



THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

THE MARRIAGE SACRAMENT.

It is so unusual for any one, outside the Catholic Church, to treat the question of marriage with any regard to its spiritual aspect, that we are not surprised to find that even Catholic writers frequently drift into the hurtful method of considering this great institution as a mere human establishment. Recently Max O'Rell, the famous French wit and author has undertaken to give the world his ideas regarding marriage, and, while they may be very elegantly expressed, and contain much truth, still they lack the one grand essential to which we have made reference. It is thus O'Rell writes—

"Matrimony is a very narrow carriage. If you want to be comfortable in it you have to be careful or one will soon be in the way of the other. To put yourself to a little inconvenience now and then is the only way of making the other comfortable. To believe that love alone, without careful study, will resist all the shocks and will be all the more durable in that it is ardent, is the greatest mistake one can make in the world. Violent passion may be compared to Hercules, who might have enough strength to raise a palace on his shoulders, but not enough to stand a cold in his head. It is the thousand and one little drawbacks of matrimonial life that undermine it; love will survive a great misfortune, but will be killed by the little miseries of conjugal partnership. In matrimony it is the little things that count and which, added up, make a terrible total. The waning love of a wife will not be revived by the present of a five-thousand-dollar pair of earrings, but it may be kept up by the daily present of a five-cent bundle of violets, which reminds her that you think of her every day of your life. It is not the great sacrifices that appeal to her as do constant little concessions. Many men would sacrifice their lives, who would not give up smoking or their too frequent visits to their clubs for their wives. Many women will be the incarnation of devotion and self-abnegation, who will not do their hair as their husbands beg them to."

This is all very delightful, as far as the reading of it goes; but it considers marriage from the worldly standpoint alone. There is no thought in the writer's mind, or rather he suggests no thought in the reader's mind, of the great gift of a sacramental grace that is imparted to those who enter the marriage state as a vocation directed by God. In all these considerations there is no calculation of the thousand and one means of augmenting love, of increasing attachment, of securing fidelity, of lightening burdens, of accepting sacrifices of

"Dividing the cares of existence, But doubling its hopes and its joys."

that are associated with the sacrament of marriage. It is this lack of calculation upon the spiritual aspect of the subject that engenders the false conception of marriage whereby it is reduced to an agreement or contract that the hand of the law may annul at the dictation of a passion, a whim, or a breach of those vows pronounced solemnly at the altar.

Were the sacramental aspect of marriage, with all its accompanying graces, considered the question of divorce would never have rocked the very basis of the social fabric. It is that spirit of the world, that materialistic idea, that purely human conception that may be considered the base of domestic life, the water that quenches the flame at the family fire, the evil being that goes abroad

devouring souls and leaving to posterity a heritage of shame.

IRISH INDUSTRIES.—How much depends upon the passage of the Irish Land Bill cannot be properly estimated at this moment, nor at this distance. One thing is certain, that the entire people of the British Empire, and the whole of Ireland are anxiously awaiting the event. And what is more; there are countless hands ready to be lifted in aid of and for the advancement of Ireland, the moment that the Government clears the way with this measure. Lord Charles Beresford has mapped out the lines of an association to be started in England, but the foundations of which will entirely depend upon the passage of the Land Bill, and the effects of which will be of great moment to the Irish people. At a dinner recently given in London, Sir Charles referred to this Association in Aid of Irish Industries, and having explained the proposed scope of it, he said, that: "There were distinguished Irishmen present of every shade of political and religious convictions—influential men, substantial business men, and all with one object—the commercial development of Ireland and the good of the country generally. The great point is to have an Association in London, for instance, to show the English people, the American people, and especially the American-Irish, what great possibilities there are in Ireland. Until we do that, we cannot expect to do much else. When once the Land Bill is passed the friction that has existed for centuries will disappear. That is my hope and that is my opinion." Asked as to the transport question, Lord Charles replied: "I cannot say anything upon that for the present. An Association such as it is proposed to form is the first thing, and the most important thing. If we can only get this Association established we shall be able to help forward the commercial development of Ireland to an enormous degree. If we can restart those industries that were taken away from Ireland by England at the time of the Union it will be better for both countries. We want to make known the possibilities of Ireland—to have Irishmen meet and talk over business matters and commercial development, and when it is seen that Irishmen are ready to work together in a common cause money will be invested in the country. Irishmen all over the world will rally to us. Already I have received shoals of letters setting forth and explaining how this industry and the other may be started with capital. That all goes to show that the idea has taken root, and that it is practical. But we must not be in too great a hurry. The Land Bill has not passed yet. When it has, the time will come to make headway."

It cannot but be obvious to every reflecting mind that Redmond and the Irish leaders have engendered, at least, a policy calculated to bring about the triumph of Ireland's cause; and we are confident that, if they can only succeed in carrying it out to its logical end, the result will be a happy and prosperous Ireland on the ruins of a sorrowful and misery-stricken land.

FUNERAL PROCESSIONS.—How very strange the different ways in which different people consider funerals, and above all the different degrees of respect or disrespect that mark their attitude towards the dead. An American paper, dealing with the subject tells of the protest of a man in Philadelphia against the blockage of street traffic by a funeral. It says—

"I'm a travelling man, and my business calls me to every city of any importance in the United States, but I pledge you my word that Philadelphia is the only city that permits a funeral to block traffic. I have invariably noticed that rather than pass between the carriages of a funeral the motormen here will wait ten or fifteen minutes if necessary. If it were merely a mark of respect to the dead I wouldn't mind it so much, but I am firmly convinced it is due to superstition. I suppose the motorman thinks it's bad luck to break through. I'm sure it's very annoying, at any rate." "You are entirely wrong in your suppositions," said the other man, who had listened patiently to this harangue. "The delay is caused by a city ordinance that requires all vehicles to halt until a funeral procession passes a given point. Should our motormen attempt to break through between the carriages he would be liable to get himself in trouble."

Commenting upon the foregoing, the Ottawa "Free Press" says:—

"There is a good deal of reason in the krottest. Much inconvenience may be caused by such a needless delay, trains lost or urgency calls of physicians, and the passage of ambulances to hospitals retarded. At present such inconvenience is seldom caused here, but it would be of advantage to arrange for the future and permit the passage through such processions at a reasonable distance from the hearse and chief mourners. And the same may be said of other processions beside funerals."

This we did not expect from such a broad-minded organ as the "Free Press." It is not once in a thousand, or may be in ten thousand times that it should happen that a funeral procession would delay a person going for a doctor, or on some other mission of mercy. The cases are so rare that if ever one solitary example did occur it would deserve to be recorded as a wonderful event. On the other hand, we do not see that any business is more important than that of burying the dead. And we must not forget that in a very short time—thirty, fifty, at most sixty years—every one that is delayed for a few moments by a funeral will have to be carried in a like procession to the grave, and will then care very little about the bustle of business and the rush of traffic. We have too little consideration for the dead, too little respect for that sad rite which sorrowing humanity pays to those who have only taken precedence in their departure. It is a mark of worse than barbarism to brutally crush through the solemn procession of the dead. There is no business so urgent that it could not wait for one moment to allow a fellow mortal to be carried in decency and respect to the "last home of youth and old."

EUROPEAN TROUBLES.—Within the past few days our European despatches indicate turmoil and trouble in different quarters, and while these menaces to peace are of varied kinds, they all are, more or less, deplorable. From Metrovitzka, in Macedonia, a correspondent writes:—

"The state of terror existing here surpasses that prevailing at Monastir. The Turkish and Albanian population is at a white heat. It was increased months ago, when the Russian consulate was established and its passions have been inflamed by the slaughter of the Albanians and the death sentence upon the popular hero, Stcherbina's murderer. The pulses of the Mussulmans are now beating feverishly that there may be a general massacre if the word be passed, or a single sword swung. Maskow and Tonkollia, the Russian Consul, Pristrano and all the Servian representatives, assert that they momentarily expect to receive the assassin's bullet. They say that they do not feel safe even in the presence of their own servants. When any of them leave the consulates, they are insulted in the streets."

This is certainly a state of affairs that recalls the barbaric ages, of which we read with horror, and from which, we thank God, we are so distantly removed.

But we cannot feel surprised at the infidel when in Christian France we find a barbarism of another sort but nonetheless antagonistic to the great spirit of modern civilization and that of contemporaneous liberty. Take this despatch for example:—

"Paris, April 25.—The operation of

the Associations Law threatens the famous shrine at Lourdes. All the unauthorized chapels there have already been closed by order of the Government and although the Grotto and Basilica remain open, it is feared locally that they will come under the ban. There is consequently great excitement, not only in ecclesiastical, but in secular quarters, where it is realized that a cessation of the pilgrimages will entail irreparable revolution such as that which overthrew the local councils have passed a resolution in this sense and a delegation is preparing to approach the Government."

We, in Canada, can form no idea of the terrible state of affairs in France to-day; and, if we are not under a great mistake, the end will be a revolution. We do not mean a revolution such as that which overthrew thrones and altars, but one that will certainly overthrow the overthrowers of altars and institutions. It will be a political revolt; and the men of the hour in France will find how easy is the descent of Mount Avernus.

AN OPTIMIST IN CHINA.—Our press has been ringing for some time with the news of threatened uprisings and everyday expected massacres of Christians in China. It would seem that Mr. Morrison, the London "Times" correspondent at Peking, one of the best informed men who writes from the East for the European press, is of a very different opinion. He claims that the best informed legations have no fears for the security of life and property. It is thus that this correspondent sums up the situation:—

"Foreigners of all nationalities are travelling unmolested, with a sense of protection exactly opposite to the conditions preceding the Boxer rising. There are few Chinese houses, even of the highest, where foreigners are not received on an equal footing. The alarmists, indeed, really are playing the game of Russia, who seeks a justification for the retention of her troops in Manchuria. Here in England the hopelessness of any attempt to keep Manchuria out of Russia's grip becomes more and more apparent. Why, many ask, should we not accept the inevitable, and make a deal insuring the open door under formal international guarantees, and ensuring also British predominance and unhampered industrial expansion in southern Persia? Germany's pursuit of access to the Persian Gulf is only postponed by Great Britain's rejection of her Baghdad railway proposals, and where Germany goes Russia ultimately will go unless she is bargained off."

This to our mind is somewhat vague; it is too general to be of sufficient importance for those interested immediately in the condition of affairs in China. The writer of these comments has in his possession a letter written, in 1883, twenty years ago, by a number of the staff of Royal Military Engineers, stationed at Hong Kong, and the letter gives precisely the same view of the situation in that day as does the correspondence of Mr. Morrison give of the supposed situation to-day. Yet the Military Engineer was entirely wrong; he had been absolutely deceived by the show of hospitality and kindness which was made in regard to the Europeans then in China. And when, later on, at Singapore (where he died, on his way home) he admitted that he had been too optimistic. These are correspondences that must be taken with a grain of salt.

ST. MICHAEL'S COLLEGE.—One of the oldest and most important Catholic institutions of Ontario, St. Michael's College, Toronto, celebrated on Tuesday and Wednesday last its golden jubilee. Last year was the fiftieth since the foundation of St. Michael's College; but the celebration of the event was postponed to have the grand new wing completed. In reply to the invitations sent out by Rev. J. R. Teffy, the worthy President of the College, a vast concourse of Alumni, friends, and clergy flocked from all parts of Canada, and from various sections of the United States to do honor to the Alma Mater. His Excellency Mgr. Donatus Sbarretti, the Apostolic Delegate, left Ottawa on Saturday last, to be present on the occasion of the celebration. It was his first visit to Toronto, and he took

advantage of it to visit several institutions, after which he presided at the ceremonies on Tuesday and Wednesday. On the 28th His Excellency celebrated High Mass, and the sermon of the occasion was delivered by Right Rev. Bishop O'Connor, of Peterborough—a splendid review of the great work done in fifty years by the College. On the twenty-ninth the two leading features of the celebration were, firstly, a Pontifical Requiem Mass for deceased professors, alumni and benefactors of the College, sung by His Grace Archbishop O'Connor of Toronto; and, secondly, the opening of the new wing to visitors.

While we of a sister province join heartily with the Catholics of Toronto in all the sentiments evoked by such an occasion, we do not forget that we, too, have benefited by some of the fruits of old St. Michael's. Not to mention more than one instance we will recall the fact that the last beloved pastor of St. Patrick's, the ever-regretted Father Quinlivan, was an alumnus of St. Michael's, Toronto, and that he had ever conserved a great veneration for the home of his early student years, and had given us, the Irish Catholics of this city, many of the benefits that came from the solid principles inculcated in that institution. May St. Michael's see many a half century of prosperity and glory, to perpetuate the great Catholic work of true education is the fervent wish to which we give humble expression on this auspicious occasion.

RELIGIOUS OPINION.—We are not astonished that an organ like the New York "Post" can furnish a weekly column of opinions, on fundamentals of religion, that clash with each other in a discord unsurpassed since the days of Babel. It is but the logical outcome of the underlying basis of Protestantism. How could it be otherwise? The miracle would be, if all these different sectarian exponents, were enabled to agree upon even one great truth. We will take a few of the opinions expressed in last week's column of "Religious Opinions," and without wasting time or space analyzing them, we will simply show the absurdity—in a few words—of each.

We take the first from the New York "Churchman," a Protestant Episcopal organ. It says:—"If what Capt. Mahan says is true that the Christian world looks with contempt upon the man who is endeavoring to save his own soul, he could offer no better evidence of its growth toward the Master's ideal. Would that it were more true. If there were no Christians seeking the salvation of themselves, the selfishness of individualism, the selfishness of parochialism, the selfishness of nationalism would disappear, and the Church's power would be supreme. That increasing millions of Christians are learning to lose their lives for the salvation of others 'gilds with a glow brighter than any former the growing hopes of a glorious cause.'"

Wrong; doubly wrong! St. Paul asks: "What doth it profit a man to gain the whole world, if he loses his own soul?" If a man (or woman) neglects to look after his own salvation, who is going to do it for him? Who other than he is responsible for his own soul? Will his neighbor? Will the Church, even, save his soul for him, if he neglects to take the means of salvation afforded him? Besides there is nothing incompatible between the saving one's own soul and the working for the salvation of others. Moreover, we do not believe any man is fitted to help others to salvation, who neglects his own soul. Then there is a meanness, worthy of the tempter of mankind in the suggestion that there is selfishness in trying to save your own soul. Where does the selfishness come in? When you are dead, when you appear for the first time before the awful throne of an Omnipotent judge, your soul will stand there absolutely alone, in the dread silence of Eternity. No earthly friend, no Church even will be there to intervene between that soul and justice; your good and your evil deeds alone will surround you. Where then is the selfishness in preparing to meet an inevitable that must be faced alone and absolutely alone? We say the "Churchman" is wrong—un-Christian.

The New York "Observer," a Presbyterian organ, says:—

"Steeped in this germinating atmosphere, as in a hothouse, theological conceptions, too, have grown

like mushrooms into the religion of an evolutionist. Christianity is represented as the lustrous crown jewel upon the brow of man after he has developed from the lowest depths of iniquity to the likeness of spiritual God-head. It is scarcely necessary to state that such a theory of religion makes no rational place for the Scriptural doctrine of blood atonement—through Jesus Christ. But that aside, is Christianity in fact an ideal? When Ezekiel faced Israel, his commission read: 'Thou shalt say unto them, thus saith the Lord God,' and that, too, whether they will hear or whether they will forbear.' Clearly he had a message of authority and not an ideal to present. So spake all the prophets. Throughout the Old Testament, God is presented as a Person, clothed with sovereign power and authority, giving commands and requiring obedience. Nowhere in Scripture is there a supremely beautiful ideal in the abstract placed before man with an option to choose his own means of attaining it—to godlikeness; but the command is: 'This is the way, walk ye in it.'"

Right, perfectly right! But why not be consistent and follow out this principle in practice? Mark it well. The "Observer" says: "Nowhere in Scripture is there a supremely beautiful ideal in the abstract placed before man with an option to choose his own means of attaining it—to godlikeness (salvation); but the command is: 'This is the way, walk ye in it.'" Of course, that is the exact teaching of the Catholic Church. If Christ pointed out the way, and left us a Church as a guide, that must be an infallible Church. And there is no option for man, to use the words of the above-mentioned organ, to go that or any other way. How comes it that Protestantism cannot see the logic of this in practice as well as in theory. If the Presbyterian would only follow out that principle, and apply it, the result would be inevitable—into the Catholic fold he would have to come, for the Catholic Church alone allows no option in matters of faith.

The "Watchman," a Baptist organ of Boston, says:—

"Some inquiry has revealed the fact that in many instances these changes of church relationships have been due to a sense of a lack of impressiveness in the services of churches which have no liturgy. The objection is made that the service as a whole is so severely simple and often so ill-arranged, that no depth of impression is made, either upon mind or heart. The attendants on the service, it is said, go away without a feeling of reverence for the Lord's house or of worship for His Majesty and love. The complaint is that what are called services for divine worship are not worshipful. Many who have not felt that this was a sufficient reason for abandoning their Baptist principles will recognize that there is some truth in these criticisms."

What a striking admission this is! The much vaunted simplicity of service is after all but a danger upon the zeal, the devotion, the enthusiasm (if you like) of the worshippers. And to say that it is not "worshipful" is a grave truth. Not only is the quality of worship lacking; but, what is far more essential, the great quality of adoration is entirely absent.

From time immemorial the idea of adoration has been associated with a sacrifice, and in no church, in no sect, in no branch of a so-called Christian religion does the sacrifice exist. The Catholic Church alone has possession of that one great essential of pure and perfect adoration. This then is the difference between the Church of Christ, with that perpetual sacrifice upon her altars, and what a writer once styled, "poor, cold, formless, soulless, meaningless Protestantism—without a priest, an altar, a sacrifice, a huge blank." And certainly the day is dawning when this lack is become perceptible to even the extreme Baptist. There is a something radically wanting, a something that chills the heart and dulls the soul, a something that binds us to earth and checks every attempt to climb the great summits of prayer, that reach—like the peaks of the Rockies—to the confines of heaven, and that like the great white thrones of the Apocalypse support, as it were, the glories of that Mansion wherein Divinity awaits the sacrifice of men.

Pastoral Letter of Archbishop Bruchesi.

ON THE LABOR QUESTION.

PAUL BRUCHESE, by the Grace of God, and favor of the Apostolic See, Archbishop of Montreal.

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Dearly beloved brethren,— The many strikes which have occurred of late compel us to give the Labor Question and its alarming problems our most earnest consideration. Our own city seems to be on the verge of fresh labor conflicts. Employers and their men defiantly mistrust each other, and at any moment the most serious incidents may take place, the most deplorable deeds of violence may be perpetrated. We should indeed be open to reproach did we not give to the faithful confided to our pastoral solicitude the advice which present circumstances necessitate.

The Church is the Mother of all Christians. The rich and the poor are her children. She loves all men. All indeed may claim her protection. At all times she has manifested a predilection for the disinherited of this world and for those who are engaged in manual labor. Justice demands it as they are the weakest and as what they possess, howsoever insignificant it may be, is all the more sacred in her eyes.

The Catholic Church abolished slavery, uplifted and defended the serf. She founded those admirable labor organizations which secured for their members the respect due to their rights as well as due competency and comfort. By thus taking the poorest among her children under the mantle of her protection she followed the example set by her divine Master, the son of a carpenter, an artisan Himself during the greatest portion of His mortal career. At times, Our Lord treated the mighty and the rich with great severity. Towards the lowly and the little ones of this earth He was all kindness. He suffered like them and labored with them to sanctify their toils and privations. He taught them patience and resignation promising them in return the joys and rewards of eternity. Christ however did not come to destroy the inequality of human conditions because it was willed by God, His Father. The very laws of nature render it an inevitable necessity. It would be the height of folly to attempt to banish it from the world or to rebel against it. Jesus Christ, our divine Model experienced all its misery and humiliations. The poor should tread in His footsteps. Otherwise they will lose all the merit of their sacrifices. Yea more, whether they wish it or not, poverty must exist in spite of all resistance and all deceptive theories. Man will not change one iota of what God has decreed and Christ upheld. Till the end of time God's creatures will form two large classes, the class of the rich and that of the poor. It is the will of God and the law of the Gospel that rich and poor, masters and servants should live happily together in fraternal harmony without hatred or anger but full of mutual esteem, respectful of each others' rights and united by the bonds of Christian charity as the sons of a same father and as members of a same family. If not there will be no peace for society, no prosperity for nations.

Consequently, dearly beloved brethren, what responsibility is not incurred by those leaders and writers who profit by the slightest conflict between capital and labor to foment discord and rebellion and to inspire workmen with hatred towards their employers. They are the most dangerous foes of the people whose interests they pretend to serve.

Let not our laboring classes heed their suggestions. They have absolutely nothing to gain. Deceived by those false friends and urged on by them to commit the most lamentable acts they will on the contrary forfeit public sympathy with which they cannot dispense and which this country of ours has never refused them. Rather listen, dearly beloved brethren, to the counsels of your

Church, follow the advice of the Sovereign Pontiff and of your pastors.

The workingman as well as the capitalist have assuredly their inalienable rights. The Church recognizes them and sanctions them with all her authority. She teaches that the rich are entitled to a full measure of justice but at the same time she will be ever ready, in the future as in the past, to defend the privileges of the poor against every unlawful attack. Workmen and capitalists however, must comply with their respective obligations. The Church enjoins on both fidelity in their discharge. The harmonious equilibrium which she is seeking to establish between their rights and duties is precisely what gives weight to her teachings and a benediction to her activity. She will not flatter popular passion nor will she be a tool in the hands of the rich. She inculcates the eternal principles of Charity and Justice to all classes of society. Leo XIII. has clearly defined those principles in his masterly Encyclical on "The Condition of The Workingmen." They alone can solve the problem with which we are now dealing.

In the first place the Sovereign Pontiff recommends the rich to refrain from all acts of provocation. Consequently they should shun all intrigue and other dishonest means which might be detrimental to the best interests of the poor. True Catholics, he writes, should endeavor to give satisfaction to the just demands of their subordinates.

It would be unreasonable on the part of capitalists and manufacturers to raise unduly the prices of articles which may be absolutely necessary or simply useful to life, and that for the sole purpose of increasing their fortune, without taking into consideration the undeserved privations which such an abusive exercise of power would impose on the working classes. We do not hesitate to declare that such proceedings would be an intolerable provocation and, in fact, a negation of justice itself. What convincing arguments would justify the Church under such circumstances, in asking the people to submit and suffer in patience?

If the poor are expected to accept the privations which are inseparable from their condition in life, to respect the rights of others and social order, not only is it important that they be not fraudulently over-charged but capitalists and manufacturers should not deny them any of their rights.

The first of all is to give them a reasonable salary. What can be expected of a workingman who is most devoted to his task, but who does not receive a just remuneration for his services, that is to say, a salary equivalent to the real value of his work and to the current prices for the necessities of life?

Likewise would it be wrong to prolong the hours of daily labor beyond the limits fixed by nature, the law of God and the exigencies of their health. It would be equally unjust to deprive the employees of the natural right which they enjoy like all other citizens, to band themselves into separate organizations, provided that the rules and by-laws of such associations give their members a just measure of mutual assistance and protection and do not degenerate into violence or socialistic tendencies. It would be somewhat cruel to lower men's wages too much on account of the disastrous, immoral at times and ill-regulated labor in which children, married and unmarried females are engaged. In recapitulation, no happy, final solution of the labor question can be hoped for until all unjust provocation shall have disappeared and until the workingman shall have been restored to the enjoyment of the plenitude of the essential rights enumerated in the Encyclical of Leo XIII.

Once his just demands have been granted, he must fulfill each and every one of his duties towards his employer and towards society. He can no longer urge any serious pretext and refuse compliance. Under such conditions of justice and conciliation, if he should trammel the free exercise of the rights of capitalists he would be guilty of grievous disobedience against the divine precepts and of revolt against the natural laws. He would be neither a true Christian nor a loyal patriot because by the very fact he would reject the Gospel teachings and paralyze the general prosperity of civil society. He would be clamoring for the enjoyment of his rights and at the same time be guilty of the grossly selfish error of refusing his neighbor the privileges which he enjoys himself. Beware, dearly beloved brethren, lest you should deserve the reproach of such utter blindness. Your conduct would cast contempt upon our Holy Religion and a fatal discredit upon our city.

No human power on earth can

fully prevent you from organizing separate unions. Still this liberty does not give you the right to contend for ends which are in flagrant opposition with public weal, justice and charity. This freedom of association does not invest you for instance with any right to use violent measures and embarrass capitalists and manufacturers in their natural rights, to molest employees who refuse to join your leagues or who have freely pledged themselves by contract to work for those employers.

Let all other citizens enjoy the liberty which you claim for yourselves. Otherwise anarchy and deeds of violence will be the outcome and the poor people will be the first to suffer and that during an indefinite period. Experience evidences that fact.

With the greatest anxiety do we see the labor organizations of our city seeking for affiliation with foreign associations. The majority of the leaders and members of those international unions have nothing in common with our temperament, our customs of our Faith. Granted even that such unions were not imbued with anti-Christian principles or allied with secret societies which the Sovereign Pontiff has so severely condemned, there would still be danger in this amalgamation. By means of a deeply laic scheme they send abroad enormous sums of money belonging to our laboring classes. Would not such money if deposited in the coffers of our national and Catholic societies promote the best interests of our country and could it not be had more readily here in case work was scarce or ceased altogether?

Would it be prudent in the hour of labor conflict to place in the hands of strangers the gravest interests that might be at stake? Have those men a thorough knowledge of our economical position? Are they absolutely disinterested? Have we not among ourselves, among our fellow-countrymen and our co-religionists, a sufficient abundance of resources, forethought and devotedness? If certain demands cannot be amicably settled by the interested parties themselves why then not have recourse to our fellow-citizens who are above all suspicion? They are not few in number.

Your priests, your Archbishop, dearly beloved brethren, will be always disposed to hear your grievances and use their influence in your behalf. Resort at once to measures of conciliation. Submit your claims to arbitration. Much useless annoyance and trouble will be thus avoided.

Demand only what is just and reasonable. Beware of fomentors of discord. Do not become the preys of demagogues. Scrupulously respect all acquired rights. Capital not less than labor contributes to the happiness of individuals and nations. Do not be their enemies. Calmness and reflection will make you realize that there are just limits to your demands. You cannot reasonably expect that the workingman's wages will be ever on the increase and that at the same time the hours of labor will decrease proportionately.

Submissive sons of Holy Mother Church! be generous and accept the lot assigned you by Divine Providence. Think of heaven; the day of eternal retribution. Lead a better life, be more temperate in your habits and more economical in your domestic affairs. Never have recourse to strikes unless rigorously compelled, and unless all other means have failed. The most general annoyance and of painful privations for the poorer classes.

The almost inevitable result of a general or a partial strike is to fill cities with a host of emigrants who come to swell the ranks of workingmen, and thereby cause a reduction in the scale of wages. Another disastrous consequence of a strike is depression of commerce and industry, emigration to other countries or the sinking in banks of capitals and savings which, otherwise, might be in circulation and benefit all concerned.

Our pastoral solicitude, dearly beloved brethren, obliges us to condemn most energetically the tumult and violence that usually follow in the wake of strikes. They violate the first laws of justice, private property, individual and social liberty. Nothing can render them lawful or palliate their disorders and excesses. Organizers and strikers yield to an unwholesome impulse and openly declare themselves hostile to society. We beseech employees to react against the use of means which tend only to foment, and that without the slightest honest compensation, anger and hatred between two classes whose union would secure the moral and material prosperity of the community at large.

