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THE IRISH PRIEST IN POLITICS

An Important Address Delivered By His Lordship Bishop Healy

THE LIBERTY OF ACTION OF ECCLESIASTICS DISCUSSED.

The Duties of Priests in Regard to Questions of Mixed Politics Outlined.

Relations Between the Lay and Clerical Sections in Ireland Dwelt Upon in Touching Language.

At the annual meeting of the Maynooth Union, which was held on Thursday, July 1, at Maynooth College, under the presidency of his Eminence Cardinal Logue, an important address on "The Irish Priest in Politics" was delivered by the Right Rev. Dr. Healy, Bishop of Clonfert.

His Lordship said the applause of the meeting might not be so fervent when they heard the title of the paper, which was "The Irish Priest in Politics" [applause and laughter.] The question he proposed to discuss was a large and in some respects a very delicate question. His purpose, however, was merely to give what he considered to be sound advice to the young priests of the college and of the Union, and in so doing he would be careful to avoid saying anything that would be likely to give offence to any person either within or without the college [hear, hear.] He claimed no special authority for his opinions. They were open to full and free discussion [hear, hear.] He only hoped that as he should confine himself to deducing clear conclusions from what he regarded as sound premises, others would do the same and appeal to reason rather than to sentiment or emotion [hear, hear.] He had said that the question as it stood was a large one. It had an historical aspect, reaching back through all the centuries of the Church's history, but he had of course no intention of discussing it from this point of view. He would content himself by merely observing what every scholar knew to be true, that the greatest statesmen whom Europe had ever seen were ecclesiastics, the story of whose lives was the most fascinating among the pages of modern history [applause.] In the present day this question presents itself in manifold aspects throughout the Catholic world. It is an urgent and practical question in countries like France, Austria and Italy where the Church has long been established. It demanded an answer in Canada and the United States, where no Church was established and it had to be faced in countries like England where a schismatic Church was still a powerful institution, as well as in Ireland, where

The Long Battle for Faith and Fatherland had developed a religious patriotism which had become a second nature in every genuine Irish heart [applause.] In considering the question they must confine themselves to their own country, and even in their own country the question had what he might call its historical aspect, and they might discuss the intervention of the Pope or the Bishops, either collectively or individually, in Irish politics. Well, he hoped he was wise enough to avoid the discussion of the question on his own responsibility on that point of view [laughter and applause.] He would confine himself to the humbler but not less desirable and useful question of the intervention of the Irish missionary priests in Irish politics; how far it is lawful and desirable, and what rules and safeguards should be effected against the abuse of such interventions. First of all, he [Dr. Healy] thought it was no part of a priest's duty to intervene at all in purely political matters. Of course, he meant by politics the practical science of governing the State with a view to promote the temporal well-being of its citizens. The Church had its own end to accomplish, and that was to promote the spiritual or supernatural well-being of its children both here and hereafter. Oftentimes it was extremely difficult to discriminate between the functions of one and the other. They knew as that in many cases both the soul and the body, for instance, must co-operate to produce any useful effect, so also must the Church and State co-operate in friendly union to produce the best effect. There were many functions that under different aspects appertained to both. There were many questions which belonged to both tribunals directly and immediately, both spiritual and temporal aspects. Those were called mixed

questions. Educational questions, matrimonial laws, poor laws, charitable bequests, and many others of a similar character belonged to that category. The canonist maintained that in the settlement of those questions, or most of them, the Church should be the predominant partner—that in the settlement of such questions the Church, that was to say the Pope and the Bishop and the priest, had a right to speak with authority and to insist on the recognition of the legitimate claims of their flocks by the Government of the day as well as by the politicians of every party [applause.] They knew that in these kingdoms such sacerdotal interference or dictation, as it had sometimes been called, had long been denied by the Government, but at the same time they must confess that

Great Liberty of Action was Allowed to Ecclesiastics.

