to substitute a forage that will take the place of hay as a fodder. In the case referred to the seed was sown in equal quantities by weight.

There have been many silo tests at the Central Experimental Farm. Among the crops that have been dealt with are clover, (cut and uncut) corn and clover mixed. Last week a silo was filled with oats and barley sown in equal quantities, and another with oats and peas in the proportion of 2 to 1 respectively. The chemist is making analysis which are yet incomplete. It will later be ascertained which composition contains the best feeding content. The moisture is figured to vary from 75 to 79 per cent. moisture about the same as corn.

When converting barley and oats and oats and peas into ensilage it is better to cut the grain when green—in the milk stage.

Live Stock Market

A private cable from Liverpool on Monday, says a local authority, quoted choice Canadian cattle at 14c, and sheep at 11c to 11½c.

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Another cable from Liverpool quoted choice Canadian cattle at 13½c, and sheep at 11c, and a cable from London quoted choice Canadian cattle at 14c.

Glasgow, August 4.—A private cable reported trade worse, owing to the fact that butchers had a bad trade at the end of last week, and their demand in consequence was small.

There has been no important change in export live stock circles in Montreal of late, except that the former feeling in rates to Liverpool, referred to this day week, has developed to some extent, and if the demand for space to this port continues as good as it is at present in the month of September, there will most likely be an advance in rates.

On the other hand, space to London has been plentiful, and in order to fill a portion of it, engagements have been made at 25s per head, which is the lowest figure so far this season. There is a steady demand for Glasgow and Manchester space and the rate is unchanged at 35s to both ports. There has been no special feature in the local live stock situation except that the quality of the stock coming forward is unsatisfactory, and in consequence, lower prices have to be expected, but the demand for export cattle continues good and anything choice meets with a ready sale at good figures, and as high as \$6.60 was paid in the Toronto market for such recently. Cable advices from the three leading foreign markets were of a very discouraging nature, as they noted a further decline in prices of 3c to 1c per lb. for cattle, making a net drop in the past two weeks of 1c to 1½c. This weakness is reported to be due to the increased home supplies and the inferior quality of cattle now landing as compared with earlier shipments.

The offerings of live stock at the East End abattoir market on Monday were 800 cattle, 500 sheep, 500 lambs, and 100 calves. Owing to the large supply of cattle which was generally of an unsatisfactory quality the market was somewhat depressed, but prices showed no actual change as compared with those of last Thursday. Really choice heaves were scarce; in fact, there was none to be had on the market; consequently, the demand from butchers was limited and trade on the whole was rather quiet. The best cattle sold at 5c to 5½c; and fairly good ones at 4½c to 4¾c; while fair stock brought 3½c to 4c; common, 2½c to 3c, and inferior, 1½c to 2¼c per lb. A fairly active trade was done in sheep and lambs, there being a fair demand from shippers for the former and prices ruled steady at 3c to 3½c per lb. Lambs sold at from \$2.25 to \$4 each. The demand for calves was fair and good to choice sold at from \$8 to \$12 each, and the common at from \$2 to \$6. The supply of live hogs was small, for which the demand was fair and sales were made at 6½c to 7½c per lb., as to quality.

The shipments of live stock from the port of Montreal for the week ending August 2nd, were:—

Table with columns for destination (To Liverpool, To London, To Glasgow, To Bristol) and quantities for Cat and Sheep.

Roofs of Every Description

Asphalt, Cement, and Vulcanite Floors.

If Low Prices make a bargain, High Quality doubles it, that is why we are sure of our own ground.

GEORGE W. REID & CO., 785 CRAIG STREET.

GRAND TRUNK RAILWAY SYSTEM

INTERNATIONAL LIMITED "daily" 9 a.m. ar. Toronto 6.40 p.m., Hamilton 5.50 p.m., Niagara Falls 5.00 p.m., Buffalo 4.20 p.m., London, 7.45 p.m., Detroit, 8.30 p.m., Chicago, 7.30 a.m.

GRAND TRUNK RAILWAY SYSTEM

CORONATION DAY, AUGUST 9th, 1902.

Return Tickets will be issued at First-Class Single Fare between all stations in Canada, also to Detroit and Port Huron, Mich., Niagara Falls, Buffalo and Massena, N.Y.

SUNDAY SERVICE For Richmond, Montreal 6.50 p.m., return, arrive Montreal 6.50 p.m. For Verdun and intermediate points, 9.30 a.m., 1.30 and 5.00 p.m., return, arrive Montreal 12.05, 6.25 and 10.55 p.m.

Corwall Sunday Excursion. "International Limited" 9.00 a.m. : return by steamer leaving Corwall at 1.00 p.m., shooting the Rapids, arrive Montreal 6.30 p.m. Fare \$2.50 Round Trip.

Saturday and Sunday to Monday Excursions. Tickets now on sale at low rates.

CITY TICKET OFFICES, 187 St. James Street Telephone Main 400 & 401, and Bonaventure Station.

CANADIAN PACIFIC

20,000 FARM LABORERS WANTED. Farm Laborers' Excursions, Second Class.

\$10.00 will be run to stations on C.P.R. in Manitoba and Saskatchewan, West, South-West and North-West of Winnipeg as far as Moose Jaw, Estevan and Yorkton, on August 25th, from stations in Province of Quebec, Quebec City, Megantic and West.

CORONATION DAY (Aug. 9th) First-class return ticket will be issued between stations in Canada, Detroit, Mich., Saint Ste Marie and Fort William and East, at \$10.00 FARE, on August 8th and 9th, good to return until August 10th, 1902.

QUEBEC SERVICE. [From Place Viger] 7.30 a.m., 12.30 p.m., 5.30 p.m., *11 p.m. *Daily *Sundays only *1 Week days

ST. ANDREWS BY THE SEA. Sleeping Car Service, Tuesdays and Fridays, through sleepers leave Montreal, Windsor St., 7.40 p.m. for St. Andrews. Returning leave St. Andrews, Wednesdays, arriving Montreal 8.20 a.m. next day.

PORTLAND, OLD ORCHARD, SCARBORO BEACH, Etc. Through Parlor and Sleeping Car Service. Trains lv. Windsor St. 9 a.m. week days, 8 p.m. daily.

Unexcelled Cafe Car Service on Day trains between Montreal, Toronto and Detroit.

SPRINGFIELD, MASS. Through Coach and Sleeping Car. From Windsor St. Station 8.00 p.m. daily, except Sunday.

SUNDAY SERVICE Lv. Windsor St. 10 a.m. for Plattsburgh and Intermediate Stations. Returning arrive Montreal 9.45 p.m. Leave Place Viger 9 a.m. for Jollette, St. Gabriel and Intermediate Stations. Returning arrive Montreal 9.45 p.m.

City Ticket and Telegraph Office, 187 ST JAMES STREET, next Post Office

THE S. CARSLY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street

SATURDAY, AUGUST 9, 1902.

August Activity.

Special values in all the stocks and money-saving chances where you least expect to find them. Buying for spot cash brings us in close touch with manufacturers and importers and sometimes doubles our purchasing possibilities.

BEST TIME TO BUY CARPETS

You won't buy Carpets in August, not unless necessity demands or inducements attract. But the upper floor doesn't shut up shop because efforts are redoubled, endeavor becomes smarter, values change to un- questionable bargains and enthusiasm controls the department from stem to stern.

We are in the house furnishing business to win. If you keep close track of what we're doing you'll see success stamped on every transaction with such prices as these to help the selling.

Remnants of Carpets.

All odd pieces of Carpets, 20 yards and under to be closed out at 25 per cent. less than regular prices. For example, remnants Best English Axminster, regular \$1.45, reduced to \$1.09.

Remnants of best 5 frame Brussels Carpets, regular value \$1.25, reduced to 94c.

Remnants of Oilcloth.

A splendid lot of very nice pieces best English Oilcloth at exactly half price, that means Oilcloth worth \$1.00, now 50c.

A large variety of Oilcloth remnants, regular value 50c, now 25c.

FURNITURE SALE.

If you don't buy new furniture for less this month it will be because you don't read our advertisement or shut your eyes to full advantage. The goods offered in this sale are all new and qualities such as command attention. We simply have no use for poor merchandise, whatever the temptation.