They are bound in conscience to sever all connection with leaders or unions which would urge them to adopt that plan.

To remedy those evils and to prevent them, once more do we advise employees to accept their condition in life with patience, to raise their eyes to heaven, their future home, and to their Savior, their Brother and Model.

This is, however, but a part of the remedy to solve the Labor Question. To fully comply with the intentions of Leo XIII. it is not enough to have attempted to stem the tide of the disinherited of the world by unfolding before their eyes the consoling perspective of the abode promised them by Jesus Christ. No it is the duty of the pastors of souls, of social leaders and journalists to set to work resolutely and actuated by the same Christian charity to strive and establish the perfect reign of mutual rights and obligations between capital and labor.

Let everybody do his share, writes the Holy Father, and that at once, lest, by delaying the application of the remedy, so grievous an evil should become incurable. Governments should employ the protecting authority of the civil laws and institutions. More particularly should the wealthy people and masters remember their sacred duties. Employees should consult their interests by lawful and just means. And as religion alone is capable of uprooting evil, all should be convinced that the first of all conditions of success is the restoration to every grade of society, of Christian morality and divine charity without which the measures suggested by human prudence will be inadequate to effect any salutary result.

The present Pastoral Letter shall be read at the prone of the parochial Mass in all the churches of the city of Montreal wherein divine service is held, the first Sunday following its reception, and it may be also read in all the other parishes if the reverend pastors deem it opportune.

Given at Montreal, under our hand and seal and the counter-signing of our Chancellor, the 23rd April, 1903.

PAUL, Arch. of Montreal.

By order of His Grace, Arch., EMILE ROY, priest, Chancellor.

Sanitary Condition Of Churches.

The Bishop of Fano has issued instructions, in regard to the sanitary condition of churches in his diocese, which have attracted much attention.

According to "The Dolphin" the Bishop's instructions are:—

"After all important feast days, when there have been crowds of people congregated in the churches, the floors of all parts of the building that have been especially used, must be gone over carefully with an antiseptic solution—bichloride of mercury in a solution of 1 to 1,000 being suggested for the purpose. At least once a week all pews and the woodwork, as high up as it can be reached, must be wiped with a damp cloth. The sweeping must never be done on a day when the church is to be used for any purpose before the next morning, and must always be followed by the removal of dust with a moist cloth. Dusting, so-called, with a dry cloth or leather duster, is not to be permitted.

"The Bishop of Fano's instructions are made to apply particularly to the inside of confessionals—a part of the churches that is apt to be sadly neglected by the church cleaners, unless they are exceptionally conscientious, or have been given special directions. Owing to the lack of light this part of the church is apt to harbor dirt of many kinds. Penitents, safe from observation, do not hesitate sometimes to expectorate in it, and the accumulation of shoe scrapings is apt to be considerable. All confessionals then are to be thoroughly cleaned once a week by a mop and water, and the grating is to be washed off with a dilute solution of lye or ammonia. The usual sanitary condition of confessionals constitutes an especially dangerous factor of bad hygiene for priests of delicate health. The confessional service is often exhausting, it is sometimes undertaken when fasting; not infrequently the discomfort of a cramped position and the cold air in the church lowers the resistive vitality and makes priests liable to infections. Confessionals, very seldom cleaned properly, often left untouched for months, or only touched with a dry cloth, become saturated with effluvia from the breath, and it is no wonder that priests are almost invariably victims of any epidemic like grippa that may be going around in a community. The example of the good Bishop of Fano deserves to be emulated."

Lessons Of Catholic Organizations.

THEIR BIRTH.— It was at Mayence, the cradle of the Catholic Congress, that Windhorst, launched his scheme. It was designed principally for the struggle against Socialism, which, in the Congress at Halle, had just declared war against Catholicism. But it was in no way limited to anti-Socialistic objects; its interests were simply those of the Catholic Body; and its organization and methods, modeled largely on those of the Socialists themselves, were admirably conceived and executed. There is a Central Governing Committee, located in Mayence, consisting of president, vice-presidents, secretary, treasurer, and ordinary members. They are chosen, year by year, at the general meeting, held concurrently with the "General Congress," and last year, Franz Brantits manufacturer, of Gladbach, was re-elected president; and among the other members of the committee we find nobles, merchants, priests, pressmen, lawyers—the elite of the Catholics of Germany. This committee appoints in each district a chief agent, with whom it maintains a constant intercourse, and through whom it communicates with local branches. In his turn, he applies to a few of the leading, most earnest Catholics in each town or parish—he may know them himself, or they may be pointed out to him by the clergy; he explains to them the nature of the association, asks them to secure members for it, and to act in their own neighborhood for the Central Committee. These Vertrauensmänner, as they are called, or "Trust-men," become the apostles of the association, collect members, manage all its local affairs, and stand in close contact always with the district agents. Every adult German Catholic man, who pays a subscription of one shilling a year is eligible for membership, and at Mannheim, last year, it was announced that it numbered 210,000 members, scattered over all the Empire.

THE PRESS.—But its activity and its power for good are out of all proportion to its numbers. It carries on a vast and unceasing propaganda through the most varied ganada through the most varied of the most powerful means of reaching and influencing the people in our days. The German Socialists had declared that they intended to fight their battles largely with "the soldiers of Gutenberg;" and Windhorst planned to meet them on their own ground with their own weapons. Happily, the Catholics of Germany had already an admirable press. In the first days of the Kulturkampf, a network of Catholic papers, metropolitan and provincial, large and small, had grown up all over the country—widely read, well written, and honestly and unreservedly Catholic; the Volksverein had only to utilize what had already been provided. And it selected an excellent method of doing so—it publishes every week a paper—Social Correspondence it calls it, with articles from the ablest specialists of Germany, which is sent gratis to the other Catholic papers, either to be reproduced in them or to form the basis of other articles, as editors may judge most desirable. In this way leading Catholic writers on all the more important social questions of the day speak to all the Catholics of Germany; and no German Catholic need be long ignorant of the best scientific and Catholic view of such questions. And, further, the League publishes directly for all its members an organ of its own, the Stimmen aus dem Volksverein, which appears every six weeks, gives an account of the doings of the League and contains scientific essays, articles, and stories in furtherance of its objects.

Pamphlets are still a favorite means of propagating ideas in Germany. Cheaper and more easily read than books, more permanent than newspapers, the Socialists have inundated the country with them; and the Volksverein at once set up a counter-propaganda. It adopts the publications of others; it produces pamphlets of its own; some it distributes gratis, others it sells at a nominal price; and there is scarcely a form of socialistic or religious poison for which it has not already in this way provided an antidote.

SPEECH.—But it exercises an ep-

ostleship of speech as well. There seems to be something in the atmosphere of public meetings which opens an entrance for ideas into the mind and awakens an enthusiasm for a cause or party. The public meeting is, of course, a weapon which lies ready to any hand, and may be invoked for any cause, however discreditable; but it is undoubtedly a potent weapon. The Volksverein takes full advantage of it. The local association is established, if possible, at a public meeting; each local association must hold at least one public meeting every year; other public meetings are to be held when necessity arises or opportunity is offered. All may attend these meetings—not members of the Verein only, not even Catholics alone, but any, even adversaries, who may be disposed or can be induced to come. The truth is for all; and Catholics have everything to gain from its public and free discussion. Able Catholic speakers, provided, if necessary, by the Central Committee, are appointed to treat the great religious and economic problems of the day; exact and reasoned Catholic teaching is brought home to the laborer, the peasant, the artisan, as well as to the better educated; the false principles, the sophistical arguments of Socialist and un-Catholic theories are refuted; and in these local meetings of the Verein, as in the yearly "General Congresses," Catholics learn to respect themselves, to know each other, and to prepare for united action when it becomes necessary.

For the Verein acts, and acts energetically and effectively, when it is set in motion. It is largely due to the Verein that the "Centre," or Catholic Parliamentary Party, exists to-day. It is matter of common knowledge how Windhorst, most probably the greatest Parliamentary leader of the century, built up the "Centre." With the support of the General Congresses, the assistance of Bishops and clergy, and the persevering enthusiasm of the Catholic electorate, he slowly formed a party of Catholic representatives, midway between Radicals and Conservatives, differing among themselves on not a few points of merely political significance, but pledged to act together wherever Catholic religious interests were involved. No Parliamentary Party has ever had a more glorious history. No Parliamentary Party has ever been more successful. It utterly defeated the Kulturkampf; it has won back almost all the Catholic rights which the Kulturkampf took away; it has initiated and carried through a whole Christian social legislation for the Empire; it decides the fate and guides the policy of ministers. And it has done all this with tact, in peace, with dignity—in a religious spirit, and a unity, which make it irresistible.

UNITY.—And to what is the victory due? To the Catholic popular organizations, to the "Catholic Congresses," which for nearly fifty years has been welding the Catholic population, gentle and simple, priest and layman, countryman and townsman, into one compact mass, instinct with Catholic faith and Catholic feeling; to the Volksverein, which had already spread throughout the country, and whose members, under the guidance of the Central Committee, set in motion and directed the whole body of Catholic electors; to the Catholic Press, which fulfilled nobly its high mission—for, out of 450 Catholic papers, scarce two or three proved traitors; and to the Catholic clergy, which, like our own, is with the people because of the people, identified with them in all their interests, beloved and trusted by them.

These great organizations, then, seem to represent and constitute the whole strength, and much of the spirit, of German Catholicity to-day. They have drawn into the circle of their membership, without distinction of politics or class, the most earnest and the most influential of German Catholics. They are looked to unquestioningly by the whole Catholic body for advice and direction. And they have grown to their present dimensions, and exercise their present authority, because they are animated through and through with genuine Catholic principles; because they are blessed each year, by the Head of the Catholic Church; because they have the earnest co-operation of the Catholic Bishops and clergy; and because their leaders and their members are whole-hearted, single-minded Catholics.—P. Finlay in New Ireland Review.

CARNEGIE'S MUNIFICENCE.

Announcement of a gift of \$250,000 by Andrew Carnegie for the extension and enlargement of the Mechanics and Tradesmen's Institute, in West Forty-fourth street, near Fifth Avenue, New York, was made at the graduation exercises of the school department, April 17.

The National Language

BY "CR"

HERE we are so many long migrations have arrived at the first study; the national language. I will at once subject and complete from Davis, by preface, his essay on "Language." Once more our present purpose, time help to revive the mirable gens of Iris which his were far less significant. Re-

Men are ever value-llar and original qu-who can only talk co-act according to ro-weight. To speak, t-what your own soul-orders you, are cred-ness which all men-acknowledge. Such a-has more influence t-ing of an imitative o-man. He fills his ch-ence. He is self-pos-urate, and daring. The pioneers of civil-rulers of the human-Why should not na-thus? Is not a full-natural tendencies o-"people's" greatness?ners, dress, languag-tion of Russia, or I-er America, and you-and distort the whole-people.

The language which a people, is conform-gans, descriptive o-constitution, and ma-ferably with the-her soil, fitted by-languag to express-thoughts in the most-ficient way.

To impose another-such a people is to-s-tory adrift among th-translation—it is to-tity from all places-tute arbitrary signs-and suggestive names-off the entail of feelin-the people from their-a deep gulf—it is to-very organs, and abr-er of expression. The-nation's youth is the-ful speech for its m-its age. And when t-its cradle goes, itself-What business has-the rippling languag-dia? How could a G-organs and his soul-upon the sides of Hyr-beach of Salamis, or-where once was Spart-betting the fery, o-Celt to abandon his l-ducile and spirited-"sweet as music, s-ave"—is it betting-don this wild liquid-mongrel of a hundred-English, which, powe-be creaks and bangs-who tries to use it?

As already extract-have been quoted, aw-winter, I will skip s-that do not directly l-points we are soon to-will repeat others the-moment, and which n-forgotten by the re-I desire to bind read-ing arguments.

In another place Da-unnatural—how corrup-us, three-fourths of v-Celtic blood, to spea-Teutonic dialects. F-For centuries upon e-was spoken by men o-Ireland, and English-saved to a few citizen-the Pale. "Tis only y-late period that the-people learned Englis-

But, it will be ask-languag be restored i-answer this partly b-through the labors o-logical and many les-is revived rapidly. W-this question of the-iving it more at len-day.

Nothing can make u-it is natural or hono-Irish to speak the s-

The National Language.

BY "CRUX."

HERE we are, at last, after so many long months of peripatations in all directions, arrived at the subject which was first proposed for our study; the national language of Ireland. I will at once enter upon this subject and complete my quotations from Davis, by reproducing, as a preface, his essay on the "National Language." Once more, it will serve our present purpose, and at the same time help to revive some of those admirable gems of Irish literature, of which his were far from being the less significant. Read well what follows:—

Men are ever valued most for peculiar and original qualities. A man who can only talk common-place, and act according to routine, has little weight. To speak, to look, and do what your own soul from its depths orders you, are credentials of their orders which all men understand and acknowledge. Such a man's dictum has more influence than the reasoning of an imitative or common-place man. He fills his circle with confidence. He is self-possessed, firm, accurate, and daring. Such men are the pioneers of civilization, and the rulers of the human heart.

Why should not nations be judged thus? Is not a full indulgence of its natural tendencies essential to a "people's" greatness? Force the manners, dress, language, and constitution of Russia, or Italy, or Norway, or America, and you instantly stunt and distort the whole mind of either people.

The language which grows up with a people, is conformed to their organs, descriptive of their climate, constitution, and manners, mingled inseparably with their history and their soil, fitted beyond any other language to express their prevalent thoughts in the most natural and efficient way.

To impose another language on such a people is to send their history adrift among the accidents of translation—it is to tear their identity from all places—it is to substitute arbitrary signs for picturesque and suggestive names—it is to cut off the entail of feeling, and separate the people from their forefathers by a deep gulf—it is to corrupt their very organs, and abridge their power of expression. The language of a nation's youth is the only easy and full speech for its manhood and for its age. And when the language of its cradle goes, itself craves a tomb.

What business has a Russian for the rippling language of Italy or India? How could a Greek distort his organs and his soul to speak Dutch upon the sides of Hymetus, or the beach of Salamis, or on the waste where once was Sparta? And is it befitting the fiery, delicate-organed Celt to abandon his beautiful tongue docile and spirited as an Arab, "sweet as music, strong as the nave"—is it befitting him to abandon this wild liquid speech for the mongrel of a hundred breeds called English, which, powerful though it be, cracks and bangs about the Celt who tries to use it?

As already extracts of this essay have been quoted, away back in mid-winter, I will skip some passages that do not directly bear upon the points we are soon to study, and I will repeat others that are of great moment, and which may have been forgotten by the reader, but which I desire to bind closely to our coming arguments.

In another place Davis says:—How unnatural—how corrupting is it for us, three-fourths of whom are of Celtic blood, to speak a medley of Teutonic dialects. . . . For centuries upon centuries Irish principles; because each year, by the Church; because of co-operation of clergy; and of their members, single-mindedly in New Ireland

Nothing can make us believe that it is natural or honorable for the Irish to speak the speech of the

alien, the invader, and to abandon the language of our kings and heroes. What! give up the tongue of Ollamh Fodhla and Brian Boru, the tongue of McCarthy and the O'Neals, the tongue of Sarsfield's, Curran's, Mathew's, and O'Connell's boyhood, for that of Stratford and Poyning's, Sussex, Kirk, and Cromwell! . . .

The balance of this quotation will be found in one of the back numbers of the "True Witness," in this series, some need not continue it; but we must take up the following, as being of utmost importance in our present-day movement. He says: The want of scientific words in Irish is undeniable, and doubtless we should adopt the existing names into our language. The Germans have done the same thing, and no one calls German mongrel on that account. Most of these names are clumsy and extravagant; they are almost all derived from Greek or Latin, and cut as foreign a figure in French and English as they would in Irish. Once Irish was recognized as a language to be learned as such as French or Italian, our dictionaries would fill up, and our vocabularies ramify, to suit all the wants of life and conversation. These objections are ingenious refinements, however, rarely thought of till after the other and great objection has been answered.

The usual objection to attempting the revival of Irish is, that it could not succeed.

If an attempt were made to introduce Irish, either through the national schools, or the courts of law, into the eastern side of the island, it would certainly fail, and reaction might extinguish it altogether. But no one contemplates this sane as a dream of what may happen a hundred years hence. It is quite another thing, to say, as we do, that the Irish language should be cherished, taught, and esteemed, and that it can be preserved and gradually extended. What we seek is that the people of the upper classes should have their children taught the language which explains our names of persons or places, our older history, and our music, and which is spoken in the majority of our counties, rather than Italian, German, or French. It would be more useful in life, more serviceable to the taste and genius of young people, and a more flexible accomplishment for an Irish man or woman to speak, sing, or write Irish than French.

At present the middle classes think it a sign of vulgarity to speak Irish—the children are everywhere taught English and English alone in schools—and, what is worse, they are urged by rewards and punishments to speak it at home, for English is the language of their masters. Now, we think the example and exertions of the upper classes would be sufficient to set the opposite and better fashion of preferring Irish; and, even as a matter of taste, we think them bound to do so. And we ask it of the pride, the patriotism, and the hearts of our farmers and shopkeepers, will they try to drive out of their children's minds the native language of almost every great man we had, from Brian Boru to O'Connell—will they meanly sacrifice the language which names their hills, and towns, and music, to the tongue of the stranger?

The example of the upper classes would extend and develop a modern Irish literature, and the hearty support they have given to the Archaeological Society makes us hope that they will have sense and spirit to do so.

It must be remembered that the foregoing was written sixty years ago, before a movement such as we have to-day started. But it serves to show how like that of to-day was the spirit of that time.

A THEATRE FOR THE KNIGHTS OF COLUMBUS.

The \$100,000 theatre just completed in New Rochelle by the Knights of Columbus contains the lodge rooms of the local council, and is said to be finest building which the Knights have put up anywhere in the United States. The seating capacity is about 2,000, and the stage is exceeded in size by only three New York theatres.

ARRIVED FROM FRANCE.

Among the passengers on the French liner Champagne, which arrived at New York, April 19, was a number of monks and nuns, who have been forced to leave France. The monks are on their way to Montreal. Three Sisters of the Sacred Heart will go to the convent of that order, New York city, and three others of the Order of St. Joseph will also remain in New York.

Irish Catholic Graduates in Medicine.

We print at the top of this column a likeness of a young Irish Catholic, Dr. W. W. Kelly, who graduated last week with first honors and won the Chancellor's prize, in the University of Bishop's College. He is also a graduate of Xavier College, Bruges, Belgium. Dr. Kelly is a son of Captain Patrick J. Kelly, and is justly proud of his nationality. He is popular with professors and students of the University from which he has graduated with first-class honors on all subjects. Dr. Kelly delivered the valedictory on the occasion of the convocation for conferring degrees in medicine, and his effort was warmly applauded by



MR. W. W. KELLY, M.D.C.M.

the large audience present on the occasion. We give the following extracts from the valedictory, as follows:—

For the 32nd time in the history of this Faculty a little band of workers meets you to take as the result of to-day's ceremonies a long farewell before plunging into the inscrutable darkness of the future.

As the mouthpiece of my fellow-graduates upon me devolves the task of giving utterance to the feelings—hopes and wishes which are uppermost in our hearts to-day—this day which is to mark a new epoch in our lives and which to us is fraught with mingled sentiments of joy, sadness and firm resolve—surely it is meet that we should so regard this parting of the ways to which four years of our best efforts have brought us, and which we have toiled for, hoped for, and now have won.

But, alas, this consummation of our aspirations, this attainment of our highest ambitions is softened and mellowed, nay saddened by the thought that it means to us the severance of old ties, the breaking of pleasant associations, the parting from old friends, which must ever make life sad and cast a cloud upon the otherwise bright horizon of this happy moment.

But this moment means to us a great deal more than the mere attainment of ambitions and the consummation of aspirations, for it means the assumption of new responsibilities, the commencement of a new life in a new role, it is the clarion note of the better struggle for existence, for to-day we take our places in the ranks of a great profession, to fill the gaps which the ravages of death have left in the ranks of physicians whose lives have stood for loyalty and integrity to the cause.

And may I express the hope that we are not entirely unmindful of those responsibilities, and that we have not failed to be stimulated by the noble example of the great masters of our craft, and that the life and work of such men as Hunter, Jeune, Verchow, and thousands of others have given us the stimulus to love lives worthy of a great trust, and whose example has stood for kindness and charity. . . .

As the valedictorian of my class may I be permitted for a moment to take a hasty glance at the four years which I have spent so peacefully under the sheltering roof of a kind mother. The class of to-day is but a small one, for death and other unfortunate circumstances have reduced our numbers to almost one-third of our original strength. We are, however, consoled by the knowledge that the years that follow gradually increase in numbers until that of the Freshman's year is nearly eight times as large as our little

band exceeding us not only in point of numbers, but in point of zeal and mental calibre. It has been with undisguised pride that we have seen the gradual, yet steadily onward trend of our school, and can bear witness to the excellence of the recent rearrangements, which place us in our theoretical departments what we have always been in our practical training—second to none in point of thoroughness and detail. Further improvements are yet necessary, but this is not the place nor the opportunity in which to discuss such questions.

We cannot fail to take this opportunity of bearing ungrudging testimony to the zeal and attention of the Faculty, as a whole, and of the many individual acts of kindness which we have received, which many acts have been rendered possible by that intimate relationship between professor and student which is only possible in a smaller institution.

We are happy to feel that our relations with few exceptions have been of the most pleasurable and profitable character to all.

And now, a word to those we leave behind us, of the friendships we have formed in the past four years, friendships not confined to any particular year, but embracing, we hope, Freshman and Sophomore and third year man, all of united as we have been. . . .

To the ladies, who by their presence, have graced this occasion, I would say that we would like to regard their large attendance as a good augury for the future, for we are not oblivious of the most important part which they must play in our future lives. We trust and pray that we may ever be worthy of that trust and confidence which it will be our privilege to receive, and that we may be always true to the principles which true womanhood ever demands, true womanhood, the spirit of whose example, the evidences of whose love and fostering care, have made the music of the world.

And now a last good-bye, one last pressure of the hand that has guided our footsteps along this perilous road of knowledge.

To our Alma Mater need we say how fully we appreciate the fact that to-day the bond of union between us far from being severed is but made complete, and that we leave her doors fully resolved to live up to the highest precepts which she has laid down. Her honor is now our care, and we pray that the collection of the motto of the old chivalry of France: "Noblesse Oblige" will ever be ours to keep us from bringing the blush of shame to her cheek.

We leave her with no extravagant hopes, for we are fully aware that many disappointments, many rude awakenings await us. Fully are we cognizant of our own short-comings. . . .

The "True Witness" wishes Dr. Kelly every success in his new career, as it does many others who have doubtless completed their university careers in Montreal during the closing days of the past month.

We would gladly publish a full list of all the Catholic graduates, but have no means of obtaining them. Our English-speaking Catholic students in the universities of McGill, Bishop's and Laval, and we may add in our colleges and schools, who are willing to use their pen in furnishing us with reports concerning examinations and closing exercises, will be welcomed by the "True Witness."

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 26th April, 1903:—Males 144, females 0. Irish 106, French 33, English 16. Total 155.

FOR GOD'S HOUSE.

Thirty thousand dollars has been collected by the Catholics of Oxnard, Cal., for the erection of a new church.

A RECENT CONVERT.

The conversion is announced of M. Lejz, a leading rabbi of Genoa. It is said that he desires to study for the priesthood and to enter a missionary order.

SYMINGTON'S
EDINBURGH
COFFEE ESSENCE
makes delicious coffee in a moment. No trouble, no waste. In small and large bottles from 2/11 to 1/6 each.
GUARANTEED PURE.

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, April 28.

The Budget debate drags its weary length along, and it is likely to crawl into next week. Now that the leaders and a principal financial critics on either side have spoken, it is merely a huge accommodation for the back-seat members to hold forth on whatever topics may suit their respective constituencies. We may, therefore, turn away, without fear of losing anything from the Parliament Hill—as far, at least, the present week is concerned. And Ontario still keeps up the monotony of the Gagey trial, a hodgepodge of the worst kind that ever serious judges were called upon to stir up and analyze.

In connection with the visit of King Edward VII. to the Pope, the Ottawa "Citizen" has an editorial in its issue of last Tuesday, which is well deserving of attention. In opening the writer says: "To-day His Majesty will pay a visit to the venerable Head of the Catholic Church, Pope Leo XIII. It will be the first time such an event has occurred since the reformation, and it has been looked forward to with much interest, more especially by the millions of British Catholics throughout the Empire." Then comes the following:—

"According to the despatches recently the Protestant Alliance of Great Britain has telegraphed a protest against the visit, but the action will receive but little sympathy or endorsement except among extreme adherents of the Protestant faith. The spirit of courtesy and respect for the head of a great church which animates His Majesty in visiting the Pope cannot be distorted into anything more than it really is—one of those tactful and gracious acts for which the present Sovereign, no less than his illustrious and kindly mother, is distinguished. It will be appreciated both by the venerable prelate of the Vatican and by the millions of Roman Catholic subjects of the King. The occasion further marks the broadening view of Christian people of all creeds which is gradually but surely supplanting the narrow sectarianism of a less enlightened age. Religious intolerance is giving place to the saner view which recognizes what is good in other creeds while it clings with perhaps a firmer and more intelligent attachment to that which is deemed the best. Every force which is working for the spiritual and moral uplifting of mankind deserves the respect and sympathy of everyone whose heart is in the right place. The Roman Catholic Church, of which Pope Leo is the head, is one of the greatest of these forces in the world to-day, and it would indeed be an ungracious act if the Sovereign of the greatest and most enlightened nation in the world should visit the ancient city of Rome and neglect, through any spirit of sectarian narrowness, to call upon the venerable and venerated head of that Church. Every liberal-minded subject of King Edward, no matter what his religion may be, will applaud the unconventional disregard he has shown of red tape restrictions and the subdued murmur of sectarian criticism in carrying out his purpose. It was what was to be expected of His Majesty."

This editorial, coming from a Protestant organ in Ontario, will go a long way, and has already done something, in removing the bitterness of anti-Catholic bigotry amongst some classes here.

It has long been a circulating rumor that some of the French-Canadian members of Parliament are being urged to ask the Government to declare the 24th June a public holiday for the Dominion. It is not to my knowledge that any step has, as yet been taken, in that direction. But Mr. Hackett, M.P., has taken the initiative in this matter, having given notice of an inquiry of the ministry if it is the intention of the Government to recommend to the Governor-General the advisability of proclaiming the 17th March, St. Patrick's Day, a public holiday.

The Premier—Sir Wilfrid Laurier—answered the question just as I was penning these lines. He stated that there were already too many public holidays in this country, and his Government, in consequence, did not wish to add to the number.

At the first meeting of the Province of Ontario Ladies' Auxiliary of the Hibernian Society on Tuesday at Toronto the well known and talented Ottawa ladies received deserving honors for which they are now the recipients of many congratulations. Miss A. O'Meara secured the provincial presidency, while Miss M. O'Brien was elected as secretary. This organization has been formed only about a month, but already great interest has been manifested in the proceedings and the election of two local ladies will in all probability tend to stimulate great interest in Ottawa. The former is engaged as teacher upon the staff of St. Bridget's School. She is well fitted for the honorable office and can be relied upon to promote the interests of the auxiliary in the best possible manner.

The popularity of socials at which eucure is the feature, was evidenced a few days ago. The treasurer's statement handed in at a meeting held last week showed that \$246.53 clear of expenses, was made at the eucure party held on Thursday evening, last week, in St. Patrick's hall in aid of St. Jean Baptiste Church. The treasurer was Mr. T. A. Marier. The funds converted into gold were presented by Mrs. (Ald.) Plouffe, president of the Ladies' Committee, to the parish priest, Rev. Father Jacques. As a pretty acknowledgment of her worthy work in connection with the eucure party, Mrs. Plouffe was presented with a basket of cut flowers by her fellow-workers on the committee.