much more indeed than they enjoyed in the so-called Catholic countries of the Continent. They had poverty in Ireland, and they had as well a great many grievances, but they had also freedom—freedom of speech, freedom of combination, freedom of action—which was in itself a great blessing, a blessing which he believed no Catholic Irishman, lay or clerical, would be willing to barter for the loaves and fishes of a great State endowment. [Applause.] In Ireland those mixed questions of politics were more manifold and urgent, and there could be no doubt that the priest, having no dependence on the State, had a right, and oftentimes had the urgent duty imposed on him of taking a prominent part in their discussion. [Applause.] Secondly, he presumed, no one would deny to priest or bishop the right to take a citizen's part in the government of the State—that was to have his own opinions on political questions, to exercise the franchise according to law, and to do what any other citizen of his education and position might do without note or comment in the same circumstances. [Applause.] When a man becomes a priest he did not cease to be a citizen; he must pay his share in the public taxes; he must be amenable to the laws of the State. In this country the priest enjoyed no stipend or civil privileges whatsoever. If, then, he had to bear the burdens he certainly should enjoy all the rights of a citizen. [Applause.] To curtail them in any way or to impose upon the priest any civil disabilities was clearly a violation of the civil and religious liberty. [Hear, hear.] It would be simply persecution for conscience sake, differing only in degree from the laws of the eighteenth century. [Applause.] Therefore, when he said that it was no part of the duty of a priest to intervene in politics, he meant that it was no part of his duty as a priest to take a prominent part in questions purely and primarily political, and no one could lawfully compel him to do so. He thought it his duty to prove the proposition clearly. Now, first of all, let them observe the public life of Our Saviour and His Apostles so far as it was disclosed to them from the New Testament. The years of Our Lord's public life were times of great political excitement, as they knew from Josephus and the Roman historians. In many respects the position of Palestine was strikingly like their own. There was a foreign domination, crushing and resistless. There were national aspirations more intense and enduring even than their own. There were as

Many Political Parties in the Country.

There was chronic insurrection, confiscation, imprisonment—no single element of resemblance was wanting, and yet there was no reference to all that in the New Testament, and, as far as they could judge, Our Saviour, as well as His Apostles and disciples, kept entirely aloof from political questions of the time. Once only a dangerous question was put to Our Saviour in order to compromise Him with one side or the other. The Divine wisdom baffled them by a direct and simple answer that had no little of local politics in it that it held good for all time. "Render unto Caesar the things that are Caesar's and to God the things that are God's." If the life of Our Saviour was to be a model for a good priest no one could blame the priest for declining to take part in the struggle, no matter how the patriots may declaim against him. In the treaties setting forth the obligations of a priest—which they knew well—they would search the pages in vain for any reference to the duty of a priest taking any part in the political movements of his time. Not only was there no reference to the duty of a priest taking a prominent part in political questions, but there was what happened to be a very clear counsel, if not a precept, of abstaining from such discussion. A priest was an officer on active service in the army of Christ. He thought, therefore, speaking of the priest in general, it must be admitted that it was no part of his duty to mix himself up with politics, and that he ought, as a rule, keep aloof from them as much as possible. Those were, however, general principles applicable to priests at all times, and in all countries, and like other general principles they are liable to be greatly modified in their application by special circumstances. The question then at once arose—were there special circumstances in Ireland which should modify those

principles, and which justified the interference of the clergy of this country in politics, which ought not to be tolerated in other countries? It was quite obvious that the proposition should be answered in the affirmative [applause], although in his opinion the special reasons were by no means so urgent now as they were heretofore. When the Catholics got the Franchise

The Influence of the Clergy

at once began to make itself felt in Ireland. O'Connell organized that influence, and mainly by its leverage he succeeded in winning the civil and religious liberties of Irish Catholics. But it was obvious that the questions of Emancipation, and the Tithes, and the Disestablishment of the Church, of National Education, of proselytising schools, were mixed questions, in some of which the religious question was the predominant question. The priest had, as a priest, a perfect right to take a prominent part in the discussion and settlement of all these questions when the interests of the Church and the salvation of souls were at stake. In fighting for such things as Emancipation and Catholic Education he was *militemus Deo*, acting within the sphere of his duty, and fighting the battles of Christ. His language might sometimes be violent,