PARLOUR TABLES.

50 Parlor Tables in hardwood, antique oak finish, size 20 by 20 inches, fitted with undershelf, fancy shaped legs, worth \$1.35. Special, \$1.00.

LOUNGE SPECIAL.

5 only Lounges covered with fancy Velour, spring seat, strongly made and durable. Regular, \$6.00. Special, \$4.85.

SPECIAL IN CURTAINS.

Rich Chenille Portieres, finished and fringed. Regular, \$2.75. Special, \$2.40.

Extra quality Chenille Curtains in splendid colorings. Regular, \$3.25. Special, \$2.75.

New Damask Portieres in several colors. Regular, \$3.25. Special, \$2.35.

Imitation Bagdad Portieres, heavily fringed ends, good colors and patterns. Regular, \$7.25. Special, \$5.70.

SUMMER BLANKETS.

Crib size Summer Blankets in gray or white, fancy borders, special prices, 28c and 42c pair.

Bed size full 10-4 Summer Blankets, in gray or white, with dainty colored borders. Special price 77c pair.

Gray Blankets with pretty colored borders, suitable for boating, country and camping out purposes in all sizes from 4 to 12 lbs. from \$1.35 to \$6.75.

DINNER SETS.

English Porcelain China Dinner Sets in good English Porcelain China, pretty patterns, new shapes, very fine quality, complete 97 piece set, \$6.50.

Umbrellas Reduced.

Ladies' Union Cloth Umbrellas, steel rod, natural wood handle. Special Price 80c.

Ladies' extra quality Union Cloth, paragon frame, fancy horn handle. Special Price \$1.00.

Men's Umbrellas covered with Union covering, steel rod, paragon frame, silver mounted patent runner. Special Price \$1.00.

THE S. CARSLY CO. LIMITED.

1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

Montreal's Exclusive Carpet Warehouse.

Carpets, Oilcloths, Linoleums, Cork Carpeting, Rugs, Oriental Squares, Curtains, Draperies, Portieres, Etc.

THOMAS LIGGETT, EMPIRE BUILDING, 2474 and 2476 ST. CATHERINE STREET.

Store closes 1 p.m. Saturdays during July and August.

SATURDAY, AUGUST 9, 1902. LACK OF ESSENTIALS. In all manner of writing and speaking much of the nation, much that is not and nonsense and it alone would make a regular Yankee out of a Filipino; it is the poor Indian, but the aborigines? However, it is quite occasionally to hear a out in no uncertain that our boasted words not all that its worth have the world believe instance of this is in ten by Thomas L. cabinet officer, who po attention to some seri the much-lauded educ day. He says:— "It is all very w with the voice of o wilderness that educat be considered solely a amassing wealth or of ing. I agree to this. proper to encourage among those who hav own way in the world, to any plan for menta will spread sound c where. But the plans attempts to rear the of culture before the stones thereof are lai alike to the individua der them add to the whole. They impair ficiency and they lowe standard. "Some who read th think I am old fashi that 'nature study,' fr ing, wood carving, et a lot of the 'subjects' much attention is pai our public schools su subordinate to matte more practical, so far majority of the pupils In fact, none of the judgment, should be e en up' by the great u school children until a well and thoroughly such essential thin handwriting, the const ple, direct English sen elementary operations "Not long ago a lad under 18 applied retail shop on one of t in New York. 'Where to school?' asked 'Public schools; gra grammar school. No. lad. 'I like your loo the shop-keeper, 'and It's only a matter of f eggs are 31 cents a do can you sell for 25 ce "The boy could not he had spent years in Mr. James also scor against the wretched spelling of public sch pertinently says: "Now I have a per with the modern sch practically everywh their inexcusable negl of handwriting. "When I was of so were obliged to learn least legibly. We ha with engraved 'copies' head of each page. W to devote a certain s each day to imitating which were really mens of chirographica of us were not 'able beautiful in our ow but none save the re were allowed to leav the unformed handw common among peopl et the present time. "I remember very v tured ridicule that pured out in print b books of other days a goodly sentiments of their abandonment h much. I remember the beginning of the movement,' if I may s began with the young started in some year quire what they term fish hand.' The char acted are long, cran

ctivity.

...aving chances where you
...h brings us in close touch
...ngs doubles our purchasing
...ings come to us at less
...was never so apparent. No
...the goods are all new. Not
...prices.

Y CARPETS

...ess necessity demands or
...t shut up shop because a
...rass for house furnishings.
...er, values change to un-
...ls the department from
...win. If you keep close
...amped on every transact-
...r Carpets.

...der to be closed out at 25
...le, remnants Best English

...regular value \$1.25, re-

ilcloth.

...ish Oilcloth at exactly
...ow 50c.

...r value 50c, now 25c-

SALE.

...month it will be because
...eyes to full advantage.
...ualities such as command
...rchandise, whatever the

ABLES.

...finish, size 20 by 20
...worth \$1.35. Special,

ECIAL.

...spring seat, strongly
...85.

URTAINS.

...Regular, \$2.75. Spe-
...id colorings. Regular,

...regular, \$3.25. Special,
...ends, good colors and

LNKETS.

...fancy borders, special
...r or white, with dainty

...suitable for boating,
...from 4 to 12 lbs. from

ETS.

...d English Porcelain Chi-
...ty, complete 97 piece set.

duced.

...atural wood handle. Spe-
...frame, fancy horn handle.

...ng, steel rod, paragon
...rice \$1.00.

CO. LIMITED.

...James Street, Montreal.

Irish

...ers

ON & SON

...S.

IN

...Still Whisky com-
...London and Dublin
...and Purity.

LACK
OF
ESSENTIALS.

IN all manner and modes of
writing and speaking we hear
much of the matter of educa-
tion, much that is all tommy-
rot and nonsense, as if educa-
tion and it alone would cure all the
evils of society—and, for instance,
make a regular Yankee in one year
out of a Filipino; it was tried on
the poor Indian, but a shotgun and
cavalry saber was found more effica-
cious. Will the Yankee of this coun-
try do—as the wag said his ances-
tors, the Puritans, did—first they fell
on their knees and then they fell on
the aborigines?

However, it is quite refreshing
occasionally to hear a voice sounding
out in no uncertain tone the truth
that our boasted public education is
not all that its worshippers would
have the world believe. A notable
instance of this is in a paper writ-
ten by Thomas L. James, an ex-
cabinet officer, who pointedly directs
attention to some serious defects in
the much-lauded education of the
day. He says:—

"It is all very well to declare
with the voice of one crying in the
wilderness that education should not
be considered solely as a means of
amassing wealth or of earning a liv-
ing. I agree to this. It is entirely
proper to encourage general culture
among those who have to make their
own way in the world. I say amen
to any plan for mental training that
will spread sound culture every-
where. But the plans which include
attempts to rear the superstructure
of culture before the foundation
stones thereof are laid are harmful
alike to the individual schooled
under them and to the nation as a
whole. They impair his personal ef-
ficiency and they lower the general
standard.

"Some who read these lines will
think I am old fashioned when I say
that 'nature study,' free-hand draw-
ing, wood carving, clay modeling and
a lot of the 'subjects' to which so
much attention is paid nowadays in
our public schools should be rigidly
subordinated to matters that are
more practical, so far as the great
majority of the pupils are concerned.
In fact, none of these things, in my
judgment, should be extensively 'tak-
en up' by the great mass of public
school children until after they are
well and thoroughly grounded in
such essential things as spelling,
handwriting, the construction of sim-
ple, direct English sentences, and the
elementary operations of arithmetic.

"Not long ago a bright looking
lad under 18 applied for a job in a
retail shop on one of the cross streets,
in New York. 'Where have you been
to school?' asked the shop-keeper.
'Public schools; graduated from
grammar school, No. —,' replied the
lad. 'I like your looks,' continued
the shop-keeper, 'and I want a boy.
It's only a matter of figures. Now, if
eggs are 31 cents a dozen, how many
can you sell for 25 cents?'

"The boy could not answer, though
he had spent years in school."

Mr. James also scores a good point
against the wretched handwriting and
spelling of public school pupils, and
pertinently says:

"Now I have a permanent quarrel
with the modern school authorities
practically everywhere because of
their inexcusable neglect of the art
of handwriting.