The first Friday of the month, being the first of May, the Catholic churches of Ottawa have made special preparations for the occasion, and have made announcements accordingly. In St. Joseph's parish it was announced that:—

Confessions will be heard Thursday in preparation for the first Friday of the month. Friday the Blessed Sacrament will be exposed all day, and the usual devotions will be held in the evening. The third Sunday after Easter St. Joseph's Church celebrates its patronal feast. Special music will be rendered by the choir.

The Archbishop will make his pastoral visit to the parish on the 10th. On last Sunday Archbishop Duhamel paid his pastoral visit to St. Bridget's Church. In the morning at 8 o'clock His Grace held a confirmation service at which 45 children received the Holy Sacrament. Rev. Canon McCarthy assisted His Grace, and Rev. Father Seguin was master of ceremonies. Principal Burke and Miss Slattery, of St. Bridget's School, acted for the individual sponsors of the children.

At solemn High Mass His Grace assisted at the throne and preached an eloquent and forcible sermon from the text "Be swift to hear, slow to speak," from the Epistle of St. James.

The sermon was replete with words of good advice. The choir rendered an excellent programme of music, repeating Berger's Mass, which was given at Easter.

On Sunday the pastor of the Sacred Heart Church announced that the Archbishop would make his pastoral visit to the parish next Sunday. The choir will render Mozart's 12th Mass, under the direction of Mr. C. Cramer.

The sacred concert last Sunday evening in aid of the Church was one of the greatest musical treats of the season. It was marked by excellent singing and a large attendance. Four choirs, the Sacred Heart, St. Anne's, St. Joseph's and the Basilica took part, and portions of four Masses were rendered. The solos were all of a high order, and the choral parts well sustained.

The dinner and presentation in honor of Hon. Mr. Costigan that had been fixed for the 25th May, has been postponed until the 30th May, in order to give an opportunity to several organizations, that could not be properly represented on the former date, to be there. Great interest is being taken in the event. It is a tribute to the Irishmen of the Capital to one who has lived so many years amongst them.

NOTES FOR WORLDLINGS.

The majority of men recognize nothing in human affairs as good unless it yields some return, and they love those friends from whom they hope to obtain the most profit. Thus they lack that loveliest and most natural form of friendship which is sought for its own sake only; or do they know from experience how beautiful and how lofty such friendship is.

Gleanings And Notes.

(By An Occasional Contributor.)

The Methodist Episcopal Church of New England seems to be bent upon some kind of reformation. The various elements in the Church do not seem to know exactly where the improvements are to be made, but they do agree that there is something out of gear and a remedy must be found.

The "Post," in some religious notes, says:—

"Roman Catholic prelates in America look for a tremendous influx of members of the French orders now being compelled by the Government of France to quit that country. This influx will, they think, not reach its maximum for a year at least, since there remain many financial matters to be adjusted abroad.

There is no doubt that France will lose much in money and America gain much in the same direction, by the passage of the religious orders from the former to the latter. But there is a still more weighty loss that France will sustain, and a still more important gain for America—it is citizenship, in good influences, in educational facilities, in moral strength and in all that goes to make a country great or prosperous.

A New York daily says:—

"The cornerstone of a John Loughlin memorial parish house will be laid shortly by the Rev. E. J. McGolrick of St. Cecilia's Roman Catholic Church, Brooklyn. The Rt. Rev. John Loughlin was the first Bishop of Brooklyn. The new building will be 50x160 feet, and cost \$60,000."

Another example of the practical progress of Catholicity in and about the great commercial metropolis of the United States. And another striking illustration is the following:—

"Five months ago Roman Catholics started a new parish in Van Nest, for the benefit of a growing population on Morris Park Avenue, not far from the race track of that name. So marked has been the progress that five lots have now been secured on Columbus Avenue at Washington street, Van Nest, and a

church and parsonage will be built this summer."

Here we have the perfecting of old parishes, the reclaiming of new districts, the spreading, ever extending movement of Catholicity in the very heart of most modern infidelity, indifference, and even corruption. The work goes on bravely and the Hand of God is visible at the helm of Peter's bark. It can ride securely over the deluge of antagonism that has swept over and engulfed half of the world, and when that deluge shall have subsided the ark of the Faith will rest securely on the topmost summit of humanity—even as did the ark rest on the Armenian mountain, when the rainbow of promise hung over it.

The Sword and Civilization.

At Hamilton, last week a grand banquet was given by the St. George's Benevolent Society of that city, at which one of the principle speakers was Lord Dundonald, commander of the Canadian militia. The General was followed by the Canadian Postmaster-General, Sir William M'lock, who responded to the toast of "Canada and the Empire."

"In laying the foundation of Canada's future, it might be the part of wisdom for us to seek to avoid at least one of the great errors that have marked the history of older countries. I refer to the fatal mistake of militarism. The arbitrament of the sword is incident to a low state of civilization, and has survived its time. Shall we, a young nation, standing on the vantage ground of higher civilization and wider experience, commit in this age the fatal error of incorporating militarism with our efforts towards national development."

"Nations come and nations go, but the nation that of all nations has enjoyed the longest period of continuous progress, power and influence is that to which we belong."

"Of our own free will we are citizens of no mean empire. We Canadians are not all of the same racial origin, neither do we all speak the same tongue, nor rejoice in the same glorious past; but there is one sentiment common to all Canadians—love of liberty—and this sentiment not only makes of us one united Canadian people, but finding as it does a response in the hearts of our fellow-citizens of the mother land, gives to the imperial tie a splendid silken thread with the strength of a hempen cable."

"Militarism is the enemy of true liberty, and its adoption in Canada would go to weaken, if not to destroy, the bond of union now so firmly and happily uniting us with the great mother of nations."

"Ever guided by the torch of liberty, instead of destroying with the sword, let her aim to acquire the industrial dominion over her fertile lands, her productive waters, her mines, her forests; to drive away the solitude of her vast uncultivated areas with the cheerful music of human voices and the hum of productive machinery; to awaken her dormant wealth, lying everywhere easily within man's grasp; to extend her commerce to the uttermost corners of the earth, and to make the name of Canada everywhere stand for freedom and for progress."

A Silver Jubilee.

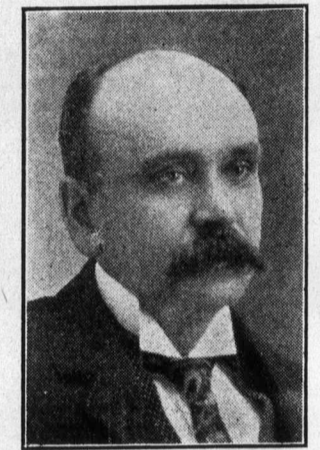
Mr. and Mrs. James Murphy celebrated the silver jubilee of their marriage on Wednesday last. Mass was said by Rev. M. Callaghan, P. P., at 8 o'clock in St. Patrick's, at which Mr. and Mrs. Murphy and their daughters, Gertrude and Kathleen assisted. The jubilarians were married in St. Patrick's, by the late lamented Father Dowd on April 29, 1878.

A TELLING LESSON.

St. Aloysius' Church, Covington, Ky., will have the cross on its lofty spire illuminated with electric lights. The contract has also just been let for a new heating apparatus to cost \$18,000.

First Concert of Sailors' Club.

On Wednesday evening the season of the Catholic Sailors' Club was ushered in under the most promising circumstances. The public hall and reading rooms of the Club have been tinted and painted during the past month, and present a most inviting appearance. The attendance was a large one. Mr. Bernard McNally, treasurer of the Club, presided, and in his opening remarks, outlined the aims and objects of the organization. In tendering a welcome to the seamen present, he said that the Club would do everything in its power for their comfort. In concluding he expressed the most sanguine expectations as to the success of the season now opened. He then introduced, each in turn, the following ladies and gentlemen, who took part in the programme of the evening:—Miss Bertha Colletet, Madam Dur-



MR. BERNARD McNALLY.

and, Miss Tootsie Durand, Miss Bertha Ferguson, Miss Mildred Myers, Mr. Jos. Donnelly. Seamen: R. Phillips, S.S. Fremont; Cas. Kelly and Wm. Williams, S.S. Monterey; Arthur Watts, S.S. Monarch; Miss Orton was accompanist.

At the close of the concert, the Chaplain of the Club, Rev. Father Gagnier, S.J., was called upon by the chairman, and delivered a brief address, which aroused the greatest enthusiasm amongst all present. The keynote of his remarks was an appeal to the people to assist the Club in their endeavors to look after the welfare of the visiting seamen.

The concert next Wednesday will be under the auspices of the Knights of Columbus, Canada Council.

Sad Results of Rock Slides.

An appalling disaster occurred at Frank, N. W. T., on Wednesday afternoon, by which it is said nearly 75 human lives are lost. The editor of the "Frank Sentinel," who was present during the disaster which overwhelmed the town of Frank, and who was an eye-witness of the awful catastrophe, says that on Wednesday morning at about 4.30 o'clock, a rock explosion occurred near the top of Turtle Mountain, which overlooks Frank, and almost instantly the valley below the town and part of the town was buried hundreds of feet deep under great masses of limestone rock. All of the cottages on Alberta avenue, the large company's stables, several families living in the outskirts of the town, the engine house, tippie, coke ovens, weigh house and mine approaches were swept out of existence. Two ranches were covered up, and the surface of the valley for over a mile wide, and two miles long, changed in a moment. All the men engaged at the outside work around the mines were buried up, with no possible chance of escape from death. Of the families buried, with the exception of six, three of whom are infants, there were no escapes, and forty lives, mostly women and children, were blotted out. The town was at once a scene of wild excitement, women and children fleeing up the railroad, and men running wildly about seeking to do what could be done towards rescue work, while the mountain still appeared to belch forth huge masses of rock, whose crashing and rattling could be heard for miles.

The top of the mountain was enveloped in clouds of lime dust, which many mistook for smoke or steam.

All trace of the location of the mine was lost in a mass of rock, and the chances of rescue for the imprisoned miners seemed so slight that those who attempted it did so in a half-hearted manner. Masses of rock have choked up the valley, and blocked up the river, thus menacing the town.

Seventeen of the 19 miners imprisoned who dug their way out of day-light, report the mine in not such bad condition as supposed, and that the other two men were both under the rock piled near the mouth of the mine entrance. The mountain is still sloughing off great masses of rock and the women and children of Frank are at present mostly staying for safety in Blairmore. For the present there is no actual suffering.

Later developments leave no room for doubt as to the character of the force which caused the terrible disaster here. Geologist Wm. Pearce, who reached here by special train to represent the Dominion Government after examination pronounced it a mountain slide and ridiculed the idea of a volcano or other kind of an eruption. Mr. Pearce conferred with local citizens committee, and will undertake on the part of the Government to clear the river bed of obstruction to prevent flood and save further destruction of life and property.

Chief Engineer McHenry, of the C. P.R., is here to direct survey of new line and the work of re-building is expected to start soon. Telegraphic communication to the east, which was interrupted, was restored.

Bishops and Land Bill.

At a meeting of the Bishops of the province of Connaught, held at Tuam, the following resolution regarding the Irish Land Bill was unanimously adopted:—

"Resolved that, whilst recognizing the immense value of the Land Bill now before Parliament, and earnestly hoping that in an amended form it will become law, we desire to record our conviction that the proposals outlined in the Bill for dealing with the great question of congestion and the cultivation of the vast tracts of prairie land in the west of Ireland are quite inadequate.

"Larger and more extensive powers should be conferred on the Congested Districts Board throughout the entire province, similar to the powers granted to the Crofters' Commission for Scotland, and, above all, no landlord should be enabled with the public money practically to purchase for himself any land outside his residential demesne, nor should any persons be allowed to purchase non-residential holdings, except on condition of making them residential, and the money granted for this purpose should not in any case exceed £1,000.

"We feel it our duty to declare that if the Government will not take these or similar measures to deal with this great question in a thoroughgoing way, the land question will not be settled in the west nor the tide of emigration checked, nor can peace and contentment be restored until the grazing lands taken from the people in the past be given back to the men who are hale and willing to work them for the maintenance of themselves and their families."

(Signed)

John Healy, Archbishop of Tuam (in chair.)

Francis Jos. MacCormack, Bishop of Galway.

John Lyster, Bishop of Achroiny.

John Conny, Bishop of Kilalla.

John Clancy, Bishop of Elphin.

Copies of the resolution have been sent to the Chief Secretary, to the Under-Secretary, and Mr. John Redmond.

The poet's mind is tinged with a little of all the thoughts, beliefs and experiences of other minds; his intellect—a very chameleon—momentarily takes on the color and semblance of whatever it chances to behold.

Some certain prejudice, or spice of petty bigotry, often blemishes an otherwise noble character, much as a gnarl deforms the finest grained wood. And, consciously or unconsciously, this infirmity advertizes itself in, every tone and gesture of its possessor.

Orthodoxy And Heresy.

(By a Regular Contributor.)

Almost every week we are treated to an account of some clergyman of a Protestant Church who is being tried, by his superiors, for the crime or sin, of heresy. It was only the other day that a so-called monk of the Episcopal Church was accused of entertaining and preaching heretical doctrines. We find Methodists, Baptists, Presbyterians, Anglicans, and men of all denominations, accused, from time to time, of heresy. It is certainly a terrible accusation; and the manner in which it is resented by the churches, only goes to show that there is a deep foundation for the Protestant's dislike to being called a heretic.

It is our intention to lay down a proposition, in this connection, that may appear startling; but, as we never advance that which we cannot substantiate, we have no fear of a successful contradiction. We say: "There can be no real heresy as between the various denominations, nor can there be any Schism."

Heresy and Schism, that is to say, the false liberty of opinion in matters of religious belief, and wilful liberty of separation from the public worship and sacraments, that is, from the unity of the Church, are impossible between the different sects and can only exist in so far as the difference of belief or separation takes place with regard to the Catholic Church.

These offences are punished with excommunication, or cutting off from the Catholic unity. Why are these deadly sins? No dissent from human teachers can be deadly; no separation from a human organization can be worthy of anathema. The reason why Heresy and Schism are capital sins is because the Teacher dissented from His Divine, and the unity broken by Schism is Divine. "Heresy resists the Divine witness of the Holy Ghost, the Spirit of Truth; and Schism resists the Holy Ghost, the Charity of God incorporated in the body of Christ; and the Author of unity. The Advent of the Son redeemed the world; the Advent of the Holy Ghost has revealed and interpreted the Divine actions and passions accomplished by the Advent of the Son. The Son completed His work and ascended to heaven. The Holy Ghost came to abide for ever and to carry on the work of Redemption as the Illuminator and Sanctifier of men. While the Son taught in Jerusalem, there was a Divine Teacher visible in the midst of His disciples, when the Holy Ghost came, according to prophecy and to promise, it was expressly declared that there should be for ever a Divine Teacher in the world." — St. John xiv., 16, 17, 26.

Listen to Cardinal Manning's reasoning: "Either there is or there is not a Divine Teacher in the world. There is no via media. The choice is inevitable. The necessity to choose is peremptory. The Divine certainty of faith depends upon the presence of a Divine Teacher. The salvation of man depends on Divine Faith. Deny the presence of a Divine Teacher, and show me the Divine certainty of faith? Confess the presence of a Divine Teacher and two conclusions follow: First, that Heresy is a sin against the Holy Ghost. Secondly, that no sufficient cause can ever be found for breaking the unity of charity which rests upon the unity of truth; for the Divine Teacher can never fail, and the truth that He teaches can likewise never fail." Heresy is, then, a mortal sin, because it is a sin against the Holy Ghost. There is no sin in contradicting a human teacher. It may be rash, foolish or presumptuous, but it cannot be Heresy, because the human teacher may err and the very one who condemns may be himself in fault.

On this point follow now the further words of England's great dead cardinal: "Any system or communion, or self-called Church which disclaims infallibility, forfeits thereby its authority over the conscience of its people. They may err in contradicting their human or fallible teacher, but heretics they cannot be. The Catholic and Roman Church has from the beginning believed and taught that by Divine assistance, it never has erred, and never can err, in witnessing, guarding and teaching the whole revelation of God as given to the Apostles."

If a Church or sect lays no claim to infallibility how can it be heretical to hold opinions different from its teachers on matters of faith? If

the sect be not infallible, it cannot be taught and inspired by the Holy Ghost for its Teacher, there can be no sin against the Holy Ghost in separating from it—therefore, there can be no Heresy. The one great Heresy took place when the first sect cut itself off from the Church of the Holy Ghost, and all the thousand sub-sects of that Schism are only heretical as regards the one Infallible Church, but not as regards their equally heretical neighbors. And here, it may be remarked, that as far as orthodoxy and Heresy are concerned, every denomination outside the Church is equally heretical, crude creed or form of religion, better than the last invented and most crude creed or form of religion, because even the Anglican High Ritualistic Church does not claim an Infallible Head, therefore it cannot have the Infallible Spirit as its Teacher; it is consequently human, liable to err, and as far from the Truth as any other denomination.

"If the so-called Reformers had truly believed in the perpetual assistance of the Holy Ghost in the Church, how could they have denied its infallibility? Easy to answer; they were under the influence, destructive not constructive, of pride, envy, and restraint of divine law, and were blinded. In a word the Heresy of Reform leads back to Judaism; instead of an advancing it is a retrogression. The Jews relied upon the Prophets and look forward to a day of Redemption, they only knew God as the Creator and giver of light and life; they believed in His universal presence, and in His working by grace in every several soul. But they did not believe in His Advent, presence and office in the mystical body, because the mystical body did not yet exist. It could not exist before its Head was incarnate, nor did it exist until its Head was glorified. The Jews, therefore, only knew the Spirit of God in His universal office, in individuals one by one. They did not know Him in His revealed personality nor in His perpetual presence in the Body of Christ. Now this is what the so-called Reformers either did not know, or else, knowing, they rejected. They simply Judaized, went back from Christianity to the old pre-Christian faith. They believe fully in the Spirit as the Illuminator and Sanctifier of individuals—that is, of the members of Christ one by one; but of the Pentecostal coming, presence, and office in and through the Body of Christ, they seem to have either no knowledge of, or to have rejected it entirely. In rejecting the infallibility of the Church, they, in fact, rejected the Pentecostal mission and Evangelical office of the Holy Ghost, and it is that which specially distinguishes the faith of the Catholics from the faith of Judaism.

Consequently it is a mere algebraical calculation that if that which distinguishes Catholic from Judaic faith is exactly that which distinguishes Catholic from Protestant faith, the principles of the Judaic and Protestant faiths must be identical. So the Heresy and Schism of Protestantism is a return to the twilight faith of pre-Christian ages, instead of being, as pretended, an advance into the regions of greater light and religious freedom.

Notice to Subscribers.

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of paper.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown, Plaintiff,

Vs. The said Louis Blanchet, Defendant.

An action in separation as to property has been instituted this day against the Defendant.

Montreal, April 24th, 1908. BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for Plaintiff.

The Path Of Ju

(From Catholic Times)

The Government, fresh victory in the late Education has undertaken a further fairness in giving an Education to London. That Bill particulars, seems likely all but the irrevocable School Board is abolished it is merged into the Local Council, which henceforth the educational authority metropolis. The County lone will levy rates and plies, and will generally all matters of education through a statutory That committee is to be follows: Thirty-six members drawn from the County whom will be added this representatives of the metropolis, and twenty-five of the County Council. The arrangement accepted by the Department. For five supernumerary members from the departing School will have representation mittee to which is entrusted huge task of managing educational interests of the twenty-five members, for pointment an arrangement entered into between Council and the Education ment, will be representative schools. There, therefore, has taken schools should not be gotten on the administration and although the number representatives is not large, little over a quarter of committee, it is satisfied that the Voluntary schools be without protectors. Council will have an oversight the Borough Schools the Borough Councils managers of all public schools provided by the tion authority within the Voluntary schools. The Voluntary schools aging Board of four persons, one appointed by the trustees, and other persons, one appointed County Council, and one principal Borough, will outside managers. This is supreme in matters of may be trusted, we believe the balance even should arise that would tend the position and progress schools attached to the noninational bodies. The whole, the Bill seems measure of justice, and to reduce the present of national education. into force on the last 1904, and will prove ment to the Government work for the large.

The Path Of Justice.

(From Catholic Times, Liverpool.)

The Government, fresh from its victory in the late Education Act, has undertaken a further measure of fairness in giving an Education Bill to London. That Bill, in essential particulars, seems likely to satisfy all but the irreconcilables. The School Board is abolished, or rather, it is merged into the London County Council, which henceforth is to be the educational authority for the metropolis. The County Council will levy rates and disburse supplies, and will generally supervise all matters of education, acting through a statutory committee. That committee is to be formed as follows: Thirty-six members will be drawn from the County Council, to whom will be added thirty-one representatives of the metropolitan boroughs, and twenty-five appointed by the County Council under an arrangement accepted by the Education Department. For the present, five supernumerary members, taken from the departing School Board, will have representation on the committee to which is entrusted the huge task of managing the educational interests of London. The twenty-five members, for whose appointment an arrangement has been entered into between the County Council and the Education Department, will be representative of Voluntary schools. The Government, therefore, has taken care that these schools should not be entirely forgotten on the administrative Board, and although the number of representatives is not large, being but a little over a quarter of the whole committee, it is satisfactory to find that the Voluntary schools will not be without protectors. The County Council will have an over-lordship as regards the Borough schools, though the Borough Councils are to be the managers of all public elementary schools provided by the local education authority within their borough. The Voluntary schools have a managing Board of four persons appointed by the trustees, to whom two other persons, one appointed by the County Council, and one by the Municipal Borough, will be added as outside managers. The department is supreme in matters of dispute, and may be trusted, we believe, to hold the balance even should any conflict arise that would tend to endanger the position and prospects of the schools attached to the various denominational bodies. Viewed as a whole, the Bill seems to be a great measure of justice, and will do much to reduce the present chaotic state of national education. It is to come into force on the last day of May, 1904, and will prove a useful supplement to the Government's educational work for the country at large.

The credit which the Government deserves for its efforts to restore some measure of justice to a grievously afflicted class of the population here must be extended to its efforts to remove an equally great grievance elsewhere. If for a quarter of a century denominationalists have suffered under unjust educational laws, in Ireland for many centuries back the farmers have suffered from land laws which are too disgraceful to characterize. These laws are now to be thrown into the waste paper basket, and an arrangement between owners and tillers, backed by Government financial aid, is to be put in their stead. A measure so complicated as Mr. Wyndham's Land Purchase Bill cannot adequately be discussed here. Suffice it to say that, with few exceptions, and those generally on points of detail, the leaders of the Irish people have cordially welcomed the Government's proposals. And, which is equally important, both landlords and tenants seem satisfied with the purchase scheme. The landowners, indeed, have every reason to be content; they get a price for their land such as they were not likely to have obtained by any private arrangement with the tenants. The tillers of the soil, on the other hand, have an opportunity of buying out a freehold for themselves, subject always to a small ground rent, and with financial aid from the Imperial Treasury under conditions not too onerous either from the point of interest to be paid, or of the length of time over which that payment is spread. Whether the ground rent is not rather severe may be doubted, but that matter will be threshed out during debate. The Bill which Mr. Wyndham has introduced is a great measure of justice, and if tardy, all the more welcome. Ireland will get rid

of her alien garrison; the people who till the soil will reap the profit of their labors. A great wrong will be removed, and over a country blighted for centuries hope and prosperity will shine again. The Government is to be thanked for this, and Irishmen are grateful; for in a world like ours gratitude must sometimes be given for getting what we have a right to receive.

But when a Government sets its foot on the path of justice it may not turn back. It must go forward. The momentum of one act will lead it on to another. An Ireland prosperous and populous will know her own interests as she has never known them before. She will demand the right to administer her own internal affairs, to have a say in her own domestic business. No power on earth can set back the clock of intelligence; and wherever intelligence comes it comes to consider its own rights. The truth of that will soon be evident in Ireland. Be what it will the value of the rumors that, once the Land Bill is passed, the Government intends to give some measure of Home Rule to Ireland, some measure must be given. This country cannot help itself. Ireland will not play "Cinderella" for ever; she will demand and will obtain as much liberty as Canada or Australia. Nor will Englishmen always be blind to the value of a populous and prosperous Ireland, with a market open to receive their goods straight from the factory and the mill. The cries which have prevented them from understanding the needs and demands of Ireland will die away as the landlords disappear; there will be no interested parties in England to distort public opinion. This in itself will bring Home Rule nearer. It must come, because it is just that it should come. Justice can never be trodden down till it dies. The old generation of Englishmen, to whom Home Rule was more detestable than the devil, is rapidly passing away. Its prejudices and blindnesses are passing with it. Ten years ago a Conservative Government dared not have stood sponsor to Mr. Wyndham's Land Bill. There is no reason why, in a short time hence, a Conservative Government should not stand sponsor to a Home Rule Bill. This country is growing accustomed to the idea of giving justice to Ireland. That frame of mind will be strengthened by the acceptance and success of Mr. Wyndham's proposals; and should the Government take heart, set its hand to a still further work of justice, and proceed on the path towards Home Rule, it will have its own followers, most Liberals, and all the Nationalists in its company, cheering it and encouraging it to end the long, evil story of Ireland's wrongs and woes.

LATE MR. THOS. RYAN.

The funeral of Mr. Thos. Ryan, whose death we sincerely regretted to announce in our issue of last week, took place Friday morning last at St. Patrick's Church, where a solemn Mass of Requiem was celebrated by the Rev. Father Shea, of St. Anthony's, with the Rev. Fathers McGrath and Ouellette as deacon and sub-deacon, and the esteem in which the deceased was held, could be judged from the large congregation present, and again from the long line of friends and acquaintances that followed the remains to their final resting place. The deceased was known in life as an active, energetic, whole-souled man and an upright, honest and a thoroughly practical Catholic.

He was a devout Church member, who, with his bereaved wife, was the most zealous helper of the Church of Our Lady of Good Counsel, and the most active participator in all the charitable works of the parish.

Deceased was an employee of the Great North-Western Telegraph Co. for upwards of eighteen years, and janitor of the Montreal Street Railway chambers for the past eight years.

Mr. Ryan was in the prime of life and leaves a sorrowing wife to mourn his loss. The floral tributes were many and beautiful, among which was a mammoth wreath of roses and ivy leaves from relatives in Boston; huge standing cross of roses, chrysanthemums and ferns from friends in Quebec; large cross and crown of roses from associates of his sister—Miss Ryan in the Star; beautiful wreath of roses from the Montreal Street Railway Company; cut flowers and roses from Mr. Shea, superintendent of the Locomotive and Machine Co.; scythe and sickle of roses tied with ribbon from a friend, and many cut flowers and Mass offerings from relatives and acquaintances, who earnestly pray our Heavenly Father to have mercy on the departed soul.—R.I.P.

The Mission Field.

SOME RESULTS.—Nothing would be more interesting, or, perhaps, more astonishing, than a fairly complete account of the literary, historical and scientific results of missionary labor. Library after library would be filled by the missionaries' contributions to the knowledge of language, races, countries, to almost every department in the field of human research. The benefits which the missionaries have thus conferred upon civilization were merely incidental to their painful and absorbing work of evangelization; and were achieved without books, money or scientific apparatus.