THE LATE VERY REV. CANON BOURGEOULT.

and his zeal might outrun discretion; but in the main he was right; his cause was just, and his work was high [applause]. And for the same reason now the priest and the Bishop had a right of intervening prominently in the political discussion of those mixed questions, and that right no fair-minded man could question [hear, hear]. Secondly, in Ireland, owing to its unhappy history the gentry, that was to say the men of landed property, of education, of wealth, and social position, who in other countries were the only leaders of the people, were in Ireland their enemies [applause]—hostile in religion, hostile in race, hostile in their sympathies and interests. So the Catholic people in their legitimate efforts to secure their rights would be entirely without leaders in the rural districts if the priest did not become the guide and shepherd of his people in temporal as well as in spiritual matters. [Applause.] This was undoubtedly the fact, and of itself it went far to justify the activity of many of the clergy, even in the purely political struggles of the past, [applause], and this became a still weightier and more urgent consideration when they reflected on the history of the last 400 years. Soldiers going through the same prolonged campaigns, sleeping in the same tents at night, making toilsome marches together for many a weary day, fighting shoulder to shoulder against the common foe on a hundred battlefields, helped each other, loved each other, and were ready to fight and die for each other. [Applause.] There was no comradeship so deep, so close, so enduring, and such was the comradeship that existed through all the dreadful past between the Irish priests and the Irish people. [Prolonged applause.] Together they fought, they suffered, and they died. When the dread, unhappy night was passed, and better days began to dawn upon them, could they be indifferent to each other's lot? It was not in human nature. The "soggarth aroon" could not be expected to stand by indifferent when his people were still engaged in unequal conflict with the historic foe. Theoretically politics might be no part of his business, but few men would blame him greatly if he threw in his lot with the oppressed against the oppressor, with the weak against the strong, with the poor against the rich, with the men of his own kith and kin against the aliens who spurned his race, his country, and his religion. [Prolonged applause.] They should, however, bear in mind that although there was

A Want of Competent Leaders

amongst laymen in the past, this want would scarcely be admitted by the prominent politicians of the present time [laughter]. They thought themselves quite competent to lead them to victory.

(CONCLUDED ON EIGHTH PAGE)

THE ADMINISTRATOR DEAD.

Most Rev. F. Bourgeault Passes Away Suddenly.

A Sketch of His Career—The Funeral Service at St. James Cathedral on Tuesday.

The faithful on their visits to the Archbishopal Palace will miss a familiar and venerated figure in that of the Most Reverend Father Bourgeault, Capillary Vicar of Montreal and Dean of the Chapter of the Cathedral. The venerable priest died on the evening of the ninth instant after a short illness of three hours. It may be said that he died in the service of the Lord, a martyr to the duties of his holy office, of which he was ever a persistent and devoted observer. He had left the Palace in the heat of the day on a special mission and returned while the sun still beat down



with undiminished force. The great heat effected more than the seventy years of labor in the service of the Church had done and Father Bourgeault in the space of three short hours passed away.

Sketch of His Life.

The Most Reverend Father Florent Bourgeault was born at Lavaltrie, near Montreal, on February the 23rd, 1828. His father was Victor Bourgeault and his mother Marie Joseph Barque. He studied the classics in the college of L'Assomption and on the 14th of September, 1851, was ordained priest by Bishop Prince, Coadjutor to Archbishop Bourget and first bishop of St. Hyacinthe. For four years subsequent he held the chair of philosophy and theology in his Alma Mater, and in 1855 was called by Archbishop Bourget to the charge of the parish of St. Polycarpe. Shortly afterwards he passed to the curship of St. Joseph du Lac in the County of Two Mountains. In 1859, on Rev. Father Charles Edward Fabre resigning the curship of Pointe Claire to become Titular Canon of the Cathedral and reside with Archbishop Bourget, Rev. Father Bourgeault was appointed to the charge. In 1877 Rev. Father Bourgeault was transferred to Laprairie, in charge of which parish he remained fourteen years.