"When I was of school age we
were obliged to learn to write at
least legibly. We had 'copy books'
with engraved 'copies' printed at the
head of each page. We were required
to devote a certain space of time
each day to imitating these copies,
which were really beautiful speci-
mens of chirographical skill. Many
of us were not able to attain the
beautiful in our own handwriting,
but none save the really incorrigible
were allowed to leave school with
the unformed handwriting that is so
common among people of all sorts
at the present time.

"I remember very well the good-
natured ridicule that used to be
poured out in print upon the copy
books of other days and the goody-
goody sentiments of the lines, but
their abandonment has cost too
much. I remember very well also
the beginning of the 'anti-copy book
movement,' if I may so term it. This
began with the young women who
started in some years ago to ac-
quire what they termed the 'Eng-
lish hand.' The characters thus af-
fected are long, cramped, sprawling

and irregular, and their production
has cost thousands of fair creatures
much pain and trouble and worry of
mind, with the net result of illegibil-
ity, ugliness, and the utter ruination
of much good writing paper.

"In the old days, too, we gave
much time and attention to spelling.
We had written spelling lessons and
oral spelling lessons, and the spell-
ing school, held on specific evenings,
in which the grown-ups took active
part, was a regular feature every
winter.

"But now the 'word method' has
come in. Children are taught to
recognize each word by its general
appearance, without regard to its
component parts. I have heard
teachers speak with elation of pupils
who had actually gone through
school without knowing the order of
the letters of the alphabet, without
knowing anything at all about
'spelling' as we understood it in my
younger days. Those who believe in
the 'word method' declare that pu-
pils educated under the new plan
spell quite as well in actual practice
as those who were educated under
the method of yesterday; but, so far as
I can judge, the facts do not war-
rant the declaration, and my view of
the matter is borne out by the ob-
servation of many of my friends."

I have quoted thus extensively be-
cause the charges are so true and
pointed that they need to be made
known and may serve as quite a
good tonic to these enfeebled chil-
dren of the Church, though the num-
ber is yearly growing less, who still
persist in worshipping at the shrine
of public school education and have
nothing to offer but a shrug of the
shoulders and a toss of the head for
parochial schools.

Under this heading Mr. James says:
"As a horrible example of 'spelling
as she is sometimes spelt,' I am go-
ing to add a letter of endorsement
which I received the other day, though
it is only fair to say that I do
not know whether the writer was
an old or a young man—a product
of the schools as they were or as
they are:

"Dear Sir: This will entreat
my friend — anything you can
do for him I will appreciate it very
much. I have none home for years
an upright and honest man."

Mr. James concludes his admirable
paper by saying: "For one, I shall
be glad when there is less dissection,
less modeling, less wood-carving in
our public schools and more real,
downright hard work devoted to the
three R's of other days — Readin',
Ritin' and 'Rithmetick.'"

Some time ago, a past master in
relating incidents and anecdotes of
his race told this little story. An
Irishman, whose only schooling had
been received in the Emerald Isle,
and who kept a small grocery, pur-
chased from a farmer a wagonload of
potatoes. The wagon was backed up
to the grocery door and just as the
owner was about to unload, a crowd
of lads from a nearby school chanced
along and one of the crowd shouted
out: "Paddy and his potatoes!" The
alliteration did not disturb the Irish-
man. He saw an opportunity of
teaching the lads a lesson, and re-
plied: "Well, now, boys, you all
must be fine scholars; can you tell me
how many bushels of potatoes in
that wagon?" One said so many,
another so many. He said: "None of
your guessing; but how would you
find out?" They finally said by
measuring the potatoes into a meas-
ure as they were unloaded. This was
the only sure way. He laughingly
said: "Oh! but you are the fine
scholars! Just let me teach you a
thing or two." Out from his pocket
came a tape-line. He measured the
length, depth and breadth of the
wagon, and then with a bit of pencil
found the number of cubic inches in
the wagon's contents and then found
the number of bushels, and the glee
cried out: "Just so many bushels!"
By this time quite a crowd had col-
lected, and some expressed their
doubt of the correct solution. He
said: "Very well, let us unload the
wago by the bushel basket and I'll
wago by the bushel basket and I'll
loading was done, and the result
was, the Irishman was correct in his
solution and the crowd dwindled a-
way in silence, while the Irishman
said: "Sure, this is a great country
for potatoes, but not much for learn-
ing."—R. C. Gleason, in the Catholic
Columbian.

Resolved, That we energetically
protest against the concerted effort
which is being made to defame and
vilify the friars of the Philippine
Islands, and to alienate from them
the love and reverence of a people
whom they have ransomed from
ignorance and barbarism.

Resolved, That we, deploring the
seeming disposition of our govern-
ment to discredit the services of the
friars in the Philippines, do regard
any hindrance to the legitimate ex-
ercise of their labors as a serious
menace to the civil and moral well-
being of the people of these islands,
an unwarranted precedent fraught
with peril to the Catholic Church in
the United States, a grave violation
of the treaty of Paris and a fatal
departure from the time-honored
American principle of separation of
church and state.

REMARKS
ON
THE
FAMILY
PEW.

HE pew is a testimony to
the family and ought to be
maintained with its doors
removed, and it does not
matter whether a man pay
fifty dollars a year for his pew or
fifty cents," writes Ian Maclaren of
"The Pew and the Man in It" in the
"Ladies' Home Journal." "The
church authorities should see that
the householder has his pew, with
room enough in it for himself, his
wife, and the children which God has
given them. There is no reason why
the rich man should not pay a hand-
some sum for his church home. And
some of us have never been able to
understand why an artisan should
not give something for his Church
home also. Surely every man wishes
to do what is right in the direction
of his church. Every self-respecting
man likes to pay for his home when-
ever it be large or small, and it
touches a man's honor, to live in a
workhouse, where he pays no rent
and depends on the public. There is
no necessity that this home feeling
and this just independence should be
denied in the house of God, but it
rather seems a good thing that the
man who works and gives to provide
a house where he and the children
can live together in comfort and self-
respect six days of the week should
do his part to sustain the house
where they worship God on the sev-
enth day. He is a poor creature
who will allow a rich man to pay
his rent for him on week days, and I
have never been able to see where
there is any difference between being
a beggar on Sunday and a beggar
on Monday."

Resolved, That we protest a-
gainst the general condemnation of
the friars for what may have been
the errors of individual members of
their body, and demand for them
that same measure of justice and
protection which is so truly accorded
all other persons and corpora-
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BE CHARITABLE.
We should judge no man, still less
a trusted friend, by a report of an
incident, or a hasty word. We should
judge our friend by his record, by
what we know of his character. When
anything inconsistent with that char-
acter comes before our notice, it is
only justice to him, at least to sus-
pend judgment; and it would be wis-
dom to refuse to credit it at all.—
Hugh Black.

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Catholic
Should
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Golden
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And
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Of
The
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And
Laymen
In
Montreal
During
The
Past
Fifty
Years.

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SOME DOCTRINES THAT ARE NOT UNDERSTOOD BY NON-CATHOLICS.

AMONG the innumerable misrepresentations to which our faith is constantly subjected there are some to which a Catholic clergyman feels a peculiar dislike in explaining from the personal feelings which are aroused in their refutation. When the doctrines of the Holy Eucharist, or the Blessed Virgin, or the sacred relics of our saints, are attacked, and we rise in their defense, we experience within ourselves a pride in the justice of our cause; there is an enthusiasm infused into the soul by the very theme—we hold in our hands the standard of our Blessed Lord Himself and we lovingly fight His battles; we gather strength from the very altar which is blasphemed, and we are reminded of our dignity by the robes we wear. In a word, we are refreshed by the consciousness that they whose cause we defend are our own brethren who look down with love and sympathy upon our poor efforts to remove prejudice and make truth shine forth in all its splendor.

But when the attack is made upon the individual, and not the cause—when the assault is changed from the principles of faith and practice, into the criminations of our sacred ministry and base insinuations against our character; when the ministers of God stand before the world to answer charges of having turned religion into traffic and corrupted the doctrines to secure influence and wealth, they recoil from meeting, even as a calumny, that against which their very natures recoil. Their feelings, as members of society, are so wounded that they often experience great difficulty in exercising the office of meekness and sweet charity in undeceiving the beguiled and in maintaining the truth.