Still more astonishing, and more difficult to estimate, is the moral and material uplifting of savage races. The inveterate cannibals of Oceania, who waged unceasing war in order to procure human flesh for food, have become peaceful tillers of the soil. The blacks of Africa, amongst whom there was neither marriage nor family life, nor respect for woman, have been transformed, and are being converted into Christian households. The horrors of infanticide in China and elsewhere have ceased in the Christian settlements, and have decreased even beyond them. Slavery has been attacked everywhere, and has been mitigated or abolished over large territories. The rights of property, Christian modesty, respect for women, for the child, and for the aged, have been taught to benighted peoples by the Christian missionaries. The knowledge of letters, trades, arts, professions, has been communicated.

Works of charity and education, and the conversion of the pagan natives, are the direct objects of missionary labor. Everywhere through the great mission-fields have sprung up orphanages, hospitals, leper-houses and asylums for the old and afflicted. In the French foreign missions alone, there are 1,038 such establishments of charity. Of these, some are very large. At Beyrouth, the hospital of the Sisters of St. Vincent de Paul receives 1,500 patients annually. From a similar one in Jerusalem, 112,464 sick persons are assisted each year, and 16,000 visits have been made to the afflicted in their homes, 250 lepers are sheltered in the establishment at Mandalay in Birmania. And hundreds of thousands of infants have been saved in the orphanages of China.

It is in works of education particularly that the great missionary army is employed. Four-fifths, probably, of the 40,000 male and female missionaries are engaged, one way or another, in schools. Here it is difficult to have exact figures. M. Launay computes the seminaries in mission lands at 193, and the schools and colleges, including two universities, at 12,774. Seventy-six per cent. of these are the creation of French missionaries. Father Piolet, S.J., estimates the number of children in French mission schools at 758,000. Of these, the Society of Foreign Missions (Paris) has 91,678, and in the Jesuit missions there are 218,181 school children.

As to the number of converts, there are 54,366 Catholics in Japan, 720,797 in China, 827,859 in India, 1,618,163 in Africa—in all Asia, 3,407,379. If we include foreign and native, white and colored, there are nearly three millions of Catholics in India. In Africa there are fewer, for the missions there have sprung up within fifty years, and the population is less than in Asia. The total number of converts in Africa, including those yet under instruction, is put by Father Piolet at 631,850. At the beginning of the nineteenth century there was not one. The missions of Oceania came much later, and some of them have been in existence only during three years. As late as 1838 there was not a Catholic in Oceania. At present there are 909,048. The entire population of Australia, Tasmania and New Zealand is 3,685,000.

Before the destruction of the Society of Jesus, there were 2,000,000 Catholics in Japan, 800,000 in China, 2,500,000 in India. What progress would have been made at this day in the evangelization of the world, if Christendom had not been rent by the so-called Protestant reformation, and the Catholic missions had not been destroyed by the infidel revolutionists of the eighteenth century.

At the present moment our Catholic missions are better organized than ever before. There is more promise of stability and victory. The harvest, indeed, is great; 40,000,000, mostly pagans, in Japan; 800,000-

000 in China; 352,000,000 in India; 200,000,000 in Africa.

JESUIT MISSIONARIES.—Of the 3,249 Jesuits now in the mission field, 790 are French, and are laboring chiefly in the missions of China, Ceylon and India, Madagascar, Egypt, Armenia and Syria; 222 are Belgians, and in India, Ceylon and Congo; 535 Germans and Austrians, in India, America (North and South), and Australia; 65 Hollanders, in Java, Sumatra and Flores; 69 Americans and Canadians, in Jamaica, British Honduras, and amongst the North American Indian tribes; 590 Italians, chiefly in India, Brazil, the Rocky Mountains and Colorado; 785 Spaniards, in Cuba, South America and the Philippines; 41 Portuguese, in Goa, Macao and Zambesi; 152 Irish and English, in South Africa, British Guiana and Australia.

RECENT MARTYRS.—In a letter to the "Croix," dated Jan. 19, 1903, the Count de Mun expresses his astonishment at the "inexplicable silence of the European press concerning the frightful situation of the Christians in southern China, owing to the renewal of persecution." He communicates to the "Croix" two letters which he had received in answer to his urgent request for information. One is from the Abbe Guebriant, of the "Missions Etrangeres," Pro-vicar of southern Su-tchuen; the other, from Mgr. Dunand, Bishop of western Su-tchuen.

Abbe Guebriant's letter is dated Oct. 14, 1902. "Again," he says, "the most dire events are foreshadowed in China, and it is in Su-tchuen that the flame has been kindled. It is of the utmost importance for the Christian missions that the truth should be made known." Su-tchuen which has had Catholic missions since the seventeenth century, is divided into three vicariates apostolic. The northwestern vicariate, that of Tchen-Tou, is, at the present moment, ruined in great part, and blood-stained, while Sou-fou (south) has seriously suffered.

The leaders of the Boxer movement of 1900 were officially exiled to the province of Su-tchuen, where they lived in great honor, and kept up relations with the notorious Prince Tuan. Here they prepared their plots amidst the flourishing secret societies. The contradictory policy and official complicity of Pekin in 1900 are reproduced in Su-tchuen. In May and June the troubles began in the districts of Tse Tcheou and Gan-Yo. The American Protestant missions suffered most. Many Catholic families were pillaged, and twelve persons were massacred. In July the Christian settlement of Nid Kaou, and those near it, were completely destroyed; several persons were slain, and 300 left homeless. Bands of Boxers appeared in the neighborhood of Tchen Tou, the provincial capital, who, when dispersed by the soldiers, gathered again farther off. On the 25th of July they suddenly attacked the Christian population of Sou-kié-wan (skb-prefecture of Kin Tang). The whole place was pillaged and burned; 1,200 Catholics were slaughtered, the greater part of them with indescribable refinements of cruelty. Their church, one of the finest in Su-tchuen, was destroyed. The missionary, Abbe Dupuis, in China since 1871, aided by fifteen of his young Christian men, defended his residence from mid-day until 2 o'clock the next morning. Then, under cover of a thick fog, and assisted by the wonderful devotedness of his surviving Christians and some friendly pagans, he escaped across the river.

His assistant, Father Hoang, a young Chinese priest, thirty-one years of age, was discovered, and cut into pieces. On the 28th and 29th of July, the two parish churches of Tsi-tou-wa and Tsuen-chou-keou were destroyed, 170 Christian homes burned, and from 100 to 200 Catholics massacred. On the 30th of July the parish of Tsin-tsin-sse—its church and houses—was destroyed, but all save two of the people escaped.

After the destruction of San-Chou-koan, in the beginning of August, the French Commandant Hostet, with three seamen, came to the aid of Mgr. Dunand. The consul, a doctor and a lieutenant of the marines joined them. This courageous intervention forced the local authorities to make some show of resistance to the bandits. But on August 22, another parish and all its missions, for several leagues around, were destroyed, and more than one hundred Christians perished. The mandarin of the town of Tay-ho-tchen opened the gates at midnight as the Boxers approached, on the 4th of September. The church and the houses of the Christians were laid in ruins. Day after day, as the month advanced, the Christian parishes were plundered and destroyed. In some

places the Christian escaped; in others, their lives were spared; some were slain, but the exact number was not reported. Tchen-Tou was visited by the Boxers in the middle of September. The authorities made no resistance, but shut themselves up in their houses. However, owing to the presence of the little band of intrepid Frenchmen, and the indignant appeal of the consul to the viceroy, the Christians were saved. The progress of the Boxers was not arrested, and each day brought its story of destruction and bloodshed. Even the appointment of a new viceroy at Tchen-Tou had only a local effect. The missionary, Abbe Montel, was able to defend his flock, at least for a time, in the large parish of Yukia, some twenty miles to the south.

In the beginning of October, the two seminaries of the mission were menaced, as were all the neighboring Christian districts in the north. The American Protestants closed their chapels at Kia-Tin, and recalled their missionaries from the outlying stations. Two or three of the mandarins, most energetic and favorable to the Christians, were relieved of their functions. Yukia was attacked on the 7th of October. Abbe Montel and the men defended the church, while the women prayed inside. After a defence of five hours, they were saved by troops from Tchen-Tou, but all that they possessed was lost. The Christians of the districts nearby, who had no time to flee, were killed. On the 8th of October, about 4,000 Boxers were almost at the suburbs of Tchen-Tou.

In those disasters the Protestant and Catholic missions suffered without distinction. Not even were the peaceful or friendly pagans spared. The good terms on which they lived with the Christian families were taken as a pretext to rob them and burn their homes. Within the space of three months—up to the date of the letters to which we have referred—between 2,000 and 3,000 Christians have been slaughtered, and about 6,000 left homeless; while property worth several millions has been destroyed.

The condition of things to be quite similar to that at the beginning of the revolt of 1900. We have the same complicity of the Chinese authorities, secret societies abounding everywhere and pursuing exactly the same line of action as their brethren did in the north. The remoteness of Pekin, the inaccessibility of the province of Su-tchuen, and its wealth, increase the danger.

Mgr. Dunand, writing on October 29, confirms all the details of the Abbe de Guebriant's letter. At one moment, he says, it seemed that the 40,000 Christians would be sacrificed.

Another missionary, M. Laurent, writes that he has a banner belonging to the Boxers, who, he says, go by the name of Society of the Red Lantern. The banner was steeped in blood, and bears Chinese characters believed to be a command received from heaven. At least six Christian districts had been ravaged before October, and at least 2,000 Christians slain.—Extract from the Messenger Monthly Magazine, New York.

Notes from England.

FOR YOUNG MEN.—The half-yearly meeting of the Sacred Heart Young Men's Society, Liverpool, was held on Palm Sunday in the clubroom, Hall-lane, the large gathering being presided over by Bro. Jas. Buggy (president), who was supported by Father Maher (chaplain) and treasurer, and Bros. W. S. Yates (vice-president), and J. W. Palmer (hon. sec.). During the course of an interesting speech, the chairman remarked on the position of the Society spiritually, financially, and numerically, and said it was matter for congratulation that the attendance at the monthly Communion had shown an appreciable increase in consonance with the augmented strength of the Society, the membership of which had been increased by 86 during the past six months. Like other societies, they had their lukewarm members, but he trusted that these would soon arise from their lethargic state and help to place the Sacred Heart Society where it ought to be—in the foremost rank of Catholic Young Men's Societies. Father Maher, in giving the financial statement, observed that, though the income was fairly large, the expenditure had been equally so, but some of the items would not occur again, as, for instance, the opening of the new reading room. With the chairman, he was glad to notice the better at-

tendance on the monthly Communion Sunday, though there was room for still further improvement; whilst as to the new membership, he trusted that by each going his duty the roll would be doubled during the current half year. Remarking upon the work of the Council, he was much pleased with the results of the illustrated lectures and Bohemian and other concerts that had been provided, and mentioned that it was intended to start a billiard tournament shortly for the members of the Society. In conclusion he earnestly hoped that each would lend his presence to the annual May procession in honor of Our Lady.

A PASTOR'S ANXIETY.—Countless are the hours of anxiety of the pastors of our parishes upon whom depend not alone the obligations of the spiritual direction of the parishioners but also the temporal responsibilities associated with the parish. The members of the parish who are blessed with abundance of this world's goods, make few, if any sacrifices in comparison with their less favored fellow-members. Father Thomas Doyle, M.R., writes from "The Presbytery," Canton street, Poplar, in the diocese of Westminster:—I have before me a letter written by my late beloved predecessor, the late Dean Lawless, or better known as Father Lawless, dated September 20th, 1902, just three weeks before he died, in which he says: "I am writing after a very serious illness, caused mostly by anxiety about mission debts, that I never incurred. We have in a comparatively short period cleared a debt of \$22,250 out of \$24,000, leaving now \$1,750. It is proposed therefore to have a bazaar in order to try and clear this amount towards the end of November. Would you then in your good charity send me something for this bazaar and God will reward your generosity." The remaining debt of \$1,750 is on the original building of our church. Would that this were the only mission debt that is upon my shoulders. The Cardinal sent me here as the unworthy successor to Father Lawless, and I must take up the burden and try and release the mission from this \$1,750 first. On account of the death of Father Lawless, the bazaar had to be postponed, and now we propose holding the bazaar. The time is very short, and I now confidently appeal to all Father Lawless' friends, and friends of this mission to send me something without delay to make our bazaar a great success. Donations of money, clothes, anything in fact, useful or ornamental, will be gratefully acknowledged.

If the well-to-do parishioner did his duty with the same measure of enthusiasm and the same spirit of self-abnegation as the class with small and limited incomes, pastors would have fewer hours of anxiety.

CATHOLIC SAILORS.—A novel and edifying sight has been seen in St. Mary's Falmouth. This harbor is the rendezvous of the French fishing fleet which every year sails for Irish waters. At the invitation of the priest of Falmouth the crews of these vessels have attended the church in great numbers, arrangements being made for them to sing their own hymns during Mass, and the Benediction was sung by them throughout unaccompanied by the organ or any instrument. On Friday a body of over 160 were present at Mass on the eve of their departure. The devotion with which they sang and heard Mass was very edifying to the natives, both Catholics and Protestants, who were admitted to the church, while the re-echoing of 160 powerful voices was heard far beyond the church and greatly impressed all. When this fleet had departed another arrived, and on Monday these also celebrated the eve of their sailing with a special Mass and with Rosary, hymns, and Benediction in the evening, all the parts being again sung by these exemplary Catholic sailors, whose conduct is always without reproach in the town. When not in the language of the Church all the devotions were conducted by Father Burns in French, in which he also briefly addressed the men, saying that he and all the Catholics of Falmouth were pleased with their visits and looked forward to their return.

There is a danger in our hatred of littleness, of despising those we think little, and so falling into the most odious littleness of all—self-preference.—Father Dignam, S.J.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

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property of Louis
merchant tailor
City of Montreal and
unknown.
Plaintiff.
Vs.
Louis Blanchet.
Defendant.
separation as to pro-
instituted this day
defendant.
il 24th, 1903.
EDWARD LORANGER
GERMAIN,
attorneys for Plaintiff.

Old Letters

(By a Regular Contributor)

"The police are on my trail. How do I come in? at once?"

This is not exactly a letter more than a tiny slip of paper pasted on a book. It is more than half a century old and it was originally written by a man who was an astronomer. But it means an awful lot to me because it is the compendium of a history you want to hear about if you sit down and prepare for it. I have to take you back to scenes described in my last issue.

It was 1848; Clonmel was "Insurrection Act;" Sir O'Donnell commanded the was a lover of science, botany and astronomy; he spent evenings at his examining specimens of flowers and herbs with the young — or talking over the latest in the realms of the her brother.

One evening the entire town on the track of a fugitive O'Mahony—whose name was conspicuously in Irish events in the early sixties—been in hiding in the upper Miss Ryan's baker-shop, Main street. About four in the morning a woman came into the shop and whispered: "The work going on in the Irish they are hunting every for O'Mahony, and I am come here next."

"Stay there a moment," Ryan. Leaving the woman shop, she slipped upstairs perched through the key-hole the police are in the house was all. Half an hour later came, and the Captain himself, but insisted on the house. Miss Ryan le Her heart was palpitant came in the room in which O'Mahony had been hiding. Being the door the room was Not a trace of him; the closed; and she was far from the disappointment O'Mahony had slipped the window, sat on the pulled the window down drop ten feet on to the roof below. Along this until he came to a shed which he slid, and finally ground. It was growing his only remaining refuge gas-house; but he was on side of the street.

Seeing a small boy with a basket on his arm the lad, and scribbled to—"The police are on my trail. How do I come in? at once?" I blank piece out of his and gave it to the boy the lady at the gas-house as she received the note boy to go back and say man who gave it to him did so.

At that moment Sir seated in the room ex Mount Melroy. A later a knock came to lady excused herself, an open the door. It was honey. The moment she she said: "John, do y commander of the for was his reply. "Then, you?" "No," again at "Well," she said, "pu face and walk in." In they went, the con up, and the lady said: allow me to introduce Belfast, who has come brother's coal boats mander and the rebel, and soon were lost in esting conversation. In the chat the lady com the difficulty Mr. Ray going and coming from account of the watch military and constabulary gested that, before t Sir Charles to be in o'clock), he would a and Mr. Ray to the q mander gladly agreed, past eight the three the lady took the e one arm and O'Mal other arm, and marched guard—the soldiers pr of course, as they p quacy was reached, S the lady returned, le posed Mr. Ray to do boat man named Joh

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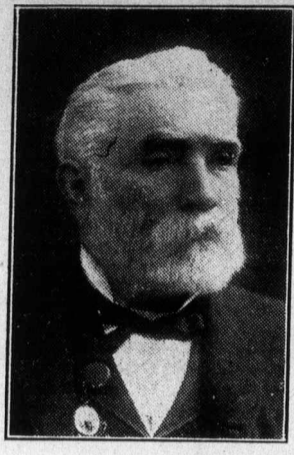
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The Montreal City and District Savings Bank. The Annual General Meeting of the Shareholders of this Bank will be held at its Head Office, 176 St. James Street, on Tuesday, 6th May Next, At 12 O'Clock Noon, for the reception of the Annual Reports and Statements, and the election of Directors. By order of the Board, A. P. LESPERANCE, Manager. Montreal, March 31st, 1903.

SUPERIOR COURT. CANADA. PROVINCE OF QUEBEC, District of Montreal. Dame Elmira Camirand, of the city and the District of Montreal, wife common as to property, of Desire Houle, contractor, of the same place, duly authorized to the present, Plaintiff, vs. The said Desire Houle, Defendant. An action in separation as to property has been instituted in this case, the 28th of February, 1903. LEBLANC & BROSSARD, Attorneys for Plaintiff.

Annual Meeting of Catholic Sailors' Club.

The annual meeting of the Catholic Sailors' Club was held on Saturday last in the rooms of the Club, and was one of the most representative and enthusiastic gatherings which has taken place since its organization.



MR. F. B. McNAMEE, President of Club.

Seated beside the president of the Club, Mr. F. B. McNamee, on the stage were: His Grace Archbishop Bruchesi, Rev. Fathers Filiatrault, S.J., Gagnier, S.J., Kavanagh, S.J., and Doyle, S.J., Rev. Father Donnelly, P.P., St. Anthony's; Rev. P. McGrath, Rev. M. J. McKenna, and Rev. Dr. Gerald McShane, S.S., St. Patrick's.

The president, after a few words of welcome to His Grace, and to the priests, and laity, read the following report of the management for the year just closed. It gives an idea of what may be achieved by willing hands and earnest hearts. It is as follows:—

The Committee of Management in issuing their seventh annual report tender their thanks to all those donors, subscribers and workers who have so generously assisted them, and have much pleasure in stating that the past year has been the most successful in the history of the organization.

The formal opening of the season was held under the distinguished patronage of His Grace, Archbishop Bruchesi. The presence on this occasion of a large and representative gathering fully testified to the increasing interest taken by the citizens of Montreal in the work of the Club on behalf of the seamen visiting this port.

It is especially gratifying to note that the kindly offices of the friends of the Club are meeting with a hearty appreciation and co-operation on the part of the sailors. Their presence in daily increasing numbers and participation in the advantages offered them by way of reading and recreation rooms, tax to the utmost the quarters at their disposal for comfortable accommodation.

The religious services held in the reading room at convenient hours continue to exercise a wholesome influence, and the attendance on Sunday evenings is constantly improving.

In self-sacrificing efforts Rev. Father Larue, S.J., Chaplain, overlooked nothing that could aid him in ministering to the spiritual needs of the sailors. His lectures, illustrated with stereopticon views, were always welcomed and were a continual source of interest and instruction. His call to Sault Ste. Marie, the present scene of his labors, was a cause of regret to the seamen and the Club, and all wish him success in his new mission.

In his successor, Rev. Father Gagnier, S.J., the committee have been fortunate in associating with them one who took an immediate and active interest in their charitable endeavor.

Entering on his office almost at the close of the season he took up the work with all the enthusiasm of his predecessor, and at once endeared himself to those under his charge.

With the possible exception of the annual subscriptions, that which contributed most to the beneficent results of the year's work was the success of the weekly concerts. Thanks to the various societies which generously assisted the Club, the committee had no difficulty in providing a weekly entertainment in which the sailors took part.

Reference must be made to the handsome revenue derived from these concerts. During the year they alone realized the sum of \$913.85.

The collection of the annual subscriptions was again directed by the energetic president and the 1st vice-president of the Ladies' Board. The thanks of the Club are due them for their activity in this important feature of the work, and for their unsparring efforts to promote the general welfare of the institution.

On the eve of the departure of Mgr. Falconio, Papal Delegate, to take up his residence in Washington, D.C., a delegation consisting of the president and vice-president proceeded to Ottawa, and there, on behalf of the Club, presented him with an address. His Excellency received them most cordially, and replying, expressed his regret at leaving so many of his kind friends, assured them of his sympathy with their objects, was pleased to note the non-sectarian character of their work and would pray that prosperity would continue to attend their philanthropic aims.

For many reasons it was deemed advisable to advance the date of the annual general meeting from the first Monday in May to the second Thursday in December; thus at a meeting held on the 17th of November last, a resolution affecting such a change was proposed and adopted.

The Club hereby tenders its thanks to the directors of the steamship lines who have materially aided it by their liberal contributions from the proceeds of concerts held on board.

The results accomplished during the year have been most satisfactory. The increased revenues have greatly assisted the management in its endeavors to cater to the wants of the Catholic seamen; nevertheless the aims of the Club and the scope of its work are constantly broadening, and in view of the improved facilities under way for accommodating the steamship interests at the port of Montreal, a proportionately greater demand will be made upon its energies.

The Club makes an urgent appeal for assistance by means of an additional number of workers and subscribers and increased subscriptions, and it hopes thereby to obtain permanent and more spacious quarters, to add to the number of amusements it has to offer its visitors, and to make its rooms more attractive, and as a Sailors' Home, complete in every respect.

The committee desire to record their appreciation of the valuable services of the Supt., John Doyle, and his assistant, Redmond Keys.

M. A. PHELAN, Secretary.

The Club opened for the past season on April 26th, and closed on November 29th. During that term thousands of seamen visited its room and availed themselves of the privileges afforded, as may be seen by the following summary:—

Table with 2 columns: Item, Amount. Includes: Number of men visiting rooms (23,516), Letters written (4,158), Packages of reading matter distributed (4,239), Prayer books distributed (493), Prayer beads distributed (463), Scapulars distributed (440), Carpet hand protectors for firemen (5,953), Ditty bags (222), Total abstinence pledges (361), Car tickets (690), Internments (2), Outdoor relief—Meals (80), Beds (40), One railway ticket.

Weekly concerts ... 31 Money held for safe keeping \$279.74 Money sent to seamen's families ... \$352.34

The report of the treasurer shows that the receipts from annual subscriptions and weekly concerts were \$3,485.11, and the expenditure, consisting of rent, caretaker's wages and other items to be \$1,563.50. After transferring the sum of \$2,250 to the New Building Fund, which now amounts to \$7,139.69, there remained cash available \$327.83. This financial result is indeed very creditable to the administration.

After the reports had been read, His Grace Archbishop Bruchesi delivered a brief address, during the course of which he eulogized the president and the members of the different executives upon their zeal and self-abnegation in such a worthy undertaking. He made a special appeal to the members of the various religious and national societies to organize entertainments for the public nights upon which the seamen were entertained, and closed by asking all his flock in Montreal to help the Club.

The chaplain, Rev. Father Gagnier, S.J., made a few remarks on the aims of the Club and the good results attained during the past year.

average age was 72; the youngest was 53, the oldest 90. In 1902 five millionaires died and their average age was 78. Longevity, and not brevity, is a striking fact in the lives of very rich men. There is a good reason why this should be so. The wealthy—by their wealth—can and do secure the advantages of change of scene and of climate, and command all the results of scientific progress, including the aid, skill and advice of the greatest of our doctors and surgeons. They, therefore, should live long; and as a matter of fact they do so.

Great men are of two general types, that may be called, roughly, men of genius and men of high talent. We may take Shakespeare, and Mozart, as types of genius, and it would not be difficult to select a group of the second sort—all of whose members have attained eminence through enormous receptivity and power, rather than through acuteness and creative faculty.

Nor is it difficult to determine the relation of each group to the struggle for existence, says a writer. Men of high genius too often find it difficult even to live. They conquer only when their ideas and works are suitable to be quickly adapted to immediate practical uses. There are many ideas now in printed books still waiting for recognition. Moreover, much of the work of genius has, from its very nature, little bearing on the struggle for existence. Music and painting have few vital relations to modern needs. They are rather means of pleasure, distraction and amusement to those seeking a refuge from the struggle for existence. The position of the men of talent is, on the other hand, assured. The stability of a country and its place among the nations depends upon the number and ability of men of this stamp. They obtain the rewards of to-day because they do the work of to-day. They found families by reason of their strength and virility; and their steadfastness and cheerfulness are as characteristic as the instability and originality of the man of high genius. His daring suggestions and deep insights are often not unconnected with bodily discomfort and distress and with profound dissatisfaction with the conditions of life about him.

On more than one occasion during the last year, says the New York "Sun," we have called the attention of our readers to the fact that drinking water is the chief carrier of the germs of typhoid fever. A serious outbreak of this disease in one of the most popular private military schools in the United States was then in progress, many of the pupils were stricken down, and several died. It was shown then that the water supply to this institution was from an artesian well carefully guarded from contamination, and yet a defective sewerage pipe was discharging its myriads of typhoid germs into this well.

The relation of the water supply to this disease has again been emphasized by the deplorable epidemic still prevailing at Ithaca, while another serious outbreak is now raging in a neighboring city in Pennsylvania.

In the "New York Medical Journal" of Nov. 29, 1902, is a very interesting publication upon this subject by Prof. A. Seibert, M.D., of the New York Polyclinic Medical School and Hospital, an active practitioner of medicine in this city and a recognized authority on hygiene. His studies here and abroad in connection with cholera infantum have attracted a great deal of attention in Europe and America. His latest work upon the relation of typhoid epidemics and typhoid mortality to water filtration should be carefully studied by all in authority who are responsible for the water we drink.

Prof. Seibert has analyzed the death rate from this disease in several of the larger cities of Europe, among them Hamburg and Berlin, and shows that for ten years prior to the installation of filter plants the death rate reached as high as one in every 2,600 inhabitants. For the six years after filtered water was furnished the death rate sank to one in 11,000.

In the United States, in those cities where the water supply is derived from well-known polluted sources, as is the case with Philadelphia, Baltimore, Chicago and St. Louis, the necessity for thorough filtration is emphasized. All hygienists recognize the fact that there is no absolute immunity from typhoid infection except where the organisms are killed by boiling; yet there is so much protection secured from thorough filtration that no water supply to any community should be without a filtration plant.

On Profanity.

OUR CURBSTONE OBSERVER.