In 1891 Archbishop Fabre conferred the dignity of Titular Canon on Rev. Father Bourgeault, and when, in 1892, Grand Vicar Marechal died, he was invested with this important office with the added dignity of Dean of the Metropolitan Chapter. On the death of His Grace, the late Archbishop Fabre, the charge of the administration of the affairs of the department devolved on Canon Bourgeault. It would seem that he only awaited the opportunity of a successor to his beloved bishop to lay down his charge and fly to the rest in the Lord which he had so well earned in life.

The Remains Removed to the Cathedral.

The mortal remains of Capillary Canon Bourgeault lay in state all Monday evening in the Cathedral of St. James. They were removed from the mortuary chamber in the Archbishopal Palace at seven o'clock in the presence of every priest in the Archdiocese who could possibly leave his charge. The pallbearers were the honorary titular canons and the ceremonial was the same as that observed during the obsequies of the late Archbishop Fabre. The route of processions to the Cathedral was from the main entrance of the Palace to Lagache's street to Cathedral street, thence to the main entrance of the sacred edifice. The procession, composed almost entirely of the clergy, visited the office of the dead The Cathedral, which was kept open all night, was crowded until

almost daylight by the faithful anxious to look for the last time on features endeared to them in life.

The Funeral Services.

It was a solemn and impressive scene, yesterday morning, when, in the great Cathedral of St. James, the body of Rev. Canon Bourgeault was consigned to its last resting place in the crypt of the noble and sacred edifice, the walls of which he had so much helped to build by his loving labor and devotion. The Cathedral, which had been kept open all night, was still thronged with the clergy and laity eager to bid farewell to the mortal remains of one who had been so dear to them. The whole interior was draped in black and purple, and from the four corners of the vast canopy hung festoons of funeral drapery. All the clergy present occupied seats within the altar rails or special seats in the choir.

His Lordship Bishop Decelles, coadjutor of Bishop Moreau of St. Hyacinthe, officiated as celebrant of the grand Requiem Mass, with Rev. Father Healy, Parish Priest of Lachine, as assistant priest, and Rev. Father Healy of St. Schastique, and Rev. Father Payette of St. Eusebe, as deacon and sub-deacon of honor. The master of ceremonies was Rev. Father Perron and the pall bearers were Rev. Father Laroque, Rev. Father Adam, Rev. Father Laduc, and Rev. Father Pelletier.

Among the clergy who assisted at the funeral ceremonies were Bishop of Gravel, of Nicolet; Bishop Enard, of Valleyfield; Rev. Father Antoine, Miroir Abbe of Okay; His Grace Archbishop Bruchesi, Rev. Father Gagneau, representing Cardinal Pascheran of Quebec; Very Rev. T. Hamel, representing the University of Laval, Quebec; Canon Saucer, representing Bishop Blas of Rimouski; Vicar General McCloy, representing Bishop Laroque of Sherbrooke; Very Rev. Father Routhier, representing Bishop Duhamel of Ottawa; Canon Baril, representing Bishop Lalonde of Three Rivers; Very Rev. Father Camponov of St. Polycarpe; Very Rev. Father Dugas of Cohon, N. Y.; Canon Decelles of St. Hyacinthe; Canon Racicot, Canon Archambault, Canon Vaillant, Canon Gosselin and Canon Martin, all of the Archdiocese of Montreal; Rev. Father A. Brisson; Rev. Father C. J. Brady; Rev. Father L. Dupuis, Parish Priest of the Church of the Infant Jesus; Rev. Father J. Lonergan, of St. Bridget's; Rev. Father Auclair, of St. Jean Baptiste; Rev. Father Chas. Laroque, of St. Louis de France; Rev. Canon J. W. Leclaire, of St. Joseph's; Rev. Father Adam of the Sacred Heart; Rev. Father G. M. Lepailleur, of Maison-veuve; Rev. Father H. Bissonet, of Hochelaga; Rev. Father A. Marsalis, Rev. Father F. L. Adam, Rev. Father J. E. L. Forbes, Rev. Father O'Donnell, Rev. Father Donnelly, Rev. Father Strabbe, Rev. Father Kavanagh, Rev. Father Salmon, Rev. Father Callaghan, Rev. Father Quinlan, Rev. Father McCallen, Canon O'Meara.