I.

Indulgences ever since the days of Luther have been the fruitful themes of ridicule, sarcasm and declamation. They have been the pardon for sins, past, present and future. The sale of forgiveness for the grossest crimes has been charged against the Church and her priesthood in the language of invective and unrelenting hostility.

That abuses have existed regarding the practice of Indulgence no one will deny, and that they were made the ground for the dreadful separation of the sixteenth century, must be deeply regretted, for no such abuses could ever justify the schism that ensued. The misrepresentation of this doctrine of the Church, chiefly proceeds from the misunderstanding and from the misunderstanding of our real belief. As in my special doctrinal explanations I shall state the doctrine of indulgence in the simplest terms. What then is an indulgence? It is a remission by the Church, in virtue of the Keys of a portion, or the entire, of the temporal punishment due to sin. The infinite merits of Christ form the fund whence this remission is derived; but besides this, the Church holds that the merits of the saints, and the penitential works of the just, are applicable to the other members of Christ's mystical body. Thus, for instance, the sufferings of the Blessed Virgin Mary, the austerities and persecutions of St. John the Baptist, the tortures endured during twenty centuries by the numberless martyrs whose lives had been free from vice and sin, the prolonged penances of holy anchorites,—all these, made valid through their union with the merits of Christ's passion, were not lost, but formed a vast spiritual treasury, applicable to the sanctification of sinners.

Now if the temporal punishment reserved to sin was anciently believed to be remitted through the penitential acts of the sinner,—any other substitute for them—approved by the authority imposing them—must have been considered of equal value, and as acceptable to God. And so it must be to-day. If the Church had the right of exacting such satisfaction as she formerly ex-

acted, she necessarily possesses to-day the same power of substitution with the same efficacy and consequently the same effects. Such a substitution is what we Catholics call an indulgence.

This power is included in the commission given by Christ to His Apostles to forgive or to retain sins. Admit this divine tribunal, and no one will deny that the power committed to the Apostles was enforced in the primitive Church; no one will contend that satisfaction was not exacted in punishment of sin. If the Church in ancient times considered herself competent to enforce severe penances she certainly had the right and power of relaxing the rigor of these inflictions, without lessening their value. Accept this reasoning, and you have sufficient proof that indulgences were in use in the primitive Church as they are at the present time. We may have clearer forms, owing to the scholastic precision of the Middle Ages, but the doctrine as to substance is the same, while the terminology is refined and stripped of the husks of indefinite opinion. Divine Providence raised up the great school men to cast the dogmas of our faith in a new mould, capable of withstanding the attacks of modern times.

We will now enter upon the proofs of this doctrine. The New Testament furnishes us with a clear proof of such power being exercised. In the first Epistle to the Corinthians, St. Paul not only severely reproved, but punished grievously a member of the Church who had fallen into a scandalous sin. These are his words: "I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done. In the name of our Lord Jesus Christ, you being gathered together, and my spirit with the power of our Lord Jesus, to deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." (I Cor. V. 3-5). The punishment here inflicted is of a severe character. Whatever it may have been, it certainly was of a remedial nature, intended to reclaim the sinner, and by the punishment of the body, to rescue the soul from eternal damnation. It is not a remission of actual guilt, for the punishment is inflicted by the whole congregation, and sacramental forgiveness has never been considered congregational—or one to be performed by a body of the faithful, nor even by a pastor no matter how dignified—at a distance. Hence we must conclude that a penance of some sort was imposed upon the incestuous Corinthian intended for his amendment and as reparation for the scandal committed before the Church. The consequences of this heavy infliction were such as St. Paul probably foresaw, and such as he desired. The unfortunate sinner was plunged into a grief so excessive as to appear dangerous to his welfare. The sentence is revoked, and St. Paul entreats the congregation to forgive him and comfort him; and adds that he had already confirmed the sentence which they had passed or were going to pass. Evidently the entire action is not a ministerial one, affecting the forgiveness of crime, for that could not be in the hands of the flock.

From all this it is evident that the term of punishment is abridged and the sentence reversed before the completion of the penance, and this, owing to the great sorrow manifested by the penitent, which was considered sufficient for the remaining portion. This is precisely what we call an indulgence.

After this striking proof from Scripture we are not surprised at finding the Church exercising at the earliest times, a similar power. To understand this practice clearly it may be well to say a few words on the subject of canonical penance. From the age of the Apostles it was usual for those who had fallen into grievous offenses to make a public confession of them, and then to subject themselves to a course of public penance, which received the name of canonical, from the canons whereby it was regulated. Such penitents, as we learn from the early Fathers, put on a black, coarse habit, and if men, closely shaved their heads. They presented themselves before the assembly of the faithful on the first day of Lent, when the presiding Bishop or priest placed ashes upon their heads, a custom still preserved in the Catholic Church—whence the name of Ash Wednesday. The term

of this penance was varied according to the grievousness of the offence. It lasted sometimes only forty days; at others seven, thirty or even forty years; for some dreadful crimes its duration was the natural life of the penitent. These were the usual periods allotted to public penance, so that the significance of these terms is, that the indulgence granted is accepted by the Church as a substitute for a penance of that duration; a plenary indulgence being a substitute for the entire term of awarded penitential inflictions. During this period of time every amusement was forbidden. The poor sinners were occupied in prayer, fasting, and good works. They were divided into several classes, and were excluded from divine service, till they performed the prescribed penances. In most cases absolution preceded the giving of the penance—or at least it was granted during the time of its performance.

The Church reserved to itself under all circumstances, the right of mitigating the penalties under various circumstances. Extraordinary sorrow and fervor manifested by the penitent during the performance of his task was always considered a justification for a proportionate relaxation. Thus the Council of Nicea prescribes: "In all cases the disposition and character of repentance must be considered. For they who by fear, by tears, by patience and by good works manifest a sincere conversion....to these the bishop may show more indulgence, but not to those who manifest indifference and think it enough that they are allowed to enter the Church. These must complete the whole period of penance." St. Basil says in like manner, "that he who has power of binding and loosing can lessen the time of penance to the truly contrite." The Council of Lerida says: "Let it remain in the power of the Bishop either to shorten the separation of the truly contrite, or to separate the negligent a longer time from the Holy Church."

Another motive of relaxation was the approach of a persecution when the penitents would have an opportunity of testifying their sorrow by patient endurance. They were admitted to the Blessed Eucharist and participated in the prayers of the Church. St. Cyprian is very clear on this point: He says, "that since the design of the Holy Eucharist is to give strength to those that receive it—they must not be deprived of its support whom we would guard against the enemy." A similar indulgence was granted to penitents in danger of death, as was decreed by the Council of Carthage. "When a sinner implores to be admitted to penance, let the priest without any distinction of persons enjoin what the canons enact." Whence it appears that the canonical penance was to be continued after the absolution and admission to the Sacrament of Eucharist, and consequently that it was meant for satisfaction after sin was remitted, and likewise that the Church held itself competent to give a mitigation or an indulgence in it. The priest had the power to make this modification. Pope Innocent I. confirms the discipline. St. Augustine gives another ground whereon mitigation of penance was sometimes granted; that is when intercession was made in favor of the repenting sinner by persons of influence with the pastors of the Church. But the chief ground for mitigation or indulgence is to be found in the mediation of the early martyrs in behalf of the condemned Christians who had fallen under the censure of the Church. A recommendation from some servant of God about to receive a martyr's crown always brought about a complete reconciliation— and mitigation or absolution from the remainder of the penance. Tertullian, the oldest Latin Father, is the first to mention this practice. After exhorting the confessors of Christ to preserve themselves in a state of grace and communion with the Church, he then continues: "Which peace some, not having in the Church, are accustomed to beg from the martyrs in prison; and therefore ye should possess and cherish and preserve it in you that so ye may perhaps be able to grant it to others." Here Tertullian speaks of the custom and makes it the basis of his exhortation to the martyrs. St. Cyprian in the following century confirms the same practice. He says: "We believe that the merits of the martyrs and the works of

the just can do much with the Just Judge." Therefore it appears that in the ancient Church, relaxation from the rigor of the penitential institutions, was granted in consideration of the friendly interposition of the martyrs of Christ, who seemed to take upon themselves the punishment due the penitents according to the canonical institutions. The practice no doubt led to abuses which St. Cyprian complains of, but the principle he never for a moment calls in question.