HERE is nothing so easy to acquire as a habit, or a peculiarity; and there is nothing of which it is more difficult to get rid. In fact one glides almost imperceptibly into a custom or manner, while it takes a considerable amount of determination and energy to depart from the same. And of all the bad habits, it seems to me that the most useless, most offensive, most ungrateful, most vulgar, most despicable, and the most unprofitable, is that of profanity. I am not going to usurp the preacher's pulpit and deliver a sermon; but I cannot refrain from alluding to some of my frequent observations on this question. Personally I am no better than the average of my fellowmen, and possibly I have more faults and shortcomings than the majority of them; but as far as cursing, swearing and all kinds of profanity are concerned, I must admit that they have always grated upon my nerves and produced a miserable feeling that made itself sensible all through my being—and I thank God for it. I purpose illustrating my meaning by a few examples, facts that have from time to time, come under my observation. And I will commence with the less offensive of them.

lieve that our adversaries were engaged. Any way the games progressed admirably, and somewhat silently, as is usually the case in whist. There was a neighbor who dropped in to chat, and seeing us at the game, he planted himself behind the young man, at our table, and looking at his cards began a series of running comments, or semi-exclamations, concerning his and his fair partner's play. It is not possible for me to reproduce those ejaculations; but the first one fell like a small bomb in the midst of us all. The young lady blushed, the young gentleman became confused, my partner stiffened up and looked severe as a fury, and I became too absorbed in my "hand" to note the effect upon those at the other table. But you can fancy the change that "came over the spirit of our dream." Had it ceased there, we might all have soon forgotten the incident; but he became very absorbed in the game that he was watching, and his comments came pouring out, apparently for his own benefit, yet loud enough to be heard by all of us. I doubt if there is a single nasty expression that prevails in vulgar circles that he did not at some time or other use—and yet seemed entirely oblivious that he was doing or saying anything out of the way, or inappropriate. Finally, the whist was given up by common consent, and music was tried as a means of making the evening more pleasant. I actually felt for that poor man, and for all those in the parlor. Yet I could not but feel shocked at his lack of consideration, or at his inveterate evil habit. It would have been a mercy and a charity had some one, twenty years earlier, so corrected him that he would lost the habit.

CONCLUSIONS.—Although I headed this contribution "Profanity" I cannot well say that I have clung to my subject. But what stands good in the case of vulgar talk, or of slang words, or of pet expressions, or of mild swearing, stands equally good, though in a more serious way, when it is a question of profanity or blasphemy. It is no wonder that the law of the land punishes this sin as a crime; for actually it is an abomination and a scandal for any Christian community. And it is so absolutely profane. Few men commit any sin or crime (except fools, or lunatics) without expecting to obtain some real, or some imaginary benefit. The robber secures his booty; the murderer satisfies his revenge; the one guilty of immorality satiates his passions; the drunkard has the fleeting enjoyment of the intoxication; the liar may reach some end that the truth would not procure for him; and so it is through the long list of crimes. The result may be unsatisfactory, it may recoil in a punishment; but, all the same, he has some fancied good to attain, and he has an object in view. He may miscalculate and find that instead of pleasure his sin brought him misery, instead of happiness it brought him death—but still he imagined that he had something to gain. But the one addicted to profanity, the blasphemer has absolutely nothing to gain, and positively everything to lose. He cannot satisfy any human desire, nor satiate any passion, nor perfect any sense, nor enrich himself, nor procure for himself a moment's enjoyment, nor have even the satisfaction of possessing one extra iota of pleasure, not to speak of happiness, by means of blasphemy. All he does is to alienate God, and to render himself despicable in the eyes of men. A very poor satisfaction! And yet at every corner, if you only would stand on the curbstone with me for an hour any day, you will hear the most horrid imprecations, senseless oaths, meaningless curses, outrageous profanity, in all, the abomination of its infernal versatility. It is a wonder that Heaven can be so mysterious patient as to hearken and to refrain from striking dumb the miserable creatures.

A QUEER HABIT.—Many years ago I was acquainted with a gentleman in the lumber trade, a thoroughly good man and a practical Catholic. He had scarcely any of the faults that are common in the great world to-day: he was moral, sober, honest, devout. He had, however, contracted—how I could never learn—the unpleasant habit of saying, almost in every sentence, "damn me," or "damn my soul." And this he made use of under all circumstances and at all times. It was often a source of great annoyance to his good wife, and finally, especially when they had company. And it had the effect of putting every one present into a state of high fever, while, all the time, he was most anxious to be hospitable and entertaining. I know as a fact that he fought hard against the habit, and he felt the necessity of checking it; but, some how or other, he never succeeded. In 1878 he died, and I was one of the last to visit him, and his last words to me were, "God bless you, I hope you'll grow up a good man, for damn m'soul, but I always had a liking for you." You can imagine the feeling that such an expression created in the one listening to the dying man. Yet, I cannot bring myself to believe that he was answerable, nor do I think that he knew that he was using such language. A month before his death, the good old parish priest (who told me the facts in person) called to see this man one day. In the course of conversation he had "damned" himself not less than forty times. At last the priest could stand it no longer, and he said: "See here D—you must cease this cursing. I do not want to hear any more of it." "Damn me, Father," was the answer, "I'll never do so again, for damn m'soul I know it is a sin, and I have a great horror of offending God—damn me if I haven't." The priest gave it up as a bad job, and left him to a habit that he knew was absolutely incurable. The moral that I can draw from this case—a true and yet sad one—is simply that a habit of that class should be checked at the very outset. Otherwise it masters a man, and he is scarcely ever able afterwards to divest himself of it.

A DISCORDANT NOTE.—I remember once, in Quebec, being invited to spend an evening with a private family. During the course of the visit, we were six strangers to the family, a game of whist was proposed. At one table sat a clergyman, the gentleman of the house and two ladies; at the other I sat with the lady of the house—a very serious and scrupulous dame—for partner, and a young gentleman and young lady as our opponents. I be-

WITH THE SCIENTISTS

Not long since Dr. Alfred Russel Wallace remarked upon "the comparatively short lives of millionaires." As everything that comes from his pen commands attention, this statement was taken to be the true result of statistics till, a few

weeks since, an English writer went back to the data. He finds that the phrase is not justified by recent statistics. During 1900 nine English "millionaires" died, leaving in the aggregate \$105,000,000. The average age for these nine testators was 74; the youngest was 59, and the oldest 91 years. During 1901 the deaths of eight millionaires were recorded whose joint estates were valued at \$52,500,000. In this case the

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of the Annual Report, and the election of the Board.

FRANCE, Manager.

31st, 1908.

COURT.

QUEBEC, MONTREAL.

Commandant of the city of Montreal, wife of Desire, of the same place, to the present.

Plaintiff.

Houle, Defendant.

separation as to property instituted in this court, February, 1903.

& BROSSARD, Attorneys for Plaintiff.

Old Letters.

(By a Regular Contributor.)

"The police are on my track; may I come in? at once?" JOHN.

This is not exactly a letter; nor is it more than a tiny slip of paper. I have it pasted on a book cover, for it is more than half a century old, and it was originally very poor paper. But it means an awful lot; it is the compendium of a history. Do you want to hear about it? If so, sit down and prepare for the yarn. I sit down and prepare for the yarn. I sit down and prepare for the yarn.

It was 1848; Clonmel was under "Insurrection Act." Sir Charles O'Donnell commanded the forces; he was a lover of science—especially botany and astronomy; he used to spend evenings at the gas-house, examining specimens of flowers, ferns, and herbs with the young lady there—or talking over the latest discoveries in the realms of the 'sky' with her brother.

One evening the entire force had been on the track of a fugitive—John O'Mahony—whose name figured so conspicuously in Irish American events in the early sixties. He had been in hiding in the upper part of a Miss Ryan's baker-shop, on the Main street. About four in the evening a woman came into Miss Ryan's and whispered: "There is great work going on in the Irish town; they are hunting every baker-shop for O'Mahony, and I am told they'll come here next."

"Stay there a moment," said Miss Ryan. Leaving the woman in the shop, she slipped upstairs, and whispered through the key-hole: "John, the police are in the house." That was all. Half an hour later the police came, and the Captain excused himself, but insisted on examining the house. Miss Ryan led the way. Her heart was palpitating as she came in the room in which O'Mahony had been hiding. But on opening the door the room was empty. Not a trace of him; the window was closed, and she was far more mystified than the disappointed Captain.

O'Mahony had slipped out through the window, sat on the outside sill, pulled the window down and then dropped ten feet on to the top of a roof below. Along this a crawled until he came to a shed roof, down which he slid, and finally reached the ground. It was growing dark, and his only remaining refuge was the gas-house; but he was on the wrong side of the street.

Seeing a small boy going past, with a basket on his arm, he called the lad, and scribbled the above line—"The police are on my track; may I come in? at once? John"—on a blank piece out of his pocket-book, and gave it to the boy to carry to the lady at the gas-house. As soon as she received the note she told the boy to go back and say "yes" to the man who gave it to him. The boy did so.

At that moment Sir Charles was seated in the room examining ferns from Mount Melera. A few minutes later a knock came to the door. The lady excused herself, and went to open the door. It was John O'Mahony. The moment he was inside she said: "John, do you know the commander of the forces?" "No," was his reply. "Then, does he know you?" "No," again answered John. "Well," she said, "put on a bold face and walk in."

In they went; the commander stood up, and the lady said: "Sir Charles, allow me to introduce Mr. Ray, of Belfast, who has come to inspect my brother's coal boats." The commander and the rebel shook hands, and soon were lost in a most interesting conversation. In the course of the chat the lady complained of all the difficulty Mr. Ray experienced in going and coming from the boats, on account of the watchfulness of the military and constabulary, and suggested that, before it was time for Sir Charles to be in barracks, (nine o'clock), he would accompany her and Mr. Ray to the quay. The commander gladly agreed, and at half-past eight the three sallied forth. The lady took the commander on one arm and O'Mahony on the other, and marched past the main guard—the soldiers presenting arms, of course, as they passed. When the quay was reached, Sir Charles and the lady returned, leaving the supposed Mr. Ray to do his business. A boat man named John Dorney—the

same who had brought the pikes from Waterford—had a boat cleared out at once; and before midnight, O'Mahony was drifting down the Suir towards Waterford. Next day he arrived safely at Calais, and proceeded to Paris. The first letter he wrote from his lodgings on the Rue Rivoli was addressed to the lady in question, telling, in it, of his many adventures and safe arrival. That letter, unfortunately, was loaned, in 1866, to a gentleman, very interested in Irish-American affairs at the time, and he either lost it, or gave it away, but certainly never returned it.

Be it remembered that what I am here recording is all history, all authentic, all unwritten heretofore, and all closely interwoven with the period to which these scraps, notes and letters belong. A regular romance might be based upon them—and many a so-called romance has been founded upon far less interesting data. So far as I know, no person ever before was able to tell exactly how O'Mahony escaped from Clonmel and Ireland in 1848. I am told that a biography of him had been written by some person in New York several years ago. I never saw it; but I am positive that this incident could not be contained in its pages—unless O'Mahony had personally related it to the writer. And I do not think that he ever did.

I will add one more word, which may not in any way help to make the story more interesting, but which deeply interests the one whose pen is now tracing these lines. The lady in question is still alive. One week ago I had the advantage of an interview with her, and to make sure of myself, I had her repeat the story for me. She did so in brief and hurried manner, just as I have given it for she very old and now quite averse to talking much. So, there is the story of the note that heads this communication.

Random Notes And Comments

Glancing over a few of our far foreign exchanges we came upon a couple paragraphs that are amusing, each in its own way. The first refers to the importance, in many affairs of life, of a name, and runs thus:—

Once upon a time, when the great English violinist Carrodus has taken a London audience by storm with the wondrous strains of his Stradivari, a lady remarked: "He plays like an angel. What a pity he is an Englishman!" And (said Max O'Rell) she was right. "Had Carrodus been an Italian, a Spaniard, a Pole," he would have been as renowned as Sarasate or Joachim. And thus Foley, the Irish blackbird, was wise in his generation when he warbled as "Signor Foli." So was Nellie Mitchell, when she took for her new name a common Italian mispronunciation of her native "Melbourne," and called herself Madame Melba, under which title she has been lately charming New Zealanders with

"Short swallow-flights of song, that dip Their wings in tears, and skim away."

The second is under the heading of "Unconscious Humor," and is certainly rich—for it is only one example the more of a very general class of stupidity:—

Unconscious humor is often the best. Some weeks ago we dealt with an unconsciously droll paragraph in which the "N. Z. Church News" (Christchurch) claimed that the Protestant population of the world is no less than 520,000,000 souls. In the current issue, the editor explains, in effect, that the words "Protestant population" of the world are merely a Pickwickian expression that means the population (Catholic, Jewish, etc., of course, included) of "Protestant States!" We confess ourselves quite unable to decide which of these three things is the most entertaining; the figures given by the "Church News" as to the "Protestant population" of the world; the brand-new interpretation put upon the common expression "Protestant population;" or the absurdly inflated returns of the inhabitants of "Protestant States." Such "statistics," however, serve a useful purpose; they add to the gaieties of our usually dull, grey life in this part of the "vale of tears."

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

Quebec Legislature Closes Session.

The Provincial Legislature closed its session on Saturday last. One of the features of its last hours was a resolution, proposed by the Hon. Dr. Guerin, and seconded by the Hon. L. P. Pelletier, in sympathy with Home Rule for Ireland. It is as follows:— "Whereas, it is in the interest of the British Empire that the citizens of the several portions thereof should be contented and happy;—

"And, whereas, such has not been the condition of Ireland for many years;

"Resolved, that the Legislative Assembly of the Province of Quebec, which province has experienced the blessing of self-government, views with the greatest satisfaction the measures which the Parliament of Great Britain is now adopting for the purpose of removing all discontent arising from the laws at present existing in Ireland relating to the tenure of land, and further desires to place on record its sincere hope that in the near future the Parliament of Great Britain will grant such form of self-government as will satisfy the patriotic desires of the Irish people, and thereby strengthen their loyalty and devotion to the Empire, in the same manner as self-government in this country has created an indissoluble bond of union between Canada and the Mother Country.

"Resolved, that a copy of these resolutions be sent to His Excellency the Governor-General for transmission to the Right Honorable Joseph Chamberlain, Secretary of State for the colonies, and that the Speaker be authorized to send a copy to the Right Honorable A. J. Balfour, and a copy to Mr. John Redmond, M.P."

Both proposer and seconder made eloquent speeches in support of the resolution, which was unanimously carried. In order to give our readers some idea of the work done during the session, we publish below a list of the bills, over 200 in number, which were passed.

BILLS ASSENTED TO.—The following bills were assented in His Majesty's name by the Lieutenant-Governor:—

An act to amend the law respecting the Bar of the Province of Quebec.

An act to authorize the provisional partition of the estate of the late Maria Morin.

An act to incorporate "The Mutual Insurance Association of the bishoprics and educational and charitable institutions of the Province of Quebec."

An act to amend the Code of Civil Procedure respecting trial by jury.

An act to incorporate "The Royal Agricultural Schools."

An act respecting cities and towns.

An act to amend the law relating to jurors.

An act to amend the act respecting butter and cheese exchanges.

An act to amend the Notarial Code.

An act to amend article 2178 of the Civil Code.

An act to amend article 5445 of the Revised Statutes respecting building societies.

An act respecting the election of members of the Legislative Assembly of Quebec.

An act respecting the contract entered into between the Government and the Brothers of Charity of St. Vincent de Paul of Montreal.

An act respecting the Polytechnic School.

An act respecting the independence of the Legislature.

An act to authorize the incorporation of Fishermen's Bait Associations.

An act to amend "The Quebec Trade Disputes' Act."

An act to amend the law respecting industrial establishments.

An act to amend the joint stock companies' incorporation act.

An act concerning the debt of the province.

An act respecting the contract entered into between the Government and the Brothers of Charity of the Province of Quebec, respecting the maintenance and Les Soeurs de la Charite of the insane in the asylums at Beauport and St. Ferdinand d'Hallifax.

An act to amend the Quebec Pharmacy Act.

An act to amend the law respecting the building and jury fund.

An act to amend the law respecting the protection of forests against fire.

An act to amend the act 20, Victoria, chapter 125, intitled: "An act to divide the Quebec Turnpike Roads into separate trusts, and to make other provisions relative thereto," and the various acts amending the same.

ing taxes upon commercial corporations and companies.

An act to remove doubts respecting succession duties.

An act to amend the law concerning education, with respect to persons professing the Jewish religion.

An act to further amend the law respecting the pensions of public officers.

An act respecting the judges of the sessions of the peace.

An act to amend the Quebec Game Laws.

An act respecting the preparation, examination, correction and putting into force of the list of electors in the cities of Quebec, Montreal and Three Rivers.

An act to amend the Quebec Controverted Elections' Act.

An act to amend the law respecting Agricultural Societies.

An act to amend the act incorporating the Montreal Amateur Athletic Association.

An act to incorporate the town of Roberval.

An act to incorporate the village of Dorval as a town.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec to admit J. Alfred Dauth amongst its members.

An act to amend the charter of the city of Sherbrooke.

An act to incorporate the Olivet Baptist Church, of Montreal.

An act to incorporate the Westmount Baptist Church.

An act to authorize the Board of Notaries of the Province of Quebec to admit Marie-Joseph-Norbert-Rene Faribault, to the practice of the notarial profession, after examination.

An act to incorporate the Montreal Steel Works, Limited.

An act to amend the charter of 'The Montreal Stock Yards' Company.

An act to incorporate the town of Arthabaska.

An act to incorporate the St. George Electric Company.

An act to incorporate the Valleyfield Electric Tramway Company.

An act to amend and consolidate the act incorporating the town of Fraserville.

An act to incorporate Les Freres Mineurs Capucins de Quebec.

An act to make further provisions respecting the estate of Horace Lynden Clark.

An act to incorporate the Red Falls Electric Company.

An act to amend the charter of the city of Sainte Cuneegonde de Montreal.

An act to incorporate the town of Bromptonville.

An act to amend the charter of the Lotbiniere and Megantic Railway Company.

An act granting special power to the corporation of the village of Vaudreuil to borrow money for repairs and improvements to its system of water works.

An act to authorize Hermenegilde C. Demers to practice the profession of pharmacist in the Province of Quebec.

An act to erect a new village municipality in the municipality of the village of Notre Dame de Grace West.

An act to amend the charter of the Sherbrooke Gas and Water Company, and to change its name.

An act respecting the Atlantic, Quebec & Western Railway Company.

An act to incorporate Le Credit Municipal Canadien.

An act respecting the rebuilding of the cathedral at Saint Hyacinthe.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec to admit Georges Cote to the practice of medicine and surgery.

An act to incorporate the Montreal Hunt Trustees.

An act respecting the Brome County Historical Society, and to confirm its acquisition of certain property.

An act to amend the charter of the Shawinigan Falls Terminal Railway Company.

An act to incorporate La Compagnie d'Assurance sur la vie, La Sauvegarde.

An act to amend the charter of the city of Quebec.

An act to incorporate the Mutual Fire Insurance Company of the butter and cheese factories of the Province of Quebec.

An act to authorize the admission of Paul d'Aigneaux to the practice of the profession of surveyor, after examination.

An act to amend the charter of the city of St. Hyacinthe.

An act to amend the charter of the city of St. Henri.

An act to incorporate La Compagnie d'Electricite de Roberval.

An act to amend the charter of the Montreal Protestant House of Industry and Refuge.

An act to incorporate the Alexandra Hospital.

An act to incorporate the Quebec Oriental Railway Company.

An act to authorize and further confirm the execution of the act 1 Edward VII., chapter 48, respecting by-law No. 162 of the by-laws of the town of de Salaberry de Valleyfield.

An act to ratify and confirm a certain deed of transfer by l'oeuvre et fabrique of the parish of Sainte Marie Magdeleine, du Cap de la Magdeleine, to Les Reverends Peres Oblats de l'Immaculee Conception de Marie.

An act to authorize the Bar of the Province of Quebec to admit Joseph Adelard Provencher amongst its members after examination.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec to admit George Bigue to the practice of medicine and surgery.

An act to more clearly define the powers of the executor under the will and codicil of the late Hon. Alexander Cross.

An act respecting the village of Boulevard St. Paul.

An act to amend the act incorporating the Sherbrooke Protestant Hospital.

An act respecting the estates of Denis Dufort and of Dame Juliette Duchesneau, his wife.

An act to declare the partition of the property of the succession of the late Dame Angele Apolline Delphine Cimon, final and for her purposes.

An act to amend the charter of the Canadian Electric Light Company.

An act to amend the charter of the Lewis County Railway Company, incorporated by the act of this province, 2 Edward VII., chapter 61.

An act to incorporate the Montreal Northern Railway Company.

An act to incorporate the Empire Trust Company.

An act to civilly erect the parish of L'Annonciation, to permit the renewal of an act of assessment, and to provide for the future Government of the said parish.

An act to authorize Arthur William Stackhouse to practise the profession of surgeon-dentist in the Province of Quebec.

An act to interpret the will of the late Owen McGarvey, to extend the powers of the executors, provide for the payment of legacies and make provision for the administration and winding up of the estate.

An act to grant certain powers to the New Richmond Lumber Company, Limited.

An act to validate the sale by the heirs of L. T. Macpherson to N. G. Kirouac and W. C. Kirouac.

An act to extend in favor of Herbert Moleworth Price, all the rights and privileges granted to George Benson Hall, by the act 38 Victoria, chapter 98.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec, to admit Joseph Patrick Dobbin to the practice of medicine and surgery.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec, to admit Joseph Fortunat Belleau to the practice of medicine and surgery.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec to admit Joseph Georges Lalrue amongst its members.

An act to amend the charter of the city of Montreal.

An act to incorporate La Congregation des Servantes de Jesus-Marie.

An act to erect the municipality of Ste. Hermenegilde.

An act to incorporate the Aetna Boiler Inspection and Insurance Company.

An act to incorporate the Murray Bay Convalescent Home.

An act respecting the estates of Jacques Blanchard and Sarah Dery.

An act to amend the charter of the town of St. Louis.

An act to incorporate the Montreal Industrial Exhibition Association.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec, to admit Victor Painchaud to the practice of medicine and surgery.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec, to admit Dame Irma LeVasseur amongst its members, after examination.

An act to incorporate The Real Estate Title Guarantee and Trust Company.

An act to authorize Joseph Stern to practice the profession of surgeon-dentist in the Province of Quebec.

An act to incorporate the Congregation Beth Israel (House of Israel).

An act to consolidate the charter of La Societe des Artisans Canadiens Francais.

An act to amend the charter of L'Association St. Jean Baptiste de Montreal.

An act to authorize the College of Physicians and Surgeons of the Province of Quebec to admit Jean-Baptiste-Rosario Page, physician and surgeon.

An act to incorporate L'Hopital Guay, de Saint Joseph de Levis.

An act respecting the parish of

Saint Michael the Archangel, Montreal.

An act to confirm and ratify the sale of immovables belonging to the insolvent estate of Robert Forsyth.

An act to incorporate the Union Stock Yards' Company, Limited.

An act to amend the charter of the Chateauguay and Northern Railway Company.

An act respecting Laprairie Common.

An act to authorize Emile Boivin to practice the profession of surgeon-dentist in the Province of Quebec.

An act to authorize Albert J. N. Laclaille to practice the profession of surgeon-dentist in the Province of Quebec.

An act to incorporate the Montreal and James Bay Railway Company.

An act to incorporate the Montreal Technical Institute.

An act to incorporate The Citizens' Law and Order League of Quebec.

An act respecting l'Hopital Notre Dame de Montreal.

An act to detach the township of Dumas from the county of Saguenay, and to annex it to the County of Chicoutimi for all purposes.

An act to amend article 314 of the Code of Civil Procedure.

An act to amend article 3323 of the Revised Statutes respecting the maintenance of the insane.

An act to amend article 599 of the Code of Civil Procedure.

An act respecting the liquidation of non-commercial companies and corporations.

An act respecting telephone companies.

An act to amend the Education Act, respecting appeals.

An act to amend the law respecting the courts of civil jurisdiction in the Magdalen Islands.

An act to amend articles 59a and 130 of the Civil Code.

An act to detach from the County of Drummond the territory comprised in the parish of Saint Joachim de Courval and to annex it to the County of Yamaska for all purposes.

An act to amend the Code of Civil Procedure respecting the District Magistrate's Court.

An act to amend the Quebec License Law.

An act to declare a part of the salary of member of the Corporation of Pilots for and below the harbor of Quebec not liable to seizure.

An act to amend article 599 of the Code of Civil Procedure.

An act to amend the Code of Civil Procedure respecting the sale of the property of minors.

An act giving certain powers to the councils of cities, towns, villages and parishes.

An act to amend article 496 of the Education Act.

An act to amend the Municipal Code.

An act to amend the Code of Civil Procedure respecting the District Magistrate's Court.

An act to amend the law respecting the construction and repair of churches, personages and cemeteries.

An act to amend article 3407 of the Revised Statutes.

An act to amend the law respecting masters and servants.

An act to give effect to the transfer of a certain subsidy granted to the Baie des Chaleurs Railway Company, now the Atlantic and Lake Superior Railway Company.

An act respecting appeals from judgments rendered by the Circuit Court in and for the county of Lake Megantic.

An act to amend the Quebec Fisheries Act.

An act respecting the liberal professions.

An act to amend the Municipal Code respecting the revision of assessment rolls.

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King Edward's Visit To the Pope.

Despatches published in the daily press refer in glowing terms to the visit of King Edward VII. to His Holiness the Pope on Wednesday last.

Wearing the uniform of a field marshal, King Edward VII. paid his much-talked of visit to the Vatican. To keep within the strict lines of etiquette and give offence to neither Italy or the Church, the British Sovereign did not lunch at the Embassy, but instead partook of refreshments at the Quirinal, then briefly stopped at the Embassy, afterwards driving to the Vatican. He did not use a carriage belonging to the King of Italy.

King Edward's carriage was a closed one, and Col. Lamb, the British military attaché, rode with him. His Majesty's suite rode behind in another carriage. The only escort was a few policemen in plain clothes. The Vatican is perhaps the most ceremonious court of Europe. It is undoubtedly one of the most picturesque, and all costumes worn there are of medieval times.

As King Edward's carriage, at twenty minutes past four, entered the court of San Damaso, surrounded by the well known loggia of Raphael, and which has been trodden by the feet of every Sovereign who visited Rome, with the exception of the present Shah of Persia. His Majesty was saluted by a battalion of the Palatine Guards, in full uniform. Tattoo was given on the drumheads, there was no music as there are no papal bands. It is declared that since the grotesque rendering of the German royal anthem, by bugles, on the occasion of the visit of the Emperor of Germany, the experiment of having music has not been repeated.

When the royal party reached the grand staircase leading to the papal apartment, King Edward was greeted by the Marquis Sacchetti, who acted for Prince Ruspoli, the introducer of sovereigns, who is ill; Prince Merry Del Val, and Prince Antici Mattel. At the upper landing were grouped in imposing array a number of other ecclesiastics, who formed a characteristic and magnificent assembly. Among them were Mgr. De Azevedo, the papal major-domo; Mgr. Pilliri, the papal sacristan; Mgr. Constantini, the great almoner; Mgr. Grabinski, secretary of the Congregation of Ceremonial; Prince Rospigliosi, commander of the noble guards; Count General Pecci, nephew of the Pope, commandant of the Palatine Guards; Marquis Serlupi, master of the Horse, and Major Tugliaferrti, commandant of gendarmes. Behind this group, attired in brilliant uniforms, were the Knights of the Cape, and Chamberlains in black velvet breeches, blouses with stiff white ruffs, and gorgeously jewelled chains about their necks, giving a touch of brilliant color to the scene.

King Edward addressed a few words of kindly thanks in return for the hearty greetings offered him. The royal party then proceeded between ranks of the Swiss Guards, whose halberds gleamed in the sunlight that streamed through the wide windows. The hum of the busy city alone broke the deep silence that reigned within the Vatican. At the Clementine Hall the party was met by the Papal Master of Chamber, Mgr. Bissett, who was attended by personages of the Secret Ante-Chamber.

Upon arriving before the private apartment of the Pope, the Noble Guard rendered military honors to the British sovereign. At the conclusion of this ceremony the door of the Pope's apartment was immediately opened and the aged Pontiff was revealed standing at the threshold. His hand was extended, awaiting his guest. His Holiness was dressed in robes of white and also wore a red velvet cape bordered with ermine.