Among the laity present were Hon. Judge Dettie, Hon. Judge Curran, Hon. Judge Paquette, Hon. L. O. Taitton, Hon. A. Desjardins, Dr. Bourque, Dr. Thomas Brisson, Hon. J. D. Rolland, Mr. B. F. F. McNamie. The choir was in full strength, and was under the direction of Mr. E. Lebel. Cascioli's splendid funeral Mass was sung, the soloists being Messrs. Lebel, Gohier and Guilleminette. Mr. R. O. P. Letier's *Libera* was chanted by the choir before the last absolution, and as the body was being carried out of the church to the crypt, Beethoven's funeral march was slowly played by the organist. The scene was most solemn and awe-inspiring.

In the ranks of those who followed the remains to the final resting place were white haired priests and young men—those who had known him for the greater part of his saintly career and those who had only known the venerable priest but a very short time before his death. The mortal relics of the late Canon Bourgeault lie in the crypt immediately to the right of the casket containing all that is earthly of the late Bishop Laroque, first prelate in charge of the diocese of Montreal, and who died on the nineteenth of April, 1810.

DEATH OF REV. FATHER LARCIER, S. J.

In the death, on Wednesday of last week, of one of the oldest Jesuit Fathers in the person of the Rev. Father Larcier, not only the community itself but all St. Mary's College was plunged into grief. The dead priest was born in Irville, France, in 1815, on the 14th of June, and was therefore 82 years of age. He entered the novitiate of the Jesuit Order in Brussels and was ordained priest on February the 27th, 1847. He came to Canada in 1849, the year following the founding of St. Mary's College. He was third professor in 1850 and in 1851 was second. In the following year he was appointed Professor of rhetoric. For four years he was given mission work, and from 1856 to 1859 again occupied his old professorship. He then spent two years in Quebec and on his return was again made professor of rhetoric until 1881, when he finally retired. Among his pupils were Hon. Judge Loranger, Hon. Joseph Royal, the Hon. Honore Mercier, and Dr. Mignault and Merrill, the latter two gentlemen attending him during his last illness. From 1881 to 1892 he filled the office of librarian, but he then had to renounce it on account of old age. He spent most of his time reading the Lives of the Saints and reciting his rosary. The remains of Rev. Father Larcier were taken to Sault au Roccollet for interment.

MONSIGNOR BRUCHESI HONORED

A Gift of One Thousand Dollars

Presented to the New Archbishop By the Society of French Canadian Artisans.

On Thursday evening last the Cabinet de Lecture on Notre Dame street was the scene of a magnificent demonstration in honor of the new Archbishop of the Diocese of Montreal. The Society of French Canadian Artisans, which has a membership of over 13,000 men, considering it their duty to celebrate the advent to the Episcopacy of their Almoner, assembled in the above mentioned hall to tender Monsignor Bruchesi a public testimonial of their devotion and esteem.

There were present a large number of renowned gentlemen from the City of Montreal and neighboring parishes, and several officers and members of the Artisans' Society, under the chairmanship of the President, Alderman T. A. Grothe.

The President made a few remarks, declaring that as the new Archbishop of the Diocese was the chaplain of their society and was to continue as such, they considered it their duty to make him a present on the occasion of his elevation to the Archbishopal throne of Montreal. Mr. Grothe terminated his remarks by reading the following address:—

THE ADDRESS To His Grace Monsignor PAUL BRUCHESI, Archbishop of Montreal.