There is but one more instance to complete the resemblance between ancient and modern indulgences. What I have thus far given applies chiefly to a diminution of punishment—and not to a commutation, which seems the specific characteristic of indulgences at the present day. But although the abridgment of a punishment and the substitution of a lighter one, are in substance one and the same thing, yet even in this respect we can illustrate our practice from antiquity. The general Council of Ancyra already referred to, expressly sanctions the commutation of public penance in the case of deacons who have fallen, and afterwards stood firm. The Ven. Bede says, that the Church allowed other good works to be substituted for fasting in favor of persons in poor health.

II.

The indulgences of modern times are nothing more than what were granted in the first ages of the Church with this difference; that the public penance is no longer in force, owing to the relaxation of discipline and change of living. It entirely disappeared in the 12th century, but the Church has never given up the desire of restoring the fervor and discipline of the primitive Church, and consequently instead of abolishing these forms and substituting other practices in their place, she has preferred to retain these as mitigations of what she still holds herself entitled to enforce. The only difference therefore between her former and her present practice is that the mitigation of commutation has become the ordinary form of satisfaction which she deems it prudent to exact.

From all this we must conclude that our indulgence, and that of the ancient Church, rest upon common grounds. In the first place, satisfaction has to be made to Almighty God for sin remitted under the authority and regulation of the Church. Secondly, that the Church has always considered herself possessed of the authority to mitigate by diminution or commutation, the penance which she enjoins. Thirdly, the sufferings of the saints, in union with Christ's merits are considered available towards granting this mitigation. Fourthly, that such mitigation, when prudently and justly granted, is conducive towards the spiritual weal and profit of Christians. These considerations enable us to understand the terms employed in granting indulgences. First, as to the periods for which they are usually granted. We use apparently an arbitrary form of forty days, or of seven, thirty, forty years, or plenary. Now these were precisely the periods allotted to public penance so that the significance of these terms is, that the indulgence granted is accepted by the Church as a substitution for a penance of that duration. Then again the phrase, forgiveness of sin, which occurs in the ordinary forms of granting an indulgence applies in the same manner; in ancient times there was a two-fold forgiveness; one sacramental, which generally preceded or interrupted the course of public penance; this was the absolution from the interior guilt in the secret tribunal of penance; the other was the absolution or forgiveness in the face of the Church which took place at the completion of the public penance. Now as we have seen, an indulgence has no reference to the inward guilt—or to the eternal punishment incurred by sin, but only to the temporal punishment and its necessary expiation. When therefore, an indulgence is said to be the forgiveness of sin, the phrase applies only to the outward guilt—or that portion of the evil whereof the ancient penitential canons took cognizance. This is further proven by the practice of the Church which always makes Confession and Communion an indispensable condition for the receiving of an indulgence. When considered in its origin, it

brings back to our recollection the rigor with which the Church of God visited sin, and how we fall short of that severe judgment which the saints passed on transgressions of the divine law; it acts as a protest on the part of the Church, against the degeneracy of our modern virtue. It animates us to live up to the former spirit of the Church by practicing greater charity, mortification and prayer. It is said by some that the works enjoined for the gaining of an indulgence have been sometimes even irreligious or profane; and that others have had no object but to fill the coffers of the clergy and in modern times are light and frivolous. Such charges proceed from ignorance. They arise from the misunderstanding of the name. In the Middle Ages, Europe saw its princes and emperors, its knights and nobles abandon everything they held dear on earth and devote themselves to the cruel task of war in a distant land to regain the Holy Sepulchre of Christ from the hands of infidels. And what reward did the Church offer? Nothing more than an indulgence. Far from being compatible with vice and sin, to gain this indulgence it required a devotedness of purpose and a purity of motive which show how the Church only bestowed it for the sanctification of her children for the performance of a work which she deemed most honorable and glorious. "Whoever," decrees the famous Council of Clermont, "shall go to Jerusalem to liberate the Church of God, out of pure devotion, and not for the purpose of obtaining honor or money, let the journey be counted in lieu of all penance." It may be said that many took the cross from other motives. Granted; but they did not partake in the spiritual benefits of this indulgence. Men like Godfrey and St. Louis were few in number, like Gideon's host, but like it they conquered in the strength of the Most High. They valued the gifts of the Church beyond all earthly diadems. The Church felt called upon to repress the formidable foe who had snatched from her very bosom a treasure dearly loved and prized by her, and who had exterminated religion in one of her fairest provinces, and even threatened the very heart and centre of Christendom. Well and nobly did she arouse the courage of her children, and arm them with the badge of salvation, and send them forth unto conquest. Who that contemplates the enthusiastic devotion of the crusaders to the cause of religion in the midst of dangers and privations of the most dreadful nature, will venture to say that the gaining of this indulgence, imposed but a light and pleasant task. There are always cold hearts that will measure others' ardor by their own frozen temperament and refer the feelings of distant ages, and of men whose minds were cast in nobler moulds to the conventional codes of modern theories. To such the enthusiasm of the crusader will appear a frenzy, and the soil which was watered by the Saviour's blood, a possession not worth the sacrifice of reconquering. But for us Catholics it is sufficient to know that they who imparted spiritual blessings to the noble warriors who placed the cross upon their shoulders, judged otherwise, and believed it to be an undertaking of great value and glory to every Christian. Such is the charge of indulgences granted for evil and profane purposes. What shall we say of the dreadful charge of avarice that has so multiplied indulgences in modern times? For what other objects were the jubilees instituted, save to fill the coffers of the Sovereign Pontiffs with the contributions of thousands of pilgrims, eager to gain its special indulgences?

Well, I have had the happiness of witnessing one of these lucrative institutions. I was in Rome when our Venerable Pontiff Leo XIII. opened the jubilee, soon to close. I saw the myriads of pilgrims who were flocking to Rome from every land. I noted their tattered raiment and wearied frames. I saw the convents and hospitals filled with them at night, reposing on beds and cots furnished by the charity of the citizens. I saw them at table served by Roman nobles and distinguished ecclesiastics of all grades. Even the Roman Pontiff himself lovingly aids in this good work. I witnessed abundant blessings and tears of gratitude which were poured forth by the pilgrims as they departed,—but of pre-

vious jewels offered by them to shrines—or gold cast into the bosoms of priests, I heard little. But I did hear that the funds of charitable institutions and private individuals would be exhausted and heavy debts incurred by giving hospitality to the pilgrims. Were the charitable undertakings of these institutions and kind-hearted men and women grimagues pleasure excursions to the Eternal City? Well I wish you could have seen these pious band of pilgrims from every nation and tribe of the world—crowding the churches and holy shrines—filling the squares and public places to hear the word of God. I wish you could have seen the throngs at the confessions and the multitudes that knelt around the altar of God to partake of its Heavenly gift. I wish you could know the good resolutions that were taken at the tomb of the Apostles, the restitutions that were made, and the great wrongs that were righted, and then you would understand why men and women undertake these weary pilgrimages—for most of them were made, not on the majestic Celtic or some other palatial ocean liner, but the toilsome journey was made on foot, and then judge whether it is indulgence in crime and facility to commit sin that is granted and accepted in such an institution.

What I have sketched of the present jubilee may be said of all pilgrimages whether made to Holy Land, Rome, Assisi, Loretto, Padua, Lourdes, or on American soil at Auriesville or St. Ann de Beaupre. The conditions for the gaining the coveted indulgence are the same everywhere. We do not claim that during the Middle Ages and even later that no abuses took place, but the Church ever tried to remedy the evil. These abuses were strongly condemned by Innocent III., in the Council of Lateran, 1139—by Innocent IV., in that of Lyons, in 1245—by Clement V., in the Council of Vienna, 1311. The Council of Trent reformed the abuses which had subsequently crept in and which had been unfortunately used as a pretext for Luther's separation from the Church.