Even King Edward paused a moment when seeing the Pontiff in his white garments. The Pope's face was the color of ivory, but he moved without assistance, and with no apparent difficulty. From his entire person there seemed to emanate sentiments of benevolence and spirituality. The King and the head of the Church clasped hands, and exchanged a few words in French. King Edward passed within the papal apartment, the door was closed, and the Pope and the King were left alone.

King Edward remained with the Pontiff for twenty minutes. A bell was then rung, and King Edward's suite was admitted and presented to the Pope. This little ceremony seemed to please the Pontiff immensely. At its conclusion, King Edward took his leave, the Pope crossing the room at his side, and saying his last words at the door.

Co-Operation in Catholic Ranks

Sometime in mid-April Dr. Thomas Dwight, of Harvard University, delivered a most instructive address, on "Catholic Unions," before the Catholic Union of Portland, Maine. The lecture was given in the parlors of the episcopal residence, and Bishop O'Connell introduced the learned gentleman. The Doctor spoke principally from experience of the past, and told, in his introduction of the origin of Catholic unions in general. This he traced to the period when the temporal power in Rome was lost, and Catholics banded together in Italy, and all over Europe to secure again for the Holy Father his rightful patrimony. If this great result was not obtained, at least considerable good was done in uniting the lay forces of the Church and in imparting an impetus to the spirit of co-operation with the clergy in the defence of Catholic interests. The most important and practical part of the lecture is that in which Dr. Dwight dwelt upon the present day needs of Catholic unions. We will take a synopsis of this section of his lecture, as it has been reported, and give it for the benefit of our readers.

"Speaking in detail of the work of local unions, the Doctor strongly advised the formation of certain permanent committees whose members were to be chosen carefully; on libraries, the press and institutions. He enunciated the first and most necessary quality of these committees as energy and tact, energy that nothing detrimental to Catholic interests be allowed to go without action or protest, and tact, that unessential and accidental things be allowed to pass. It is useless to attempt to keep out of the libraries all books not of Catholic spirit, but it should be seen that the Catholic side of questions is thoroughly represented and that scurrilous books defaming any religion are excluded; it is useless to notice every squib which may in some manner touch the Church or to protest against mere witticisms, for the protest will only result in continuing the difficulty, that no falsehood be allowed to go but it is the bounden duty of the union through its committee to see uncontradicted and that the truth be told. It is unwise and useless to antagonize and criticize every action of those in charge of institutions if their every action be not in accord with Catholic spirit, but to discern good work wherever it exists, to strive by Christian spirit to remedy defects and see to it that Catholic children be permitted to practise their religion, to concede wherever principle was not involved and the great interests of the faith and souls.

The Doctor declared that he had arrived at these conclusions not by reading books, but by the recognition of his own mistakes; it had ever been his instinct to resent everything not Catholic and all that seemed to him wrong and unfair, but experience had taught him that it is better to let many things pass by.

As an instance of the curious mental condition of many worthy non-Catholic people who are most energetic in philanthropic enterprise, he told a story of a certain non-Catholic lady who was a member of a committee with him many years ago, and whose self-sacrifice, energy and devotion ranked with that of a Sister of Charity; early and late she worked for the corporal welfare of the children in various institutions, but there was one idea firmly imbedded in her mind, that non-sectarian meant Protestant and that Catholics had no infirmity.

"There are many such people who are energetic workers in behalf of institutions, honestly opposed to everything Catholic, but with noble and self-sacrificing souls, and in working with them, we must recognize their limitations, and employ our energy in brushing away prejudice wherever it is possible, stating the truth without heat and advancing Catholic interests with wisdom and good-humored tolerance of the infirmities of other people.

"The Doctor concluded his address by narrating the wonderful work of the Society of St. Vincent de Paul established by Frederic Ozanam and a few young friends. He referred to the world wide growth of this society and the incalculable benefit it had been to the Church and to the poor. He placed its example before the members of the Catholic Union for a model and an inspiration."

The Attitude of A Coal King.

Of all the samples of audacity, disregard for the interests of others, and defiance of public opinion and public suffering, it seems to us that the statement of George F. Baer, head of the Anthracite Coal Trust, and President of the Reading Coal Company, as well as of a score of other companies, is the most astounding. In giving his evidence before the Interstate Commerce Commission, he launched defiance at the members thereof and at the Sherman Anti-Trust Law.

Amongst other statements and remarks made by President Baer, we may cite, the following:—"I have seen enough of doubtful administration, and if we are sinners against any law that you or your friends can enforce, go into the proper forum and try your hand. We will be there.

"I am getting tired of some of your friends assuming a virtue superior to the rest of us and trying to make out that the business men of the country are a gang of conspirators."

A report of the evidence says, by way of comment:—"He came out openly in defence of the methods which have given the Coal Trust absolute control of the traffic in the anthracite fields of Pennsylvania; confessed that he had prevented the building of an independent railroad into the coal regions because he did not wish his own business impaired by competition, and challenged his prosecutors to find a law which could dislodge him and his allied companies from the position they have taken.

"With a smile of satisfaction, he told the details of the Trust's plan to thwart the scheme to build an independent railroad, declared unhesitatingly that he was opposed to competition in transportation and would use his best efforts to prevent it, and, to the astonishment of even his own counsel, said with a shake of his head and a glance at the Commissioners that if a new company should build merely a siding into a colliery which he now taps he would buy the colliery if necessary to prevent the aggression upon his own business.

"That is business, he declared. Those who build more railroads than the traffic can support—and just now, he averred, there are more railroads than traffic—are dreamers and idealists, and he, he asserted, is a business man."

In support of this criticism we may quote the following words of President Baer:—"I was willing to advise the purchase of these collieries because I found they were worth the money and because I was anxious—I do not deny it—to get Simpson & Watkins united up with us with their coal interests and not be Ishmaelites in the field."

Q. You knew that a railroad was incorporated. A. Oh, that is all right. That is one stake in a game that is easily played in this country.

Q. When did it first occur to you to buy up the stock of the Temple Iron Company? A. When I wanted to use the charter for the purpose of holding the stock of the collieries that Simpson & Watkins sold us.

Q. The more thoroughly you dominate the anthracite situation the more money you make. A. Naturally. The more things you can sell the greater profit I suppose you make. Is not that simple and axiomatic?

B. And the more coal supply you control the easier it is for you to control the price at which coal shall be transported and the price for which it shall be marketed? A. Do not those things follow naturally?

There is one thing, at least, in favor of the President—it is his frankness. He may be heartless, money-grabbing, and thirst for the power that dollars give. He is not alone in the world of his own principle and his own spirit; but he is an exception, in as much as there is no mask over his face. We have seen others in our time who would ride rough-shod over the bodies of the people if their course was to lead to the accumulation of millions. But they would smile a sickly smile, and tell the suffering victim of their good intentions and sorrow for his misfortune, but that they are entirely incapable of doing otherwise than crush him a little more.

CANADIAN PACIFIC ADDITIONAL TRAINS.

ST. AGATHE, LABELLE and Intermediate Stations (from Fisco View) 1.25 p.m. Saturdays, commencing May 2nd. Returning, leaves Labelle Mondays 4.30 a.m. arriving Montreal 9.40 a.m. Sundays, commencing May 3rd, returning leaves Labelle 5 p.m., arriving Montreal 9.40 p.m.

ST. AGATHE and Intermediate Stations. 9.00 a.m. Week days, commencing Monday May 4th, returning, leave St. Agathe at 4.15 p.m., arriving Montreal 7.05 p.m. (This train runs to and from Labelle on Thursdays).

PLANTAGENET and Intermediate Stations (from Windsor Street). 6.15 p.m. Week days, commencing Monday, May 4th, returning, leave Plantagenet, week days 7.15 a.m., arriving Montreal 9.35 a.m.

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Quebec Legislature Closes Session

(Continued from Page Seven)

Documents placed before the House, answers to addresses, and to orders of the House, 131; documents ordered during last session, 5; bills presented to the Assembly, 22. Presented by Government, 70; public bills, 92; bills received from Legislative Council 14. Notices of motions respecting questions, 164; notice of motions regarding bills, 113; notice of motions respecting addresses, 0; and orders, 170; notice of motions respecting resolutions, 15; reports of permanent committees, private bills, 19; railways, 11; standing orders, 14; legislation, 16; public accounts, 13; printing, 1; privileges and elections, 2; agriculture, immigration and colonization, 1; industries committee to consider municipal code, 11; committee on the law respecting mutual societies, 2.

SNOWSTORMS IN ENGLAND. Snow storms prevailed in England and in France on April 17. The weather was the coldest experienced in twenty years.

CHURCH ROBBERS. Jewels valued at \$10,000 were last week stolen from a painting of the Blessed Virgin over the high altar of the Cathedral of Vienna, Austria.

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Infallible And Authoritative

Last week we had a logic in establishing the dogma of infallibility out further preface to the words of authority its own prerogative will glance at the testimony of history. Aquinas says: "Now Christ is not wanting things to the Church, and for which He since even of the eyes said by the Lord, 'I to have done for which I have not done therefore, doubt that ordering of Christ, 'whole Church.' We this, since the unity demands that quest should be determined of one. The Holy Spirit is to be infallible, infallibility to the verse of the proposition is the organ of Take now a passage encyclical of Pius IX to the Chair of Himself," says the Pontiff, "stated a living authority and establish the true sense of his head and to settle by an amendment all controversial faith and morals, let carried about with doctrine by the which according to the corollary. This living authority is to be found only which, having Christ Our Lord's head, prince, and pastor, whose faith should never fail, his legitimate Pontiffs, interruption their or seated in Peter's Chair, guardians of Peter's ty, honor and power. Peter is, therefore, in St. Ambros in Paul speaks through the (Concil. Calced. Act in his successors live judgment (Synod, and bestows on those truth of faith (St. Epist. ad Eutych.) vine utterances are that precise sense held by this Roman Peter, which, as the stress of all churches Sess. vii. de Bapt.) served while and delivered by Christ, it to the faithful, in way of salvation an uncorrupted truth."

Here we have exp authority, all that by way of argument that "living and infallible" which God has that Church which Peter. This is the basis for all time to come shows, however, the tradition and history does it appeal. Infallibility on tradition, many of antiquity; but all ages bears witness as a divine fact. It harm to give a few sions concerning this go to prove that it is no new teaching, nor of faith.

In the second century says: "With this on account of its superior potence (tem), it is necessary church, that is, the side, should agree which has always been those who are on the edition of the Apostle in the third century. Pope Cornelius of the Fortunatus and Felix. "A false bishop had ed for them by heretics to set sail, and a schismatical and pro See of Peter, and a Chair, whence sacerdot's rise; nor do they are Romans who tolled by the Apostle faith (perfidia) can these are passages Ante-Nicene period, have not that precise which characterizes ecclesiastical writers trine of the Church oughly discussed. There is that famo

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Infallibility And Authority.

By a Regular Contributor.)

Last week we had followed reason and logic in establishing the truth of the dogma of infallibility. Without further preface, let us now turn to the words of authority concerning its own prerogative; after which we will glance at tradition, and the testimony of history. St. Thomas Aquinas says:—"Now it is plain that Christ is not wanting in necessary things to the Church which He loved, and for which He shed His blood, since even of the synagogue it is said by the Lord, 'What more ought I to have done for my vineyard, which I have not done?' We cannot, therefore, doubt that the one, by the ordering of Christ, presides, over the whole Church." We cannot doubt this, since the unity of the Church demands that questions of faith should be determined by the sentence of one. The Holy See claims not only to be infallible, but the organ of infallibility to the Church—the reverse of the proposition that the Pope is the organ of the Episcopate.

Take now a passage from the first encyclical of Pius IX. after his elevation to the Chair of Peter. "God Himself," says the Pontiff, "has constituted a living authority to teach and establish the true and legitimate sense of his heavenly revelation, and to settle by an infallible judgment all controversies in matters of faith and morals, lest the faithful be carried about with every wind of doctrine by the wickedness of men, according to the contrivance of error." This living and infallible authority is to be found in that Church only which, having been built by Christ Our Lord upon Peter, the head, prince, and pastor of the whole Church, whose faith he promised should never fail, has always had its legitimate Pontiffs, deducing without interruption their origin from Peter, seated in Peter's Chair, heirs and guardians of Peter's doctrine, dignity, honor and power. And since, where Peter is, there is the Church (St. Ambros in Psalm xl.) and Peter speaks through the Roman Pontiff (Concil. Calced. Act 2.) and always in his successors lives and exercises judgment (Synod. Ephes. Act 3.) and bestows on those who seek it the truth of faith (St. Peter Chrysost. Epist. ad Eutyech.) therefore the Divine utterances are to be taken in that precise sense which was and is held by this Roman chair of Blessed Peter, which, as the mother and mistress of all churches (Concil. Trid. Sess. vii. de Bapt.) has ever preserved whole and inviolate the faith delivered by Christ, and has taught it to the faithful, showing to all the way of salvation and the doctrine of uncorrupted truth."

Here we have expressed, based on authority, all that we could ask for by way of argument. Here we see that "living and infallible authority" which God has constituted in that Church which Christ built upon Peter. This is the basis of our faith for all time to come. This letter shows, however, the importance of tradition and history—for to both does it appeal. Infallibility is not founded on tradition or the testimony of antiquity; but the Church in all ages bears witness to infallibility as a divine fact. It may then be no harm to give a few of the expressions concerning this doctrine, which go to prove that it is no innovation, no new teaching, no modern article of faith.

In the second century St. Irenaeus says: "With this Church of Rome, on account of its superior headship (propter potentior principatum) it is necessary that every church, that is, the faithful on every side, should agree (convenire); in which has always been preserved by those who are on every side the tradition of the Apostles." St. Cyprian, in the third century, complaining to Pope Cornelius of the proceedings of Fortunatus and Felicissimus, writes: "A false bishop having been ordained for them by heretics, they venture to set sail, and carry letters from schismatical and profane men to the See of Peter, and to the principal Chair, whence sacerdotal unity took its rise; nor do they reflect that they are Romans whose faith is extolled by the Apostle, to whom false faith (perfidia) can have no access." These are passages belong to the ante-Nicene period, and, of course, have not that precision of statement which characterizes the language of ecclesiastical writers after the doctrine of the Church had been thoroughly discussed.

There is that famous saying that

arises from a passage in St. Augustine—"Roma locuta est; causa finita est" which means simply, that "Rome has spoken; the question is ended." How could the question be ended for all time, upon the simple word of Rome, if Rome—that is the Head of the Church in Rome—were not the final judge, and an infallible one? St. Leo the Great, speaking as a private doctor, declares that, "the solidity of that faith which was commended in the Prince of the Apostles is perpetual; and as that which Peter believed in Christ abides forever, so does that forever abide which Christ instituted in Peter." And in another sermon he refers to his predecessors in the Pontificate as men "who for so many ages have been preserved by the teaching of the Holy Spirit from any encroachment of heresy."

Turn we now to St. Bernard, whom the Protestants have honored with the title of the "Last of the Fathers." When St. Bernard bewailed the dangers to which the Church was exposed in his day, he did not—like so-called reformers—undertake to reform the Church, but called upon the Church to redress her own grievances and to correct the errors of her children. To the Head of the Church he went, to the Chair of Peter, and there pleaded: "It is right that all dangers and scandals which arise in the Kingdom of God, especially such as regard faith, should be reported to your Apostleship; for I think it proper that the wounds inflicted on faith should be there healed where faith cannot fail. This is the prerogative of the See." Let the Protestant think of this.

Here we find ourselves in presence of two exceedingly important points, both of which it is necessary to treat in a clear and positive manner—the one refers to the Greek Schism, and the other to the impossibility of fastening any error or inconsistency upon the decisions of the Holy See. It would be absolutely impossible to treat these in a proper manner at this moment, for space would not permit, so we will take the liberty of here drawing upon the future generosity of the management of the "True Witness," and hold these two points over for a subsequent issue. In addition we have a fund of evidence from Protestant—especially Anglican Episcopal sources—that establishes the prevailing idea or sentiment favorable to the infallible or unerring authority of Rome. And all this, which can, at best, be only a condensation, leaves us still with the large field before us of the causes which brought about the promulgation of that dogma, the misconceptions that are broad-cast regarding the circumstances of its introduction at the Council of the Vatican, and the positive evidence that prior to the convocation of that Council, and even after the Council had been weeks in session, there was not the faintest intention on the part of the then reigning Pontiff to place that question upon the programme or matters for consideration. It came like an inspiration of the Holy Ghost, for it was not pre-arranged, nor even thought of. In a word, there is yet a vast expanse to be covered before we shall have concluded proving that the dogma of the infallibility is in accord with Scripture, with history, with reason, and with the very fundamental principle of Christianity—the Divinity of Christ.

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Art in Our Churches

In the department "Seen By the Way," of Mosher's Magazine, Eugene Ulrich discusses the question of art in our churches in a very instructive and practical manner. He says:—

When the old Roman constructor who was up to the tricks of his trade found that the marble of some palace he had finished had flaws and spots that interfered with its polished whiteness, he took a bit of wax and carefully plugged them up and closed them over until the eye could find no break. So long as the winter months held sway, the wax filled out the marble very well; but when the sun burned good and warm in the long summer days, the wax sometimes melted a bit and rain in streaky lines over the whiteness around it. So the astute old Roman patrician when he put up his money for a palace stipulated that the building done for him should be sincere—sincere—without wax.

Most of us have some spots on the thing we do, which we insist on plugging up to present a surface un- questioned at least at crucial times, and those of us who are in small conditions, dealing with a few people, may put wax on our little spots all through life and do but trifling harm, and perhaps, not even be found out; but people who are called upon to deal with many men, and that in authoritative ways, are apt to be compelled to build their structures, both those of stone and those of the spirit, where they will be in the eye of their fellows for many days, possibly even for many generations. Nothing there is in this world without spots and flaws, but nothing is truly helped by waxing them over. So, therefore, if a man, for instance, is called upon to serve God as a shepherd of His sheep, in that most holy and responsible service, he may have understanding, he may have kindness, he may have power over the souls entrusted to him, and yet he may not know a good glass window nor a fine statue when he sees them, from meretricious ones. It is a spot upon his knowledge which need not shame him, nor need he wax it over by insisting that he does know. There are those who do know, whose business it is to know. The only point is to find them and give them a free hand. No man can do good work under another man's limitations, and the truest mark of greatness is to know where your own spots are; in other words, to know your own limitations.

Neither is it necessary that a church be finished in one year, nor in two years, nor in ten years. The windows put into its arches, the designs and the scencings put onto its walls will be there when we are dead and gone, and when those who put them there are dead and gone. They will be an education in religion and in the expression of religion, and therefore in what ought to be the highest forms of art for more than one generation. If we cannot afford to pay for doing a whole church in noble ways, let us do a little part of it nobly and reverently, an altar, an arch, a window, and not be too afraid of leaving something for coming generations to do. We are creatures of time and incompleteness ourselves in this world and nothing is attractive that is finished. Nothing, in which we have no part, holds us as does that which we have helped to create. Even a child loves the rag baby it makes itself, better than the finest Paris doll. Moreover, each generation will have a little message, a little development, a little change in its point of view, to add to what was before. The great cathedrals of the past would never have been built if they had had to be finished in a given time, but the largeness of genius that conceived them was not afraid of the largeness of time. It had no small limitations which said: "On such and such a day this church must be dedicated and the walls must be painted,"—or—stencilled.

The truly sincere priest who is building a church is mindful of the fact that a church is not only for his people and his day, but for people to be and their day, and he will feel upon him a sense of a heavy responsibility. He might write a book for his people and they could shut it up and put it away if they did not like it; but into a church, which has been built in his way, they must go and they can never get away from his message, unless they shut their eyes each time they go in. A class of Sunday school children in New York city was taken from one church, in which there is a very bad picture of a certain sacred subject, to another, in which there is a very fine one of the same subject, with-

out comment as to the merits of the respective pictures; but the children, with a feeling still unperturbed, recognized the beauty of the one and the commonplaceness of the other, and wished that they lived near enough to go to the other church—the church of the beautiful picture. This is only a slight instance, but sometimes it seems that in the decoration of churches there might, with good grace and with a saving of responsibility to the respective priests, be a committee chosen, not necessarily confined to the parish, made up of men of distinguished tastes, and some of them with the technical training to decide and pass upon designs and ideas in the matter of interior and exterior art. I have in mind one church in which copies of masterpieces are elongated or narrowed to fit into spaces which in point of light and position and so on, are glaringly different from those for which the original pieces were intended. The clergyman under whom it was done started out on the basis that he knows all about art. So he does, historically, as one who reads it in biographies and guide-books, but his church would in all probability have been far wrothier if he had not known the great artists, even by names. He might then have had a saving doubt of himself.

This is a delicate and somewhat difficult question, and yet it is a very serious one, for there certainly are many of our churches in which the pictures and the statues, instead of being inspirations to devotion, are distractions the moment one looks at them with natural eyes and not with a purely spiritual view. If, however, one must keep up a materially negative, unseeing attitude, what is the use of the pictures at all?

HEART DISEASE.

A Trouble Much More Common Than is Generally Supposed

A healthy person does not feel the heart at all. If the heart makes itself felt it is a sure sign of some one of the many phases of heart trouble. Some of the symptoms of heart trouble are shortness of breath, trembling of the hands, violent throbbing or fluttering of the heart, sharp spasms of pain, oppression on the chest, dizziness and clammy sweating, irregular pulse, and the alarming palpitation that is often felt most in the head or at the wrists. Of course people suffering from heart trouble haven't all these symptoms, but if you have any of them it is a sign of heart trouble and should not be neglected for a moment.

Most of the troubles affecting the heart are caused by anaemia, indigestion or nervousness, and when any of these causes lie at the root of the trouble it can be surely cured by the use of Dr. Williams' Pink Pills. You mustn't trifle with common medicines, and above all you shouldn't further weaken your heart by using purgatives. You must cure your heart disease through the blood with Dr. Williams' Pink Pills. You can easily see why this is the only way to save yourself. The hearts drives your blood to all parts of the body. Every drop of your blood flows through your heart. If your blood is thin or impure your heart is bound to be weak and diseased; if your blood is pure, rich and healthy, it will naturally make your heart sound and strong. Dr. Williams' Pink Pills actually make new, rich, red blood. And that new, rich, red blood strengthens your stomach, stimulates your liver, soothes your nerves and drives out of your system all the disorders that helped to disturb your heart. This has been proved in thousands of cases. Here is a case in point. Mr. Adelard Lavoie, St. Pacome, Que., says: "For nearly three years I was greatly troubled with a weak heart, and in constant fear that my end would come at any time; the least exertion would overcome me; my heart would palpitate violently and I would sometimes have a feeling of suffocation. I was under the care of a doctor, but did not get relief, and eventually my condition became so bad that I had to discontinue work. While at my worst a neighbor advised me to try Dr. Williams' Pink Pills. I did so, and they simply worked wonders in my case. I used only half a dozen boxes when I was able to return to my work, strong and healthy, and I have not since had any sign of the old trouble."

We would again impress upon those who are ailing that they must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Atheism is rather on the lips than in the heart.

Davitt's Impressions Of the Dublin Convention.

In a special despatch from Dublin, to the New York American, Mr. Michael Davitt, the father of the Land League, tells of the success of the recent Irish National Convention held in that city. He says:—

There can be no two opinions on the question of the great success of the Irish National Convention which has been in session here the past week. It may not have accomplished all that could have been done, but that is a failing common to sovereign legislatures, as well as to mere Irish political conferences. In its excellent good feeling, its orderly proceeding and great debating power, the convention has given an object lesson in Home Rule which may make some impression upon the average English mind.

In any case, it has been in its spirit of unity a great disappointment to the enemies of Ireland's cause, and this will probably be the best testimony that can be recorded in its favor and praise.

For the satisfaction of Ireland's friends beyond the Atlantic one of the amendments to the Government bill that was most welcomed at Friday's session, demanded a home- stead law for Ireland. The purpose of the proposer of this motion was to shield, as far as could be done under the unrepresentative English law in Ireland, the home of the Irish peasantry. These homes have been the special object of landlord oppression in the present Irish land war. The home, next to its religious faith, is the most devotedly cherished object of Celtic life. Home, no matter how poor and squalid, appeals to the best instincts of our race.

The Irish peasant yields up his cottage only when irresistible power compels him to. This fierce love of home has given the Irish landlords and the English government their stronghold upon the obedience of the tenant. It was the means of wringing an unconscionable rent out of him before the Land League times, and of making him more or less subservient to alien law.

The land purchase acts have supplied to a large extent the best protection against this social tyranny by enabling the peasant to become the owner of his own holding. Eviction in the old way, with all its attendant suffering and passion and revenge, is no longer the dread or dream of possible horror to the peasant homes where purchase has freed them from landlordism, but its recurrence is not impossible even under the new conditions which the coming bill may create.

There are village extortioners, or usurers, in Ireland, and there will be land-jobbers springing up as the number of small land proprietors increases. Improvident money borrowing is a peculiar habit among the peasant proprietors, and we want, if possible, to safeguard the future domestic rights of Irish peasant homes from this. Hence, the instruction given on Friday to Redmond and his party to press for a homestead law as part of the Government bill.

Racial strength and the wit of the Celtic character were clearly exhibited in the proceedings of the first session of the Irish National Convention. We had, in the spirit of the speeches and the warm St. Patrick sentiment animating the whole assembly of 2,500 delegates, a representation of the Irishman at his best. There was exuberant good nature everywhere, enthusiasm was rampant and controllable only by a restraining sense of that duty which carries everything before it, at gatherings where the Irishman is his own lawmaker, where he feels instinctively that whatever frolicsome promptings his nature may tempt him to, he must fulfill the sinister predictions of his Anglo-Saxon enemy and become divided.

There were, interrupting voices, which are the peculiarity of meetings and conferences in Ireland; the play of native wit and keen political intelligence which are the qualities of our intellectual equipment as a people, and that are not found in similar assemblies of our English neighbors and, better still, as T. P. O'Connor said in a brilliant speech, "the vast concourse of kind-hearted but earnest and anxious delegates showed the greatest possible toleration of views which did not accord with their own warm convictions."

Indeed, nothing could well have been better than the whole demeanor of this unrecognized national assembly of Ireland in the good sense, unflinching attention and orderly procedure which characterized the day's labors. In an historic sense this was the non-official parliament of Ireland solemnly deliberating, if Celtic light-heartedness can ever be really solemn, how best to end the agrarian war which has practically never ceased in Ireland during the past 300 years.

There was some weakness, just where it is always found, and somehow, where the occasion and opportunity called for a stern stand for justice, and when the convention and the Irish Parliamentary party combined could have forced the hands of the government and insured the concession of most of the amendments, this stand was not taken. The bill was blessed in voting and cursed in phrase; it was a good bill and a bad one, a concession to Irish strength and a stroke of beneficent English statesmanship, Redmond and O'Brien in eloquent speeches emphasized the danger of severe criticism of the Wyndham scheme, while hoping that this forbearance of the Irish people would plead for a better bill. All this was honest and well intentioned, but the interpretation which the Chief Secretary and the English press will put upon so contradictory an attitude will be that there is compromise and weakness on the part of the Irish leaders.

Fully 500 clergymen, mostly Catholic priests, were present, and it was the duty of Father Humphreys, of Tipperary, to face the good-tempered but hostile audience in a hopeless effort to have the bill rejected by the convention. The delegates were about equally divided upon my amendment proposed to O'Brien's motion, which defined the general attitude of the Irish party toward the bill. The attitude, as I foreshadowed in a previous dispatch, was one of conservative action. It accepted the Wyndham measure as a plan needing amendment, but asked that the Irish party should be entrusted with the task of endeavoring to obtain such concessions from the government in the committee stage of the bill as would enable the members to present a new land act to the Irish people as the final ending of the Irish land struggle. My amendment to this motion was not hostile to the spirit or purpose of the party's plan of action, but it took exception to the idea that the bill, even if improved to the extent of O'Brien's suggestions, could be the final settlement of the land question.

I likewise urged that the convention should stand adjourned until the government's proposals had emerged from the ordeal of the committee stage, when the delegates should assemble again and hear the Irish Parliamentary party's report upon the fate of the convention's amendments. The delegates were about equally divided in support of the amendment and the original resolution, but having no intent to weaken Mr. Redmond's position, I withdrew the motion and the O'Brien resolution was unanimously adopted.

Friday's session began by the adoption of a resolution affirming Ireland's right to legislative independence, and terminated with a motion asking the Irish people to cherish the principles and honor the memory of Robert Emmet during the year which specially recalls the record of his execution. These pronouncements affirm the true patriotic feelings of the delegates and remind the British Parliament and people, as one land, education or other Irish issues could satisfy the Irish nation without granting the greatest need of all— Ireland's demand for the right of national government."

The Unity And Divinity Of The Church.

On the occasion of the re-opening of St. Michael's Church, Flushing, N.Y., April 19th, Mgr. P. F. O'Hare, LL.D., was the preacher. His text was:—

“How Beautiful are Thy Tabernacles, O Jacob! and Thy Tents, O Israel!” — Book of Numbers, xxiv., 5.

He said:—

The words I have just quoted come spontaneously to our lips as we recall the material and spiritual progress of this parish in the past and behold with delight the market and extraordinary evidence of present devotion in labor and generosity spent upon this tabernacle of God, finding as it does an adequate expression in the gorgeous and significant ceremonies of this day. Well merited indeed are the hearty congratulations extended to pastor and people on the magnificent achievements everywhere noticeable in the reopening of this splendid temple of worship. But the triumph of this day, great as it is and manifested in the external beauty of this edifice, does not adequately express the internal comeliness and grandeur of Holy Mother Church.

The tabernacle of Jacob and the tents of Israel were only shadows of the tabernacle which in the fullness of time God erected in the midst of mankind and for our blessing made it His habitation and dwelling place upon earth. Yet, even that tabernacle compelled its adversaries to acknowledge its beauty, chant its glory and bless those who were privileged to live beneath its shadow. It was indeed a day of triumph for Israel when the false prophet who was hired by his enemy to curse him looked down from Mount Phogor and pronounced words of praise and benediction. Truly the wonderful scene of that day recorded by the inspired writer was a prophecy of what has transpired and is still occurring in the history of the Catholic Church.

In the midst of her peaceful work of reformation, civilization and salvation of the human race, there were always enemies, false prophets and hirelings ready to utter maledictions against Her, to impede Her mission and to make Her existence a burden on earth. Wherever the missionaries of the Church pitched their tents there was always a Balac ready to persecute them and when conscious of his futile efforts he was compared to hire other false prophets to defame Her name and defile Her beauty by the venom of malice and slander. Yet, in spite of the powerful weapons used against the Church She ever compelled Her enemies, men like Julian the Apostate, to acknowledge defeat and to proclaim Her the conqueror. The diplomacy of statesmen and the machinations of rulers, when used in antagonism to Her, proved but a broken reed, and She always mocked when the mighty stood up against Her anointed Lord and proved themselves babes in their attacks upon Her. Yea, Her very enemies who started out to crush Her uttered words of benediction as they beheld Her in all Her glory and the beauty of Her law and became Her devoted sons and advocates! What induced Balac to turn the curse into a blessing after the spirit of God came upon him ever prompted the great, sincere, intelligent minds, though adversaries of the Church, to stand in awe and admiration contemplating Her beautiful divine form, after they were touched by the grace of God, efficient and irresistible.

As the false prophet looked down from the mountain into the peaceful valley where Israel was camping, he was deeply impressed by two conspicuous characteristics of the Church of the old dispensation which mark in all their fullness and completeness the Church of the new Covenant. “He saw” first of all, so we are told in the chapter of which my text is a part, “He saw Israel abiding in their tents, by their tribes,” symbolizing the unity of the Church of God; he learned too that their encampment in the plains of Moab

where they then rested was directed by Jehovah through Moses, His chosen servant, symbolizing the divine authority residing in the Church. In a word then, this morning's celebration—the devotion of God's people and minister, an illustrious representative of the hierarchy upon his throne, the tabernacle of Israel's God and the Gentiles' Redeemer—in our midst—leads us most naturally as it invites us most temptingly to consider the captivating beauty of the Church in Her unity and divine authority.

In unity there is strength. This is a principle which is dictated by reason, sanctioned by experience, and approved of by the verdict of history. It is a motto we teach our children and follow ourselves. It enters into every undertaking of life, it is the vital consideration in questions of war or peace, it is the bond of domestic life, the source of success in national affairs, and its indispensability in all enterprises for the carrying out of great social and moral plans is a self-evident truth. That there are any in the human family who deny it and who make it a part of life's task to combat it, is but a proof into what depth of folly man's mind may fall when it wanders from the safe path of reason and experience.

To realize the principle of unity in society and religion, which is so deeply imbedded in human nature, has ever been the aim of the great leaders of thought, of powerful rulers of empires, and of all men who ever came in touch with the breath of God which inspired them to contribute aught toward the upbuilding of the human race. The great men among the pagans sitting in the shadow of darkness, living in the valley of idolatry and superstition where the sunshine and the full light of Christian truth had not as yet penetrated, were feeling their way toward and reaching out for the realization of that principle of unity. In Israel's history, where the footsteps of God are more clearly visible and the aim of which was to lead to a more perfect manifestation of the divine purposes, this principle of unity was firmly established, and in ceremony, symbolism, national laws, emphatically inculcated.

This is what Balac saw when looking down from the mountain into the peaceful camping place of the Jewish people. He saw a community developed into a nation, a united band of tribes facing the whole universe, braving dangers, confronting kingdoms, all the result of the adhesion to one principle, strengthened by unity of faith, and so when he opened his lips to utter malediction, the divine spirit who restrained him directed his attention to Israel's invincibility, fortified by its unity of faith.

What Balac's hireling saw in that valley was but the shadow of that unity of faith in the Church of all nations which in the fullness of time was realized in the holy Catholic Church, and by means of which the vast structure of a social and spiritual empire was erected and kept together for ages. Whenever the hierarchy calls the Priesthood and the Laity together on an occasion like the present to commemorate the successful achievement of some ecclesiastical enterprise, the world's attention is directed to the source of our strength, to the unity of faith.

Wherever the world turns its eye to-day there is nothing but strife, contention, division, discord. Socially and religiously the human family represents at the present time a most disheartening and sickening spectacle. Of it we may well say what the inspired writer said of the worst period in Israel's history: “There was no king in Israel, and each one did as he pleased.”

There is no longer unity of faith, and therefore no more a standard of morality in national life. Outside of Rome the bond of faith has been torn asunder; certainly on matters supernatural it no longer exists, all is a babel of opinions, and there are, sad to say, as many creeds as the passions and whims of their originators and followers.

In the ceremony of to-day we are reminded that in the midst of life's discord there is however one spot where all is quiet, peace and harmony, and where the eye can rest contentedly and the soul be comforted; for there alone is found the “one faith, the one baptism, the one

Christ.” With hearts full of gratitude and thanksgiving because we are not “tossed about by every wind of doctrine” we Catholics, and we alone, can truthfully and joyfully exclaim “How beautiful are thy tabernacles O Jacob, and thy tents O Israel!”

The unity of faith which inspired Balac to bless which consisted in the unity of brotherly love. This is indicated in the words preceding my text where we are told that he “Saw Israel abiding in their tents, by their tribes.” The unity of faith and morals was delightful to behold; but he saw not merely individuals, not pure fragments, not social units, but all of one mind, one heart, all inspired by one idea, standing shoulder to shoulder and forming one powerful army, one for all and all for one. That was indeed a grand spectacle, but a more sublime view was once vouchsafed to the human eye in the early ages of the Christian era. It was that unity of brotherly love which in those days inspired respect and confidence among the pagans and made it a theme of poetic fancy and the subject of enchanting eloquence.

It was that same brotherly love among Catholics of old, that common feeling of kinship, that readiness to suffer and die together, which made possible those glorious epochs in the history of the Middle Ages when the whole of Europe formed one Christian family presided over by one Father of Christendom.

Whenever in history Catholics “dwelt in their tents, abiding by their tribes,” they were invincible in the face of the most overwhelming powers and their cause was always sure of victory. The machinations of statesmen proved ineffectual against them and the weapons of enemies attacking them were but broken reeds. Protected by that brotherly love they came out unharmed from the fires lighted by Nero in the streets of Rome. The invaders of the Green Isle were helpless in the face of that union of brotherly love; the blasphemies spread in France by Voltaire were no more potent than the babbling of children; and in Germany with a Priesthood in exile and bishops in prison a united Catholic body made “the man of blood and iron,” the Chancellor of the Empire, cringe, humiliated and defeated before the throne of the successor of St. Peter. Whenever unity of faith is accompanied by unity of brotherly love among Catholics the malediction upon the lips of God's enemies is turned into blessing, and they mingle their voices with those of the faithful chanting exultingly the glorious refrain, “How beautiful are thy tabernacles O Jacob, and thy tents O Israel.”

The few tribes of Israel would soon have been scattered before the mighty enemies which they had to meet in almost perpetual battle if their movements were not directed by an authority which could never fail. Had they not surrendered to that guidance of divine authority they would have remained in the bondage of Egypt, they would not have endured the hardship of the wilderness, nor would they have dared to face the giants of Palestine whom they were to conquer. Their very encampment in the plains of Moab was directed by God through Moses. The whole of Israel's life was a surrender to the guidance of God's authority and of those whom He commissioned to lead them, and by virtue of that they were always victorious. Only when rebellion and mutiny was in Israel's camp were their enemies powerful against them. So deeply was the false prophet impressed with that fact that he repeatedly said to Balac who hired him to curse, “How shall I curse him whom God has not cursed? By what means shall I detest him whom the Lord detesteth not?” And again: “Can I speak anything else but what the Lord commandeth?” It was that deep conviction that Israel was not encamped in a strange land as a mere intruder, roaming about according to will that made him pause in his wicked enterprise and pay heed to God's warning which inspired him to exclaim, “How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel!”

The principle of divine authority was largely the secret of the great achievements of the Church all through the ages.

Like unto Israel of old the children of the New Covenant went through the stranger's land, and stranger's hands were ever uplifted against them. Every effort was produced to make their existence a burden to them, and the observance of their faith the ante-chamber of the prison or the house of death. But knowing that their movements were directed by the authority of God, they went forth fearing neither torture nor death, and impressed their persecutors with the conviction that a disobedience to their behests was a defiance of the laws of God. All through the history of the Church this principle of divine authority stands out in high relief, and is the keynote to a proper understanding of the wonderful growth and the invincible power of the Catholic Church.

At all times the human family stood in need of the instruction and reiteration of the principle of authority, but in this age more so than ever before. This age stands out most boldly in its denial in theory and practice of this principle of divine authority. For the last four hundred years genius and learning, wit and satire eloquence and poetry, sophistry and specious reasoning were all employed to ridicule and to talk it to death and to stamp it out of the mind and action of men. Protestant Christianity squeezed it out of the system, it has been driven out of domestic life, and it is treated with scorn in governmental life. Authority may well say in the words of the Son of God, “I have nowhere to lay down my head.” True, the Catholic Church still preaches the doctrine of obedience to authority; she still proclaims it from the pulpit, in the confessional, in the schoolhouse. But even among Catholics this principle is not as deeply rooted as is desirable, and unfortunately shows signs of greater weakening. Modern loose ideas have affected many of our faithful brethren, and they are inclined to treat authority with less respect and to regard it as less sacred and binding than did their forefathers.

Behold the result of the denial of authority in our day and generation! Behold the appalling consequences in Church and State, in the home and in society! Everywhere we see its baneful effects. The restraint so necessary in the home for the purpose of bringing up children in the fear of the Lord, the doctrine of obedience to parental authority is even regarded as a relic of medieval institutions unfitted for modern life. Hence the horrible crimes committed by the young, the fearful immorality prevalent where virtue and chastity is expected, the frightful excesses practiced in the name of liberty. Yea the hatred of all restraint at home, and not the love for true liberty, has wrecked many a fireside, brought disgrace upon many an honored name, broke many a father's heart, and brought an untimely death upon a sorrowing mother. The authority entrusted to the head of the home is discarded, and the scandal in domestic life is so great that the printing presses of the daily papers cannot keep pace with it, and is more over of such a disgusting nature that even a sensational journalism must blush for its publication.

Is it better conditioned in the affairs of the nation? Has not the absence of authority demoralized national life, and does it not threaten its very existence? The denial of legitimate authority is the mother of so many revolutions and the foster-father of so much lawlessness. Indeed there is no longer regard for constitutional authority. The person of the chief magistrate of city, State or nation is treated with disrespect, and the tribunal of justice is hailed with contempt. Majesty is no longer attached to law. This denial of authority has demoralized all conception of respect for the superior, for property rights, for individual liberty, and the very foundation stones of the national structure are being removed one by one, so that the structure itself will soon totter and fall asunder.

And in the Church of God? What

is it in the Temple of Jehovah? Would me that as I priest of God, I must in shame acknowledge it, that this aversion to the guidance of legitimate and divinely established authority has robbed the Spouse of Christ of thousands upon thousands of souls. Like a pestilence it has smitten ten thousands to our right and slain tens of thousands to our left. We boast of thirteen millions of Catholics in this country, but how many millions have we lost because of this disregard for the authority of bishop and priest? How many of those whose forefathers worshipped at the altar of God are now the devotees of strange idols? Yes, my brethren, the doctrine of obedience to authority which the false prophet saw among Israel and led him to utter words of praise and benediction must be inculcated, and that with vigor, into the hearts and minds of our people and placed as a motto on their lips and constitute the guiding principle of all actions of life.

Brethren, let this festive occasion, this day of joy and triumph, be the means of recalling the vital teachings of our holy faith, viz.: of unity and authority. Let it be remembered that the victories you won and the sacrifices you brought to obtain them were prompted by this principle of unity and obedience to authority. Let us in our own lives and in our daily conduct manifest more and more the unity of the Church in doctrine and morals and the unity of common loving brotherhood. Let us so live that obedience to divine authority may be visible and shine forth in every enterprise and doing of life. Let us Catholics in this fair land preach these saving truths by our daily walks to those who had no opportunity to learn from the lips of Mother Church, so that they also, like the enemies of Israel of old, may exclaim, “How beautiful are thy tabernacles O Jacob, and thy tents O Israel.” May the beauty of divine unity and authority even excel the beauty of this temple, that you may receive the benediction of Almighty God and become a blessing to untold numbers by bringing them to the knowledge of the one true faith as it is in Christ Jesus, and His Spouse, the Church Catholic and Apostolic.

Our Boys And Girls.

The Lord my pasture shall prepare, And feed me with a shepherd's care; His presence shall my wants supply, And guard me with a watchful eye.

When in the sultry glebe I faint, Or on the thirsty mountain pant, To fertile vales and dewy meads My weary, wandering steps He leads.

Though in the paths of death I tread, With gloomy horrors overspread; My steadfast heart shall fear no ill, For Thou, O Lord, art with me still.

IN CHURCH.—Yesterday morning, on Easter Sunday, my dear boys, while passing through church during Mass, I happened to see a girl in one of the pews chewing gum, whilst in her hands she held an open prayer book apparently praying. It was most disgusting for me to see this, and I felt like saying to her, “You rude girl! how can you be so irreverent in the presence of our Lord, so rude, as to be chewing gum whilst you are trying to speak to, to implore Him in prayer.”

Now, this was only one instance where a girl showed a lack of reverence, a lack of common sense, I may say. There are many other instances. And I have seen also boys falling prey to the bad habit of chewing gum in places, at occasions and times where it was most unbecoming, to say the least.

The habit of chewing gum has become so prominent of late years that one can see people of all classes and stages of life chewing their cud. No one will make any objection to that. Some doctors say that gum chewing is very conducive to good health. It may be true; there's no objection whatsoever to that. But what people of good manners do object to very earnestly is the habit of chewing gum in all places, irrespective of people, of time and occasion. This is what makes gum chewing most disgusting and marks the guilty ones so rude and impolite.

Chewing and eating are closely related to one another. But now, it is considered quite impolite to eat on

the street. For the same reason it must also be considered a breach of etiquette to chew on the street. Whilst walking along the street you are always liable to meet someone you know, or who knows you. It may, perchance, be a person of high rank or position in life. Would you dare to speak to him whilst having your cud in your mouth? Indeed not. Would you swallow it first? Hardly; your stomach would object to such a dainty. Well, what are you going to do then? You must get rid of it in some way; because you will not have the other person know that you are chewing gum on the street, lest he should consider you rude and impolite. All that remains is to take it out of your mouth; and that you cannot do without being noticed and some bad impression being left in the mind of the person you are speaking to.

The same can be said of gum chewing in street cars or in the elevated trains, as well as in other public places. One of the many things giving a person amusement when riding in street cars or elevated trains is the reading of the ad signs posted in the cars. The manner in which these ads are composed, the very classical poetry used and the ideas expressed are no doubt very often quite original. But, it is just as amusing to watch some of the passengers around you chewing their gum at a frightful rate of speed. The manner in which these hungry chewers work away would make you think that they are being paid for their labor, or that they had not eaten food for a week. Let me assure you, it has always been very disgusting to me to see it, and I think disgusting also to most other people. It is out of place. It is undignified. It is unworthy of a refined person.

But, what shall I say of chewing gum in church? My dear boys, what would you think of a man who would smoke a cigar while saying the “Our Father” or praying from his prayer-book? What would you think of such a combination? No doubt, you would consider the man rude, to say the least, who would try to smoke a cigar and pray at the same time. But, what difference is there between this and chewing gum during prayer? None at all. Both are acts of the greatest irreverence toward God.

What does prayer mean? It means an uplifting of the heart of God, a conversation with God, to ask something of Him, to thank Him for something or to praise Him as the Supreme Being. Will you dare to enter into a conversation with God whilst you are chewing gum? Say, would you attempt to “chew gum whilst speaking to President Roosevelt? I think not. You would never dream of such an impolite act. You would take your gum out of your mouth long before you entered into his presence. Friend, can you deny God that same act of courtesy, of etiquette, which you would by no means deny the president of our country? Reason, my dear boys, reason, commonsense; use it all over. It will be for your own good.

And what will a business man think of a boy who chews gum while coming to his office in search of a job? Let me tell you, the prospects of this fresh lad will be very poor, because he brings with him the poorest recommendation he could bring. He shows himself to be a boy of impolite manners, a rude, an irreverent, an offensive fellow. Nobody would engage such a specimen. If he dares to come into the presence of a gentleman with so little respect and reverence, he deserves only to be shown the door. It would be useless to try him; he would sooner or later prove himself to be that lad he seemed to be, a rude, a fresh, a saucy fellow.

Beware, therefore, of chewing gum in public places. Don't think it's not being noticed. It is, my dear boys. Some people are watching you and forming their opinion of you according to your conduct. You are never unnoticed in public places. Chewing gum is a thing which is permitted only when alone or perhaps in a small company of acquaintances or friends. Outside of that avoid it. It is disgusting to the lookers-on. Beware, my boys!—Father Klasiens, in the New World, Chicago.

AMERICAN CENSUS RETURNS.

A bulletin just issued by the Census Bureau discloses the fact that the native born children of foreign parents show less percentage of illiteracy than the children of American parents. The difference in favor of the former is nearly 4 per cent. This statistical comparison will come as a shock to the smugness of those Americans who find a reason for every national evil in the “ignorance” of the foreigners. Just over 99 per cent. of the children of foreign-born parents are able to read and write.—Exchange.



CHAPTER XV

“Who is it? Mrs. Fr... The fat, good old... got dinner ready for... “Never fear her. She... ing, diligent woman, minds the business she... It was not to lie awa... of her ears that she... blankets. Hark! t... er proof still that... She must be dreaming... imitates the horn of c... Well, Eily, be ready... Ballyunion at sunrise... ing. You must contriv... to the shore without... Lowry, or anybody e... ble.”

The creaking of the... tained the ponderous... here startled the young... after though most ill-a... After a hurried good... res returned to his... time to escape the o... of the good dairy woman... awakened out of a dr... and keelers and fresh... sound of voices in th... room. On opening the... ever, she was a little... observe her lovely gue... tude of devotion. Dep... circumstance of the o... putting any awkward... Frawley, after yawning... and shaking her shoul... tumbled into bed again... resumed the same... horn which had excite... tion of Hardress.

Reader, I desire you... that this speedy fit of... a manoeuvre of the ge... sin, assuredly, was no... reflection. But if the... suspicious, go down up... and pray that as (alas... has not been the first... last, instance in which... be made subservient... terrestrial purposes!

There was a slight f... rin mingled with the... tions of the young hu... prepared for slumber... was, with a quick pe... keen feeling of the... worthy, the passion he... ed for the gentle Eily... sudden as it was violer... ity of her origin at a... pride of birth was mo... in matrimonial allianc... at present, might, it... deterred him from con... wishes of his friends, i... sion made on his imag... been less powerful; but... youth, and the excellen... his bride, were two... that operated powerfu... ing him to overlook al... sels than those which... ed. He thought, never... he acted towards Eily... a generosity which app... cies of magnanimity... her before the whole... opinions; and perhaps... tained a little philosop... in the conceit that... evinced an independent... his own mental resourc... a spirit superior to the... judices of society. He... fore, a little chagrined... parent slowness in app... noble an effort, for in... him the justice to bel... was a higher motive t... of self-adulation whic... to bestow upon her his... affections. But the rea... ly partially acquaint... character of Hardress... early circumstances wh... it to its present state... and imperfect virtue;... fore, while that fier... quenched in slumber, h... hours of inaction, in... comprehensive view of... qualities and acquirem... here.

While Hardress Crega... child, he displayed mo... of precocious ability... have shed a lustre on... of many a celebrated g... tained, even in his sch... soubriquet of “Counsell... fondness for discussi... childish eloquence whic... in maintaining a favor... His father liked him f... desperation of courage, apt to discover on occ... inadequate provocation

THE COLLEGIANS.

A TALE OF GARRYOWEN.

BY Gerald Griffin.

CHAPTER XV.—Continued.

"Who is it? Mrs. Frawley?"

"The fat, good old woman that got dinner ready for me."

"Never fear her. She is hard-working, diligent woman, that always minds the business she has in hand. It was not to lie awake and make use of her ears that she got between the blankets. Hark! there is a clear proof still that she is asleep. She must be dreaming of a hunt, she imitates the horn of chase so finely. Well, Eily, be ready to start for Ballybunion at sunrise in the morning. You must contrive to slip down to the shore without being seen by Lowry, or anybody else, if possible."

The creaking of the bed which sustained the ponderous Mrs. Frawley, here startled the young and passionate though most ill-assorted pair. After a hurried good-night, Hardress returned to his room just in time to escape the observation of the good dairy woman who had been awakened out of a dream of pecks and keelers and fresh prints by the sound of voices in the stranger's room. On opening the door, however, she was a little astonished to observe her lovely guest in the attitude of devotion. Deprived by this circumstance of the opportunity of putting any awkward questions, Mrs. Frawley, after yawning once or twice and shaking her shoulders as often, tumbled into bed again, and speedily resumed the same tune upon the horn which had excited the admiration of Hardress.

Reader, I desire you not to think that this speedy fit of devotion was a manoeuvre of the gentle Eily. The sin, assuredly, was not done with reflection. But if the case appears suspicious, go down upon your knees and pray that as (alas, the while) it has not been the first, it may be the last, instance in which religion shall be made subservient to human and terrestrial purposes!

There was a slight feeling of chagrin mingled with the happier emotions of the young husband as he prepared for slumber. Gifted, as he was, with a quick perception and keen feeling of the beautiful and worthy, the passion he had conceived for the gentle Eily had been as sudden as it was violent. The humility of her origin at a period when pride of birth was more considered in matrimonial alliances, than it is at present, might, it is true, have deterred him from contravening the wishes of his friends, if the impression made on his imagination had been less powerful; but his extreme youth, and the excellent beauty of his bride, were two circumstances that operated powerfully in tempting him to overlook all other counsels than those which love suggested. He thought, nevertheless, that he acted towards Eily O'Connor with a generosity which approached a species of magnanimity in preferring her before the whole world and its opinions; and perhaps too, he entertained a little philosophical vanity in the conceit that he had thus evinced an independent reliance on his own mental resources, and shown a spirit superior to the ordinary prejudices of society. He felt, therefore, a little chagrined at Eily's apparent slowness in appreciating so noble an effort, for indeed she did him the justice to believe that it was a higher motive than the love of self-adulation which induced him to bestow upon her his hand and his affections. But the reader is yet only partially acquainted with the character of Hardress, and those early circumstances which fashioned it to its present state of irregular and imperfect virtue; we will, therefore, while that fiery heart lies quenched in slumber, employ those hours of inaction, in a brief and comprehensive view of the natural qualities and acquirements of our hero.

While Hardress Cregan was yet a child, he displayed more symptoms of precocious ability than might have shed a lustre on the boyhood of any celebrated genius. He obtained, even in his school days the sobriquet of "Counselor," from his fondness for discussion, and the childish eloquence which he displayed in maintaining a favorite position. His father liked him for a certain desperation of courage, which he was apt to discover on occasions of very inadequate provocation. His mother, too, doated on him for a mother's own best reason—that he was her child. Indulgent she was, even to a ruinous extent, and proud, she was, when her sagacious acquaintances, after hearing her relate some wonderful piece of wit in little Hardress, would compress their lips, shake their heads with much emphasis, and prophesy that "that boy would shine one day or another." His generosity, too (a quality in which Mrs. Cregan was herself pre-eminent), excited his mother's admiration, and proved indeed that Hardress was not an ordinary child.

And yet, he was not without the peculiar selfishness of genius—that selfishness which consists not in the love of getting, or the love of keeping—in cupidity or avarice, but in a luxurious indulgence of one's natural inclinations even to an effeminate degree. His very generosity was a species of self-seeking, of that vulgar quality which looks to nothing more than the gratification of a suddenly awakened impulse of compassion, or, perhaps, has a still meaner object for its stimulus,—the gratitude of the assisted, and the fame of an open hand. If this failing were in Hardress, as in Charles Surface, the result of habitual thoughtlessness and dissipation, it might challenge a general condemnation, and awaken pity rather than dislike; but young Cregan was by no means incapable of appreciating the high merit of due self-government, even to the exercise of estimable dispositions. He admired in Kyrle Daly that noble and yet unaffected firmness of principle which led him, on many occasions to impose a harsh restraint upon his own feelings, when their indulgence was not in accordance with his notions of justice. But Hardress Cregan, with an imagination which partook much more largely of the national luxuriance, and with a mind which displayed at intervals bursts of energy which far surpassed the reach of his steady friend, was yet the less estimable character of the two. They were, nevertheless, well calculated for a lasting friendship; for Kyrle Daly liked and valued the surpassing talent of Hardress, and Hardress was pleased with the even temper and easy resolution of his school-fellow.