Some one may say why retain a name so often misunderstood and misrepresented. Why not substitute another that has no reference to practices now in desuetude? Well, dear readers, the answer is very simple. We are a people who love antiquity even in words. We are like the ancient Romans who repaired and kept from destruction the cottage of Romulus, though it might appear useless and mean to the stranger that looked upon it. We call the offices of Holy Week, "Tenebrae," because the word reminds us of the times when the night was spent in mournful services before God's altar. We retain the name baptism which means immersion, though the rite is no longer performed in that manner. We cling to names that have their origin in the fervor and glory of the past. These are not easily driven from the recollections which cling even to words, by the taunts and wishes of others who seize upon them to attack and destroy the dogmas which they enshrine. They serve to strengthen our faith. No, dear Catholic and Protestant readers, no other word could so completely express our doctrine as the much abused word "indulgence."

The works of piety and devotion to which indulgences are attached are often ridiculed and belittled. From what good work does an indulgence granted on some festival day hinder us? On the contrary, are not the very conditions a salutary means to the end desired? We Catholics know that without penitent confession and the worthy reception of the Holy Eucharist a plenary indulgence cannot be gained. We know too, that the return of each season, when the Church holds up to us the blessings of an indulgence, is a summons to our conscience to free itself from the burden of its transgressions and return to God by sincere repentance. We know that were not these inducements presented we might run on from month to month in thoughtless neglect of our Christian duties. Let us prepare for those special times of grace and mercy with fervor and sorrow for sin, so that we may always profit by the liberality with which the spouse of Christ unlocks the treasures of His mercies to her faithful children.—Rev. John F. Mullane, in Donahoe's Magazine.

My prime of youth is but a care;
My feast of joy is but a pain;
My crop of corn is but a tear;
And all my goods is but of gain;
The day is fled, and yet I sun;
And now I live, and now I done!
My spring is past, and yet I not sprung;
The fruit is dead, and yet I leaves are green;
My youth is past, and yet I

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXXVI.—After a few moments considering that it was charity to console trusting to my guard preserve me from harm that night, before the I went with the old Develin tower, which at the north-west corner enclosure. We had quarters of the muske was terribly afraid of. But Bell steered our cly that we escaped. When we got to the C Peter "ad vincula," close to the wall, until had turned, and we he retreating in the oppo. Then we stole on t tower; the warder was admit us into the d where poor Tichbourne ing on a bundle of stre "Whom have you b asked my companion, s we entered. "I said I tary."

The man explained t Tower one must have could get; besides he v an old acquaintance. I lantern on my face, and recognized me at once. "words I told him how I he was greatly touched, to my expressions of sy tears in his eyes. Then my hand, and declared to forgive all who had b misfortunes upon him Babington; also Salsis whose intrigues he att connection of their plot age's design, his judg cruel Queen, who had the frightful sentence t out with the utmost se also said that he accepte lent death in expiatio.

I laid the paper whic brought with me on a w to serve as a table, and fore it, I wrote from his wonderfully beautiful lett poor young wife. In tou he begged her forgiveness for the Catholic cause, n sion for the innocent Scots, his attachment to had brought him to this had to choose between b associates or giving him the hangman, and the la to him the most honora tive. That thought must her consolation. The m death would be no disgr so many priests had drur chalice, and thereby cas round the shameful gibbe like many of his noble an a chivalrous cause, the r innocent, and the promoti on; so at least he thou engaged in the enterpr turned out otherwise; but all good men would look tention, not the result. exhorted her to find true God, and concluded with an eternal reunion hereaf I read over to him wh written, and he attempte it. An illegible scrawl w he could achieve. "Mr. with his rack is a bad w ter," he said, as he hande the pen with a sorrowful he begged me to write d verses that he had comp he was sentenced. They melancholy, and show how cost him to give up his l liked them so much that I might keep a copy of t ward for my services as sis. He consented willi asked me to pray for him of execution, and afterw repose of his soul. The are the verses he dictated

My prime of youth is but a care;
My feast of joy is but a pain;
My crop of corn is but a tear;
And all my goods is but of gain;
The day is fled, and yet I sun;
And now I live, and now I done!
My spring is past, and yet I not sprung;
The fruit is dead, and yet I leaves are green;
My youth is past, and yet I

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S. J.

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CHAPTER XXXVI. CONTINUED.

After a few moments I consented, considering that it was a work of charity to console the afflicted, trusting to my guardian angel to preserve me from harm. Accordingly that night, before the moon was up, I went with the old boatman to the Develin tower, which was situated at the north-west corner of the inner enclosure. We had to pass the quarters of the musketeers, and I was terribly afraid of the guard. But Bell steered our course so wisely that we escaped their notice. When we got to the Church of St. Peter "ad vincula," we stood up close to the wall, until the sentry had turned, and we heard his steps retreating in the opposite direction. Then we stole on to the Develin tower; the warden was waiting to admit us into the dark dungeon where poor Tichbourne was crouching on a bundle of straw.

"Whom have you brought?" he asked my companion, starting up as we entered. "I said I wanted a notary."

The man explained that in the Tower one must have whom one could get; besides he was bringing an old acquaintance. He turned his lantern on my face, and Tichbourne recognized me at once. In a few words I told him how I came there; he was greatly touched, and listened to my expressions of sympathy with tears in his eyes. Then he kissed my hand, and declared his readiness to forgive all who had brought these misfortunes upon him, primarily Babington; also Salsingham, whose intrigues he attributed the connection of their plot with Savage's design, his judges, and the cruel Queen, who had commanded the frightful sentence to be carried out with the utmost severity. He also said that he accepted this violent death in expiation of his sins.

I laid the paper which I had brought with me on a wooden stool, to serve as a table, and kneeling before it, I wrote from his dictation a wonderfully beautiful letter to his poor young wife. In touching words he begged her forgiveness. His zeal for the Catholic cause, his compassion for the innocent Queen of Scots, his attachment to his friends, had brought him to this pass. He had to choose between betraying his associates or giving himself up to the hangman, and the latter seemed to him the most honorable alternative. That thought must be his and her consolation. The manner of his death would be no disgrace because so many priests had drunk the same chalice, and thereby cast a halo around the shameful gibbet. He died, like many of his noble ancestors, for a chivalrous cause, the rescue of the innocent, and the promotion of religion; so at least he thought, when he engaged in the enterprise. It had turned out otherwise; but God and all good men would look to the intention, not the result. Finally he exhorted her to find true solace in God, and concluded with the hope of an eternal reunion hereafter.

I read over to him what I had written, and he attempted to sign it. An illegible scrawl was all that he could achieve. "Mr. Topcliffe with his rack is a bad writing-master," he said, as he handed me back the pen with a sorrowful smile. Then he begged me to write down some verses that he had composed since he was sentenced. They are very melancholy, and show how much it cost him to give up his life; yet I liked them so much that I asked if I might keep a copy of them, in reward for my services as amanuensis. He consented willingly, and asked me to pray for him on the day of execution, and afterwards for the repose of his soul. The following are the verses he dictated:—

My prime of youth is but a frost of care;
My feast of joy is but a dish of pain;
My crop of corn is but a field of tears;
And all my goods is but vain hope of gain;
The day is fled, and yet I saw no sun;
And now I live, and now my life is done!

My spring is past, and yet it hath not sprung;
The fruit is dead, and yet the leaves are green;
My youth is past, and yet I am

but young;
I saw the world, and yet I was not seen;
My thread is cut, and yet it is not spun;
And now I live, and now my life is done!

I sought for death and found it in the womb;
I lookt for life and yet it was a shade;
I trade the ground and knew it was my tombe,
And now I dye, and now I am but made,
The glass is full, and yet my glass is run—
And now I live, and now my life is done!

Bill Bell warned me that it was time to depart, if I wanted to look in on my uncle, who was confined in the same tower. So I bade farewell to Tichbourne, whom I I never to see again on earth, and followed my companion into another cell. I only stayed a moment with uncle Remy, and we said but few words to one another. "Is that you Mary," he said, when he recognized me, rubbing his eyes, as if to rouse himself from sleep, but I saw he wanted to conceal the tears that filled them. "It is too bad of you, to come and wake me out of my first sleep." Then the strong man broke down, and sobbed like a child. He clasped me to his heart, caressing me, and saying: "What an old blockhead I am! Now go, child, and do not trouble yourself any more about me, except to pray for me. Barty is already in heaven, and he will help me to follow him. Give my love to mother and poor Anne." He turned his face to the wall and made me a sign to go. In that manner we parted.

On Tuesday, the 20th of September, A. 1. 1586, the first half of the condemned conspirators were executed. It was a warm autumn morning. A great number of bailiffs and men-at-arms accompanied the mournful procession which was formed under our windows. Three hurdles were brought, and at 9 o'clock, precisely the accused were led out and bound on them. Sir Owen Hopton gave the signal, and they were set in motion. On the first hurdle were Ballard, Babington and Savage, the supposed ring-leaders of the plot; next came Tichbourne and Barnewell, while two of their friends, strangers to me, Tilney and Abingdon, brought up to rear. The men appeared to be tranquil and self-possessed; as the hurdles disappeared beneath the gateway of the Bloody Tower, I caught the sound of the "Miserere," which Ballard began. They were dragged, as I heard to my disgust, all the way through the town to St. Giles-in-the-Fields, where they used to meet to concoct their plan for Mary Stuart's deliverance. There, under the spreading oaks, were the gallows and scaffold erected. Bravely they went to their death. Ballard again declared that all he had done was done in good faith and for the sake of religion, and never had he conspired against the Queen's life. Babington said the same; he acknowledged his error, and implored forgiveness. Tichbourne spoke at greater length. He depicted his happy youth, when he wanted nothing he could wish for, and said nothing was further from his mind than a conspiracy against the Queen. He was the victim of regard for his friend. He was descended of a house that had existed for 200 years before the conquest, and whose members were never stained with crime. Tilney declared that he was a true Catholic; upon which he was interrupted by the Protestant minister, a Dr. White, who was present. Tilney replied: "I came hither to die, Doctor, not to dispute," and desired to be troubled with no more questions. Then they fell to prayers, and I believe Ballard gave his companions the last absolution. The dreadful execution followed, over the details of which we must pass, only remarking, that by the express orders of the Queen, they were put to death with studied cruelty, their sufferings being protracted to the uttermost. Ballard was executed first; he was disembowelled while yet alive, and fully conscious. Babington followed; his youth and elegance made a great impression on the spectators. In the midst of his

agonizing torments he cried several times aloud in Latin: "Parce mihi, Domine Jesu!" In like manner all the others were put to death in their turn.

The horrid scene, together with the patience of the victims, had excited the disgust and pity of the bystanders to such a pitch, that when, on the following day, my uncle Remy and the rest were to be executed, this was done with less cruelty, for fear of an uprising of the people. They were therefore not cut to pieces until after death.

At length these terrible days were ended. The victims had been sacrificed, and I thanked God that it was all over. I had now only to think of the two sick prisoners in the Cold Harbor, and it seemed probable that through the mercy of God their sufferings would, ere long, be terminated also.

CHAPTER XXXVII.—I had been kept a close prisoner in Walsingham's house for a fortnight, when he came to me one morning, and talked quite kindly to me at first; presently, however, he asked me if I had not yet come to a better mind. Quietly and firmly I replied that I could not do better than follow my conscience, even if by so doing I destroyed my earthly prospects. Thereupon he rose up and said: "Very well. As you please. To the Tower you will go this very evening." With these words he left me.

When darkness had closed in, old Gray came in. Placing upon the table a link that he carried, he began: "Mr. St. Barbe, His Excellency the Secretary of State desires me to ask whether what you said this morning is your final decision. Upon my giving an answer in the affirmative, he shook his gray head, and besought me to have pity on my youth. "It is useless to swim against the current. Your evidence will not be taken against that of the Secretary of State; the proofs are destroyed. Look at those two secretaries, Nau and Curle; they began by protesting they would rather die than be faithless to their gracious mistress. Now they have gradually taken down their pride, for fear of prison and rack they have already asserted that the letter shown them by Walsingham appears to be genuine, or is at any rate the same in its main features as the original. Some further revelations to their mistress' disadvantage may presently be expected from them. What would you have! Life is sweet and the rack very bitter. Another thing, young sir; you cannot possibly save Mary Stuart, you will only ruin yourself and bring your uncle into disgrace with the Queen. And let one who has known you from a boy tell you in confidence, your uncle's monetary affairs are in a bad state. You know how parsimonious the Queen is in regard to grants of money for political purposes, lavish as she is in her expenditure on dress. Consequently Walsingham has been compelled to pay the hundreds of spies he employs in Paris, Madrid, Rome, and even in the seminaries and convents, to a great extent out of his private means. This last conspiracy, the progress of which he has watched by means of his emissaries, and utilized to his own ends, has cost him a mint of money. Unless he gets some gift from the Queen, he is undone. He means to ask Her Majesty to bestow Babington's estate, which is said to be the finest property in Derbyshire, on you; and he will probably get it, because he ascribed to you the principal part in the disclosure of the conspiracy. You already stand high in the favor of the Queen, whom God preserve!" She has twice sent a messenger to inquire after your well-being; each time your uncle had to answer that you were still suffering from the fever you had contracted in Her Majesty's service."

"The next report will be that I am dead and buried," I rejoined. "It will be true; for once the gates of the Tower are closed on me, I shall be dead and buried as far as this world goes. You mean kindly, and I thank you for your good intentions; but I would rather be buried alive than incur the guilt of innocent blood. I am sorry that my uncle should get into trouble on my account, but we all know ingratitude is the worldling's reward." Thereupon Gray drew a paper

from his doublet, and laying his hand on my arm, said: "I arrest you in the Queen's name by order of the Secretary of State."

I followed him without resistance. At the door of the house two armed men placed themselves on either side of me, and we passed through the narrow alleys to the riverside, where a boat was waiting. We soon reached the Tower, on whose turrets and battlements the calm moonlight rested. Once more I looked up at the glorious moon and the star-lit firmament; once more I inhaled the cool night air, as a light wind from the sea fanned my temples; once more I heard the sounds of mirth and music wafted on the breeze from the southward side. "A few moments," I said to myself, "and you will be cast into God knows what underground dungeon, never again to behold the clear sky, to breathe the fresh air, or hear the sound of merry laughter!"

Passing the King's stairs and the Traitor's gate, we stopped at a landing place opposite the Cradle tower, the so-called Tower docks, a narrow embankment between the river on the one side and the moat of the fortress on the other. As we stepped out of the boat, Gray, who sat beside me without speaking, laid his hand on my arm, and said: "One word and we go back!" I shook my head; the narrow drawbridge over the moat was let down. A man came forward from the shadow of the gateway to meet us. It was the Lieutenant of the Tower; he conducted me in silence into the interior of the fortress, past the Bloody tower, where a sentry challenged us, and across the green to the Bell tower, where he unlocked the door of a prison, which was, I thought, to be my abode for an unlimited time, probably until the day of my death.

This cell I recognized at the first glance as the one wherein, in Henry VIII's reign, John Fisher, the Bishop of Rochester, was confined. He, with the learned Chancellor Thomas More, and a few Carthusian monks, had the courage to adhere to the old faith, and refuse to acknowledge the Royal Supremacy. The dungeon in question is a vaulted apartment not more than five feet square, occupying the upper story of the round tower. The walls are of enormous thickness; several loophole-like windows look onto the Thames, onto the Beward tower opposite, or across the broad moat to the heights of Tower Hill. Before a clumsy chimney-place some bundles of straw were piled to form a bed; the floor was composed of rough paving stones. It was considered one of the best cells in the Tower, yet I shivered when I thought of spending the winter, aye, many a winter too, within its damp, cold walls. Only the remembrance of the holy Bishop, an old man of 75 years, who half a century before, had inhabited and sanctified by his presence this dismal place, inspired me with courage and resolution.

Now began for me the monotonous, miserable life of a prisoner, for which the confinement in my uncle's house had but poorly prepared me. There I could sit comförtably at the window, and watch the coming and going in the street below. Here the windows were so high that it was all I could do to lay hold of the iron bars and pull myself up for a moment to catch a glimpse of the river or of Tower Hill. Hour after hour I paced up and down, to and fro in the narrow space between the walls of my cell. Then I would throw myself upon my couch of straw to rest, and resume after a while my weary march. Thus day after day, and week after week went by. The autumn passed and winter came, with its short days and long nights, when rough winds raged round the Tower, and drove cold rain or whirling snow through the crevices of the ill-fitting casements; or an icy fog rose from the Thames, and enveloped tower and tenement in a damp, white shroud. The joyous feast of Christmas passed, the remembrance of which made my captivity more intolerable, and the New Year followed with a frost so sharp that the water in my pitcher froze, and I could only quench my thirst with lumps of ice which melted in my mouth.