Seldom, indeed, it was, that esteem formed any portion in the leading motive of Hardress Cregan's attachments. He liked for liking's sake, and as long only as his humor lasted. It required but a spark to set him all on fire; but the flame was often as prone to smoulder and become extinct, as it was hasty to kindle. The reader is already aware that he had formed, during his boyhood, a passion for Anne Chute, who was then a mere girl, and on a visit at Dinis Cottage. His mother, who, from his very infancy, had arranged this match within her own mind, was delighted to observe the early attachment of the children, and encouraged it by every means in her power. They studied, played, and walked together; and all his recollections of the magnificent scenery of those romantic mountain lakes were blended with the form, the voice, the look and manner of his childish love. The long separation, however, which ensued when he was sent to school, and from thence to college, produced a total alteration in his sentiments; and the mortification which his pride experienced on finding himself, as he imagined, utterly forgotten by her, completely banished even the wish to renew their old familiar life. Still, however, the feeling with which he regarded her was one rather of resentment than indifference, and it was not without a secret creeping of the heart, that he witnessed what he thought the successful progress of Kyrle Daly's attachment.

It was under these circumstances that he formed his present hasty union with Eily O'Connor. His love for her was deep, sincere, and tender. His entire and unbounded confidence, her extreme beauty, her simplicity and timid deference to his wishes, made a soothing compensation to his heart for his coldness of the haughty, though superior beauty, whose inconstancy had raised his indignation.

"Yes," said Hardress to himself, as he gathered the blankets about his shoulders, and disposed himself for sleep. "Her form and disposition are perfect. Would that education had been to her as kind as nature. Yet she does not want grace nor talent—but that brogue!—Well,

well, the materials of refinement are within and around her, and it must be my task and delight to make the brilliant shine out that is yet dark in the ore. I fear Kyrle Daly is, after all, correct in saying that I am not indifferent to those external allurements (here his eyelids drooped). The beauties of our mount in residence society will—gradually—beautiful—Anne Chute—Poll Naughten—independent!"

The ideas faded on his imagination—a cloud settled on his brain—a delicious languor crept through all his limbs—he fell into a profound repose.

CHAPTER XVI.

HOW THE FRIENDS PARTED.

"Is Fighting Poll up yet, I wonder?" said Lowry Looby, as he stood cracking his whip in the farm-yard, while the morning was just beginning to break, and the dairy people were tying down the firkins on his car. "I'd like to see her before I'd go, to know would she have any commands westwards. There's no hault upon her to hinder her speaking of a Friday whatever."

"Is who up?" exclaimed a shrill voice which proceeded from the grated window of the dairy. It was that of the industrious Mrs. Frawley who, as early, if not as brick and sprightly, as the lark, was already employed in setting her milk in the keelers.

"Fighting Poll of the Reeks," replied Lowry turning toward the wire grating, through which he beheld the extensive figure of the dairy-woman, as neat as a bride, employed in the health-giving, life-prolonging avocations.

"Who is she, why?" said Mrs. Frawley.

"Don't you know the girl that came in the boat with Mr. Cregan, an' slep' in the room outside you?"

"Oyeh, I didn't know who you meant. The boatman's handsome little sister?"

"Handsome, ayeh?"

"Yes, then, handsome. She has the daintiest little nose I think I ever laid my two eyes upon."

"Why then, 'tis a new story wid' it, for a nose. Formerly, when I knew it, it was more like a button mushroom than anything else, and the color of a boiled carrot. (Good reason it had for that, as the publicans could tell you.)"

"Hold your tongue, man. Is it to drink you say she used?"

"A thrife, I'm told."

"Eh, then, I never see one that has less sign of it than what she has."

"She's altered lately, Danny Mann tells me. Nelly, eroo," he added, changing in tone—"Sonohur to you, now, an' get me a dram, for it's threatenin' to be a moist foggy mornin', an' I have a long road before me."

Nelly was occupied in liberating a whole regiment of ducks, hens, pouts, chicks, cocks, geese and turkeys who all came quacking, clucking, whistling, chirping, crowing, cackling and gobbling through the open farmhouse door into the yard, where they remained shaking their wings on tiptoe, stretching their necks over the little pool, the surface of which was green, and covered with feathers—appearing to congratulate each other on their sudden liberation, and seeming evidently disposed to keep all the conversation to themselves.

"What is it you say, Lowry? Chokeye for ducks, will ye let nobody spake but ye 'resolves? What is it, Lowry?"

Lowry repeated his request, making it more intelligible amid the clamor of the farm-yard, by using a significant gesture. He imitated the action of one who fills a glass and drinks it. He then laid his hand upon his heart and shook his head, as if to imitate the comfort that would be produced about that region by performing in reality what he only mocked at present.

Nelly understood him as well as if he had spoken volumes. Commissioned by Mrs. Frawley, she supplied him with a bottle of spirits, and a glass, with the use of which, let us do Lowry the justice to say, there was not a man in the barony better acquainted.

While he dashed from his eyes the tears which were produced by the sharpness of the stimulus, he heard footsteps behind him, and looking round, beheld Danny the Lord and the soi-disant Mrs. Naughten, still muffled in the blue cloak and hood, and occupying a retired position near the kitchen door.

"I'll tell you what it is, Nelly," said Lowry, with a knowing wink to the soubrette. "Poll Naughten lives very convenient on the Cork road, or not far from it, an' I do be often goin' that way of a lonesome night. I'll make a friend o' Poll before she leaves this, so as that she'll be glad to see me another time. I'll go over and offer her a dram. That I may be blest but I will."

So saying, and niding the bottle and glass under the skirt of his coat, he moved toward the formidable heroine of the mountains, with many respectful bows, and a smile of the most winning cordiality.

"A fine moist mornin', Miss Naughten. I hope you feel no fatigue after the night, ma'am. Your servant, Mister Mann. I hope you didn't feel us in the yard, ma'am; I strove to keep 'em quiet o' purpose. 'Tisn't goen' re are so airy, Mister Mann?"

Danny, who felt all the importance of directing Lowry Looby's attention from his fair charge, could find no means so effectual as that of acknowledging the existence of a mystery, and admitting him into a pretended confidence. Advancing, therefore a few steps to meet him, he put on a most serious countenance, and laid his finger warily along his nose.

"What's the matter?" whispered Lowry, bending down in the eagerness of curiosity.

Danny the Lord repeated the action, with the addition of a cautionary frown.

"Can't she talk of a Friday either?" said Lowry, much amazed. "I understand, Mister Mann. Trust me for the bare life. A nod is as good as a wink to a blind horse."

"Or an ass eider," muttered the hunchback as he turned away.

"But Mister Mann," cried Lowry, laying his immense claw upon his lordship's shoulder, "isten hether. The mornen' will be smart enough, and maybe I'd bether offer her a dram and she goen' upon the water-her?"

He strode past the Lord and was close to the muffled fair one, when Danny pulled him back by the skirt. "Didn't I tell you before, said he, 'dat Poll never drank'?"

"Iss, of a Thursday, you said."

"Or a Friday, or any day. O den, oh den, Lowry?"

"Well, I meant no harm. May be you'd have no vow yourself on the head of it any way, sir?" And he displayed the bottle.

"There are tree kinds of oats, Lowry," responded Danny Mann, as he twined his bony fingers fondly around the neck of the bottle; "dere are tree kinds of oats dat are forbidden to be tuk as unlawful. Dey are false oats, rash oats, and unjust oats. Now do you see me, Lowry," he continued, as he filled his glass, "if I make a vow o' dat kind, it would be an unjust oat, for it would be traitin' myself very bad, a poor boy dat's night and day at sech cold work as mine, an' it would be a rash oat, Lowry, for"—(here he tossed off the spirits) "I'm blest but it wouldn't be long before I'd make a false oat."

Lowry was greatly shocked at this unprincipled speech. "That's a nate youth," he said privately to Nelly. "That's a nice pet, judging him. If that lad doesn't see the inside of the Stone Jug for some bad business one time or another, I'll give you love to say black is the white of my eye. If the gallows isn't wrote upon his face, there's no malt in mutton. Well, good mornen' to you, Nelly, I see my load is ready. I have every thing now, I suppose, Mrs. Frawley. Whip, get up here, you old garron! Good mornen' to you, Mrs. Naughten, an' a fair wind after you. Good mornen', Mister Mann." He cracked his whip, tucked the skirt of his riding coat under his arm, as usual, threw his little head back, and followed the car out of the yard, singing, in a pleasant contented key—

"Don't you remember the time I gave you my heart, You solemnly swore from me you never would part? But your mind's like the ocean. Each notion Has now taken flight, And left me bemoaning the loss of the red-haired man's wife."

Kyrle Daly and his young friend were meanwhile exchanging a farewell upon the little gravel plot before the front door.

"Come, come, go in out of the air," said Hardress, "you shall not come down to the shore in that slight dress. Remember what I have told you and sustain your spirits. Before another month shall pass, I pledge myself to become master, for your sake of Anne Chute's secret."

"And to honor it?" said Kyrle, smiling as he gaped him his hand.

"According to its value," replied Hardress, tossing his head. "Good-bye; I see Danny Mann and his sister coming round, and we must not lose the morning's tide."

They shook hands and parted. It was one of those still and heavy mornings which are peculiar to the close of summer in this climate. The surface of the waters was perfectly still, and a light wreath of mist steamed upward from the centre of the channel, so as to veil from their sight the opposite shores of Clare. This mist, ere long, became a dense and blinding fog, that lasted until noon, and together with the breathless calm that lay upon the land and water, prevented their reaching Ballybunion until sunset. In one of those caverns which are hollowed out of the cliffs on this shore, the traveller may discern the remains of an artificial chamber. It was used at the period of which we write as a kind of warehouse for contraband goods; a species of traffic which was freely engaged in by nearly all the middle gentry and small farmers along the coast. A subterranean passage, faced with dry-stone work, opened into the interior of the country; and the chamber itself, from constant use, had become perfectly dry and habitable. In this place Hardress proposed to Eily that they should remain and take some refreshment, while Danny the Lord was dispatched to secure a better lodging for the night at some retired farmhouse in the neighborhood.

A small canvas-built canoe, summoned from the interior of the cave by a whistle from the lord, was employed to convey them from the pleasure-boat into the gloomy porch of this natural subterranean. Before the fragile skiff had glided into the darkness, Eily turned her head to catch a parting look at the descending sun. The scene which met her gaze would have appeared striking, even to an accustomed eye; and to one like hers, acquainted only with the smoky splendor of a city sunset, it was grand and imposing in the extreme. Before her lay the gigantic portals of the Shannon, through which the mighty river glides forth with a majestic calmness, to mingle with the wide and waveless ocean that spread beyond and around them. On her right arose the cliffed shores of Clare, over which the broad ball of day, although some minutes hidden from her sight, seemed yet, by refraction, to hold his golden circlet suspended amid a broken and brilliant mass of vapours. Eily kept her eyes fixed in admiration on the dilated orb, until a turn in the cave concealed the opening from her view, and she could only see the stream of light behind, as it struck on the jagged and broken walls of the office and danced upon the surface of the agitated waters.

The place to her seemed terrible. The hollow sound of the boatman's voice, the loud splash of the oars, and the rippling of the water against the vessel's prow, reverberating through the vaulted chambers, the impenetrable darkness into which they seemed to plunge headlong, and reckless of danger or impediment, all united constituted a scene so new to the simple Eily, that she grasped close to the arm of her husband, and held her breath for some moments, as if in expectation of some sudden and terrific encounter. In a little time the boatman rested on his oars, and a voice from the interior of the cave was heard exclaiming in Irish: "Is it himself?"

"It is," said the boatman in the same language. "Light up the fire at once, and put down a few of the fresh herrings. The lady is hungry."

"You will join for the first time, Eily," said Hardress, "in a fisherman's supper. Well, Larry, had you much luck last night?"

"Poor enough, masher," said the same oracular voice, which Eily now recognized as that of the man to whose escort she had been entrusted by Lowry Looby on the previous evening. "We left Mister Daly's point as soon as ever the wind fell, and come down as far as Killoordane, thinking we might come across the skull; but though we were out all night, we took only five hundred, more or less. A' why don't you light up the fire, Phaudrigh? And 'twasn't that the herrings didn't come into the river either, for when the moon sone put we saw the skull to the westward, making a curl on the waters as close an' thick as if you threw a shovel-full o' gravel in a pond."

The fire blazed upward, revealing the interior of the apartment before alluded to, and the figure of the rough old boatman and his boy. The latter was stooping forward on his hands, and kindling the fire with his breath, while Larry Kett himself was rinsing a small metal pot at the water side. The effect of the smoky and subterranean light upon the uncouth and grisly figures and on the rude excavation itself, impressed the timid Eily with a new and agitating sensation, too nearly allied to fear to leave her mind at ease.

(To be continued.)

Features of the British Budget.

The British Budget speech is a theme which has, during the past week, occupied much space in the daily press of England, and in the correspondence of American correspondents. One of the latter writing from London to the New York "Post," says:—

A clever piece of electioneering—that is the phrase which sums up the Liberal and partly the Ministerial verdict on Mr. Ritchie's first budget. Yet only the surface criticism is quite true. The fourpence off the income tax and the repeal of the cereals tax certainly please the classes whose political uneasiness had much to do with the recent Ministerial electoral reverses.

It is quite true, also, that such sanguine estimates of revenue as Mr. Ritchie makes for the coming year, namely, a sixteen-million-dollar increase over that of the present year, is one of the accepted signs that the Ministry is contemplating dissolution, but a high authority assures me that all dissolution talk is ridiculous. The Ministry is young, has a large working majority in despite of the malcontents, and has also much work to do, especially with the Irish Land and London Education bills. There is no earthly reason why they should throw up their task when only half their term has expired.

The budget is of high national importance for quite other reasons than a meditated dissolution. The budget is really a retrenchment budget. Mr. Ritchie is not content merely to repeat the warnings of Sir Michael Hicks-Beach and Mr. Gladstone against England's reckless increase of expenditure, though the case is stronger than ever, seeing that the country bears \$150,000,000 more of taxation yearly than before the war. He deliberately foreshadowed considerable reductions in army expenditure. The navy must increase as other navies increase. Not so the army, but against army retrenchments political and social pressure is especially great under a Tory Government. Mr. Ritchie, by spending freely now, leaves himself a small or no surplus for the next budget, and brings to his side the whole support of the Ministry and the party when a year hence he insists upon retrenchment in order to avoid unpopular increases of taxation. He distributes a gigantic surplus, \$54,000,000, now that he may be poor enough a year hence to insist upon economy.

The deliberations of Mr. Balfour's Defence Committee of the Cabinet and of the heads of the army and navy, covering the whole problem of defence, point in the same direction. Mr. Brodrick's inflated army schemes probably will make way quietly and gradually for a saner programme at a lessened cost of from fifty to sixty million dollars yearly.

The budget is remarkable also because it retraces the step which Sir Michael Hicks-Beach was induced to take last year along what Radical critics then called the slippery slope of protection. It is far fetched to suggest that Mr. Ritchie deliberately set himself to answer the Canadian Finance Minister's threat to withdraw British preference in the Canadian tariff unless Canadian products shall have preference in the British markets, but it is quite certain that if the colonies had accepted instead of rejecting Mr. Chamberlain's suggestions for free trade within the empire, with duties against foreigners, Mr. Ritchie would not have abolished the cereals tax from which the Canadians desired exemption. England now is on the way back to Mr. Gladstone's free breakfast table, and even if Canada refrains from withdrawing her 35 per cent. preference for British goods anything like tariff unity for the empire except on a free trade basis is less probable than ever. In these two respects the budget is a budget of Radicalism, not of Toryism.

Hatred of one's faults is a step towards amendment, but not amendment itself.

Anti-Catholic Prejudices.

We all know how deeply rooted are certain prejudices, with a certain class of people, against all that savors of Catholicity, or of Catholics. Some time since an immense cry was gotten up in the Australasian section of the world, on account of a pretended burning of Methodist Bibles, by Catholic monks in Fiji. Before it was established that any Bibles had been burned, and whether, if they had been destroyed, it was because of their being worn beyond use—as the Jews used of all to turn the Scrolls of the Law—it was at once concluded that the accusation, because made, must be true. Two different places were named as the scene of the cremation; Father Ranger was first accused of having used the fire-stick. This being proven beyond doubt to be false, the charge was shifted to the "Sisters of Mercy." But as there are no "Sisters of Mercy" in any part of the Fiji Archipelago, it became necessary to find some other persons to accuse. The accusation was then amended and laid at the door of "two European Sisters" at Rewa. It so happens that there are "two European Sisters" at Rewa; but Mgr. Vidal, Bishop of the place, cabled Cardinal Moran to the effect that neither the Sisters nor the Marist Fathers did any such thing. Despite all this the rumor is magnified into a certainty and is being spread abroad without the slightest regard for facts.

In this connection, one of the organs of that part of the world has an able article, the beginning and end of which both indicate most clearly the injustice of harboring such deep-rooted prejudices. Apart from the immediate subject which gave rise to the article, we find the contents of these two passages of intense general interest for Catholics, and we, therefore reproduce them. It commences thus:—

"Sir Thomas More had a saying which was couched in the following vigorous terms: 'The devil is ever ready to put out the eyes of those who are content to become blind.' Knowlson, a writer of our own time, describes in a recent book, and in more velvety phrase, the warping influence of the various forms of prejudice that arise from birth and nationality, from temperament, from pet theories, and from unintelligence conservatism. Curiously enough, he leaves out of account religious prejudice, which is, perhaps, the fiercest, the most unreasoning, the most enduring of all. Catholics are, probably, more than the members of any other creed upon the surface of this planet, the targets of the unreasonable and unjust judgments that are formed, not upon ascertained fact and sober inference, but upon the mere passion of religious distrust or hate. Religious prejudice has the clinging grip of the octopus upon the mind. 'A man can more readily burn down his own house,' says Descartes, 'than get rid of his prejudices.' The bias is sometimes subtle and subconscious; sometimes open and strong, and too often frothy and violent in its expression. And it manifests itself in a thousand various ways. Its action was typical in kind and noisy in method throughout the squalid clamor that was forced upon the public of Australasia over the alleged burning of Methodist Bibles and hymn-books in Fiji. The non-Methodist press and pulpit in New Zealand took up, in general, an irreproachable attitude towards the dispute. But the conduct of individual clergymen in Australia, and of sundry Methodist conferences, gave a fresh point to the caustic saying in Faraday's 'Education of the Judgment': 'The inclination we exhibit in respect of any report or opinion which harmonizes with our preconceived notions, can only be compared in degree with the incredulity we entertain towards everything that opposes them.'"

Then turning from this particular instance to generalities, and generalities apply here in Canada as well as elsewhere, we find the following very fair comment, which we take the liberty of bringing to the attention of our Protestant friends of all classes and denominations. The article thus closes:—

"This unreasoning prejudice places Catholics at a disadvantage in every discussion that arises regarding their creed or religious practices. It is almost invariably assumed, in advance, that they are in the wrong. It is this same form of mental alienation that has called into existence the unclean horde of adventurers who pose as 'ex-priests' and 'ex-nuns.' The overwhelming majority of this foul-mouthed fraternity have never been Catholics."

After printing out that the better and more enlightened class of Protestants will have nothing to do with these adventurers, and that only certain societies, like the Orange one, or the Alliance, will have ought to do with them, the writer adds:—

"Even clergymen have been found—and in considerable numbers, too—to encourage and bless this devil's work of stirring up strife, and pandering to a prurient taste, for the benefit of the pockets of those itinerant adventurers."

But it is to these last concluding words that we desire, in a special manner, to draw attention:—

"Catholics have a crying grievance in this and such-like forms of religious prejudice. What the Catholic body demands of our Protestant fellow-Christians is the mere natural human right which these accord as a matter of course to the burglar, the forger, and the murderer when arraigned for their crimes: the right to be judged by evidence and not by passion, and, where there is a reasonable doubt, to get the benefit of it."

day, filling the church with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, women and children eager to see the stalwart figures of their countrymen marching past as they return to the Tower.

Catholic Poor In London.

A noteworthy article in a recent issue of the "Pall Mall Magazine," says the "Catholic Universe," is from the pen of the Dowager Duchess of Newcastle, a zealous Catholic lady whose life, since her widowhood, has been devoted to the uplifting of the Catholic poor of London. The Duchess's article is, in effect, a statement of her reasons for embarking upon this work and a description of the aims and accomplishments of the movement.

In 1893 Cardinal Vaughan founded an organization of ladies styled the Catholic Social Union, intended to provide means of co-operation amongst Catholic women of all classes for the common good. Of late the title referred to has been dropped, and the system of work amongst the poor created by the Social Union is now carried on by its members in conjunction with and as a part of the women's branch of the Society of St. Vincent de Paul. The objects which the Cardinal Archbishop of Westminster had in view in calling the Catholic Social Union into existence were to preserve the faith and to arrest the dangerous leakage which takes place when the Catholic children leaving school have to go to work in the factories and workshops.

There they find themselves in an atmosphere of indifference and unbelief, and if left to themselves and no longer in touch with any Catholic element are easily led away to think lightly of the obligations imposed on them by their faith, and drift unconsciously into the easy-going ways of those around them.

"If," so thought the Cardinal, "all these Catholic girls could be brought together at the end of their day's work under some Catholic influence, they would then form a Catholic social element in which the needed recreations would be offered to them, unattended by any danger to their faith."

The end aimed at was a high and holy one. In order the more effectually to compass it, the Duchess of Newcastle has made her home amongst the poor and forsaken all luxuries which wealth and rank confer in order to help them in all their needs.

She describes how she was asked to open a club or reading room for Catholic women in Whitechapel, that most forsaken portion of the slums of London, which at the time possessed a peculiarly unsavory reputation, owing to the then recently perpetrated atrocities of Jack the Ripper. After brief practical experience of the difficulties of her self-appointed mission, the Duchess came to the conclusion that the only way in which she could fulfil them with satisfaction to herself or with benefit to those whom she desired to help was by taking up her residence in the heart of that district.

As might have been expected, Lady Newcastle finds that the exiles of Ireland constitute the majority of the Catholic population of Whitechapel, and that these maintain nobly the olden reputation of their race for morality, religion and courtesy. She writes, for instance: "The surroundings of my new home in the Whitechapel district of London are not without interest. The Catholic Church in Great Prescott street was built some thirty years ago in honor of the English martyrs who gave their lives for the faith on Tower Hill. The very spot of their execution is marked by a stone, and is only a few minutes' walk from the church dedicated to their memory. The tower itself is included in the parish, and when the Irish Guards happen to be quartered there, they all come up with their band to the half-past ten o'clock Mass on Sun-

A Pure Hard Soap

SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

day, filling the church with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, women and children eager to see the stalwart figures of their countrymen marching past as they return to the Tower.

"I am always glad to award school prizes, distribute gifts of clothing, and assist the sick, these being some of the charities which naturally arise in our settlement work. Amongst the treats which we sometimes give our mothers and girls, one of the most appreciated is a day in the country. To walk across the fields and to inhale the fresh, balmy air must indeed be a treat to those who have the whole year in the squalor of East London. We, therefore, take our mothers and girls down to Woodford, where I myself have a house, and where they spend the whole day. They dine and have tea on the lawn, and dance with great 'entrain' their Irish jigs to the sound of a barrel organ. Benediction and a short address in the Franciscan Church which adjoins the house closes the day, to which those poor weary workers always look forward with great expectation.

"One of the most lovable traits of the Irish Catholics is their untiring devotion to the Church. To them the Church is the highest interest in life. Their homes may be squalid, but to the Church they will give their last penny, and in it they feel at home, for all can point to some part—pulpit, statue or altar—which was given by them and paid for by their hard-earned and badly-needed pennies. I know a poor widow who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men among the very best in the parish) who go around every Sunday to collect for the Church and schools. 'Many a shilling have I given toward building that church!' another will say; or sometimes, 'I have given many a brick for that church!' Moreover, they never forget to bless the hand that gives to them in time of need. 'May the Almighty reward you!' or 'May God love you!' are phrases that follow you everywhere on your errands of mercy."

No thoughtful reader of the Duchess of Newcastle's article will lay it down without being impressed with the idea that she had discovered the only true solution of the social problems which vex the souls of reformers and statesmen. She has studied the poor, and especially the Irish poor of London, and she records the same opinion which has often been expressed before by equally capable observers, when she asserts that amongst them "there are real saints; men and women who endure the hardships of daily life, or perhaps some terrible disease, or heart rending bereavement, with words of praise and perfect submission to God's holy will on their lips; others who go through the drudgery of work, work, and hardly any recreation, with the heroic patience of the martyrs, ever ready to help each other, to give without expecting anything in return. How often do such examples shame those whose lot is cast in pleasant paths? The East can learn from the West; yet I say again, the West can learn from the East a daily lesson of courage and confidence in God."

A BLESSING TO CHILDREN.

Strong words, but truthful, and the experience of a mother who has thoroughly tested the value of Baby's Own Tablets. Giving her experience with the use of this medicine, Mrs. Geo. Harcy, of Fourchu, N.S., writes: "I have used Baby's Own Tablets and find them a blessing to children, and I am not satisfied without a box in the house at all times." These Tablets cure all the minor troubles of babyhood and childhood. They are prompt and effective in their action, and are guaranteed to contain no opiate or harmful drug. They always do good—they cannot possibly do harm. Good-natured, healthy children are found in all homes where Baby's Own Tablets are used. You can get these Tablets from any druggist, or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

MASS AT NEW WESTMINSTER CATHEDRAL.

The first public Mass in the new Westminster Cathedral, London, Eng., was celebrated on St. Joseph's Day, March 19, in the spacious Lady Chapel. The Catholics in that neighborhood had hitherto worshipped in old St. Mary's Chapel, Horseferry Road, where the final services have taken place and the people now belong to the cathedral parish. Cardinal Wiseman once said: "Close under the Abbey of Westminster there lie concealed labyrinths of lanes and courts, alleys and slums . . . in which swarms a huge and almost countless population, in great measure, nominally at least, Catholics. . . . This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit as a blessed pasture in which sheep of Holy Church are to be tended."

HIS FORTUNE TO SOCIETY OF JESUS.

According to the New York "Sun" Rev. Francis R. S. Donovan, S.J., a scholastic in the Jesuit Order, who is studying for the priesthood at Woodstock, Md., has transferred to the Society of Jesus his entire fortune of \$150,000. He is the son of the late Francis Donovan, who amassed a fortune by importing thoroughbred cattle into this country. At his death his property was divided between his children. Francis Donovan had already devoted a large part of his share to charitable works in which he had become interested, especially to Negro missions in Maryland.

He entered the Jesuit Order in 1891, and hopes to be ordained to the priesthood in 1905. He has been professor of Latin at Fordham and also at the Xavier College in New York.

The gift to the Jesuit Order is one of the largest ever made in this country.

A GOLDEN CROWN.

Kneeling before the high altar in the chapel of St. Xavier's Academy, Chicago, Sister M. Victoire Bosse was crowned there with a golden coronet in token of her fifty years of service in the Order of the Sisters of Mercy. Half a century ago, on Easter Monday, Celina Bosse, a girl of 19, took the final vows of the order and became Sister Victoire. At 69 she is still an active worker in the order. Mass was celebrated in the chapel on April 14. Bishop Muldoon officiating, assisted by priests from nearly all the important churches of Chicago. In the afternoon the ceremony of the coronation was held. Sister Victoire was born Feb. 22, 1834, in Cap St. Ignace, Province of Quebec.

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A.O.H., DIVISION NO. 3, meets on the first and third Wednesdays of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1525F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward; financial-secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President; Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Cahill, Recording Secretary, T. P. Tansey.

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

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Selkirk and Notre Dame streets, H. C. McCallum, C. R., T. W. Kane, secretary.

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

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