And how were my thoughts occupied during all these days, one of which exactly resembled the other, and during the long, dreary nights, when the cold prevented one from sleeping? I had leisure to think of my past life, and repent of my disloyal resistance to the known truth. Yes, I had indeed been disloyal. A long time ago in Richmond Park I had acknowledged to myself, that the Church of Christ could never depart from the doctrines of her founder, and Campion's book had strengthened that persuasion. All that I had seen since, the example of the martyred priests; the much-enduring Queen, her innocence, her gentleness and her angelic patience;

the heroic courage displayed by Miss Cecil, in giving up all for conscience's sake; Windsor's noble behaviour and Christian forgiveness; all this, in contrast to the conduct of Elizabeth and her ministers, the vile forgery committed by Walsingham—all this had served to confirm my conviction. I now saw how worthless were the arguments wherewith I had sought to combat them, how I had persuaded myself that I was not bound to join the old, proscribed religion, or at least that I might defer giving in my adhesion to it until a more favorable occasion. I remembered the words of Scripture: "I called, and you refused," and the awful threat that follows those words. I felt truly contrite for my sins, besought mercy from God, and accepted my imprisonment as a just chastisement. Such were my meditations throughout the days and nights of that terrible winter.

The old man, Bill Bell, who brought me my food, used often to stay and talk with me awhile. I spoke to him about the old and about the new religion, and soon discovered that he had remained a Catholic at heart, albeit, like thousands of his fellow-countrymen, he had yielded to the pressure of persecution, hoping that in time the old religion would be re-established. I tried to set before him the obligation of making profession publicly of his belief, and declared my own readiness to do so, provided an opportunity presented itself. He then told me of Father Crichton, and of the services held by night in the Earl of Arundel's cell, in the Beauchamp tower, which was connected with the Bell tower by what was called the prisoner's way. On my expressing an earnest desire to have an interview with Mr. Crichton, and to assist at the service, Bill Bell said he would mention it to Miss Bellamy, of whose self-sacrificing charity he had already spoken to me. Without a bribe the warden of the Beauchamp would not leave the door open leading to the walk along the ramparts; he hoped Miss Bellamy would give what was required, for he knew I had not so much as a groat in my possession.

This conversation took place towards the end of January. A few days later Bill remarked to me that the morrow was Candlemas Day, and it was quite possible that he might forget to lock my door that evening. If I chose, I might see, about 3 o'clock in the morning, whether the small door of the Beauchamp tower was left ajar, for on a feast of Our Lady, Lord Arundel was so much certain to have Mass in the prison. All day long I prayed that this plan might succeed, and all the night I watched anxiously for the clock to strike three. Never did the time appear as long. Before the last stroke of the bell had died away, I left my cell, and felt my way along the dark corridor. It was a stormy night; snow and frozen rain beat over the ramparts, as I crept along beneath them. All at once I heard footsteps behind me; I gave myself up for lost, as there was no means of turning aside. But I perceived the figure following me to be that of a woman, and I conjectured a right that it was none other than Miss Bellamy, to whom I was indebted for this opportunity of hearing Mass. I attempted to thank her, but she stopped me, saying, for the man who saved Windsor's life, she would do much more. Then I remembered she was Windsor's betrothed, and that she had helped Miss Cecil to leave the country. I would willingly have said a few words more, but she reminded me that it was neither the time nor the place for conversation, and only asked me to pray for her sister, who had died not many hours before.

In Arundel's cell all was ready for Mass. I knelt down amongst the few persons present, and followed the great act of worship with faith and devotion. What a mystery of faith, that the Almighty Creator of heaven and earth should descend into this poor prison under the form of bread! What a mystery of love, that He should accomplish this marvel of divine omnipotence! A mystery worthy of a religion founded by God Himself, at which my heart rejoiced and yet trembled. The short address Father Crichton delivered on the festival of the day, struck me forcibly also. The idea of sacrifice as the root of all that is good and profitable to the soul, sank deep into my mind. After Mass I spoke to Father Crichton, telling him who I was, how unfaithful I had been to grace, and how greatly I desired to return to the fold of the one true Church, founded by Christ Himself. He was extremely kind, and accompanied me to my cell, where he heard my confession and gave me absolution. As he spoke the words of pardon, tears of contrition and repentance streamed from my eyes, and unspeakable peace took possession of my heart.

How happy I then felt! I thought I should be content to spend the remainder of my days in the dungeons of the Tower. What was earthly suffering to one who was a child of God, and heir of the kingdom of heaven?

About a week later, as it was getting dark one evening, I heard shouts of joy in the direction of Tower Hill, and saw the red glare of a great fire. I raised myself by laying hold of the iron bars of the grating before the window sufficiently to see a multitude of citizens dancing around a bonfire as if intoxicated with delight; they gave cheers for Elizabeth, the valiant Judith, who had beheaded the female Holopernes. I guessed at once what this rejoicing meant, for I had been told that in the foregoing October Mary Stuart was condemned to death by the Star Chamber at Westminster. I will give a brief account of the unjust and iniquitous proceedings against this guiltless Queen.

When she was brought back to Chartley, the chair of state and canopy had been removed from her apartments, and Sir Amias Paulet, that stern Puritan, began to treat her like a common criminal. She bore this with truly regal dignity. She was subsequently conveyed to Fotheringhay, because there was not a hall at Chartley of sufficient dimensions for the Court of Delegates before whom she was to be brought. At first she refused, in virtue of her privileges as a Queen, to appear before the thirty-six judges who were to find her guilty of participation in the plot to murder Elizabeth; but Sir Christopher Hatton overcame her scruples, on the ground that if she refused to plead, the world would attribute her obstinacy to consciousness of guilt. Without counsel or defence she finally appeared before the tribunal, composed of her deadly enemies. The whole question turned upon the authenticity of the letter to Babington which Walsingham laid before the tribunal. Had I been there, and had I been able to produce the documents my uncle had the meanness to destroy, the whole charge would have fallen to the ground. She could do nothing but declare the letter to be a forgery, and refer to the original draft in her own hand, which was among her papers. She was told this draft could not be found, and that her secretary Curle had asserted that it had been burnt by her orders. She demanded to be confronted with the witnesses, but this was not permitted to her. Turning to Walsingham, she observed that it was an easy matter to counterfeit ciphers; and Walsingham could only call God to witness that in his private capacity he had done nothing unbecoming an honest man, and as a minister, he had done nothing unworthy of his place.

This happened in the castle of Fotheringhay. The court was afterwards removed to Westminster, where, in defiance of all judicial rule, the proceedings were carried on without the presence of the accused, and finally on the 29th of October, the judges, with the honorable exception of Lord Zouch, passed sentence of death on the Queen of Scots. This judgment was confirmed by both Houses of Parliament, who petitioned the Queen that it might immediately be carried into execution. On the 6th of December it was proclaimed by sound of trumpet in London; the ringing of bells and bonfires announced it to me in my prison then, just as now the shouting on Tower Hill acquainted me with its execution. That same evening when Bell came in, he told me Mary Stuart had been beheaded at Fotheringhay on the 8th February.

Three days later another surprise was prepared for me. The Lieutenant of the Tower appeared, conducting my uncle, Sir Francis, into my wretched dungeon. Hopton was about to withdraw, but Walsingham, who looked pale and tired, after casting a glance round the inhospitable apartment, requested him to show him some more habitable chamber where he could converse with his nephew. Accordingly the Lieutenant led the way to a room adjoining the Council Chamber, where after kindling some logs upon the hearth he left us alone.

I was astonished to perceive the change that had come over my uncle during the last five months. The poor man had aged greatly, his features were sunken and haggard, his dress, richly embroidered with gold, hung about his emaciated form. He seated himself before the fire, and held out his hands to the grateful warmth. For some time he neither looked at nor spoke to me. At length I said: "Are you ill, uncle?"

(To be continued.)