Monsignor.—You have kindly allowed the members of the Artisans' Society to tender to Your Grace the expression of their profound respect; we thank you. On the occasion of your elevation to the Archbishopal See of Montreal, all the Catholics of Canada rejoice and thank Heaven. Your venerable suffragans speak a language that moves and edifies us; your diocesan prelates you; your metropolitan city congratulates itself to see one of its children becoming its chief pastor; your chapter and your clergy hail with honor your advent to the episcopacy; the communities and the benevolent associations who have already received the light of your counsels hasten to congratulate you.

Catholics and French Canadians, the artisans whose chaplain and guide you have been and kindly wish to continue, have held themselves in honor to mingle their voices with this general concert. Permit us to say it, Monsignor, it was for us an obligation, as well as an honor, to offer you our humble congratulations, our warm acclamations; we will not take upon ourselves to eulogize Your Grace. Your works, your writings, your eloquent speeches have long since done so; let us simply say, "we know you, we love you."

To this testimonial of affection, so legitimate on our part, permit us to add that of our perfect and entire submission to the authority of which by the grace of God and the choice of the Holy See you are now the depositary.

It is in the spirit of these sentiments that we ask of Your Grace, for our association, for our families and for ourselves, one of your first blessings.

8th July, 1897.

The Archbishop's Reply.

This address received prolonged applause, and when Monsignor rose to speak there reigned a profound silence. His Grace seemed greatly moved and made an eloquent and sympathetic reply, in which he said: "I am profoundly impressed by the sentiments and vows which you express in your name and in the name of your Society. To your sentiments of gratitude and affection you have generously added a rich gift, which reminds me of your generosity when there was a question of finishing the Cathedral of Montreal, which for such a long time had remained incomplete. We had but to say a word and you hastily and heartily subscribed the sum of \$500. Today you double that sum, to place it in the hands of your Archbishop on his advent to the See of Montreal. I thank you with all the effusion of my heart. This money I accept as alms, for I declare to you I do not wish to keep a cent for myself. It will all go to the poor of Montreal, who, more than all others to day, become my beloved children. There are many, I know, who will knock at the door of the Bishopric asking help and protection. It will please me much to help them, even from your generous offering. It is therefore to the poor and unfortunate that you make this magnificent present this evening, and in their name once again I thank you."

His Grace then announced that in his office of chaplain to the Artisans' Society he would be replaced by the Rev. Canon Archambault, whose talents and devotion were universally known. After this announcement as well as throughout his oration Monsignor Bruchesi received grand applause.

Personal.

Rev. Father McGinnis, formerly of St. Cuneo parish, left last week for a trip to the United States, with the intention of visiting several friends in the priesthood and rebuilding his health, which has been failing for the last few months.

THE UNIVERSITY QUESTION.

Important Declaration by the Hierarchy of Ireland.

SUGGESTIONS FOR A SETTLEMENT.

What Catholics Would be Willing to Accept.

At a general meeting of the Archbishops and Bishops of Ireland, held in St. Patrick's College, Maynooth, on June 23rd, all the Irish Prelates being present, with the exception of the Most Rev. Dr. Nulty, Bishop of Meath, who was unavoidably absent, the following statement on the Irish University Question was unanimously adopted, says the Irish Catholic of Dublin, Ireland:—

Since our last meeting we have observed with great satisfaction the progress which the question of Catholic University Education has made.

The striking declaration in which the Catholic laity of Ireland, renewing a similar declaration made in the year 1870, put forth their claim to educational equality with their Protestant fellow-countrymen, has had a decided effect upon public opinion, and has put beyond question the fact that the Catholic laity are absolutely at one with the Bishops on this question and feel as keenly as we do the disabilities to which, on account of their religious principles, Irish Catholics are still obliged to submit.

One of the first indications of the impression which that declaration made on the public mind was the very important and hopeful debate which took place in the House of Commons on the 22nd of January of this year, on an amendment to the Address to the Throne, moved by Mr. Englewood, M.P. for Kildare. In that debate one of the most remarkable features was the unanimity with which, from every side of the House of Commons, admissions were made of the existence of a grievance on the part of Irish Catholics, and the hope was expressed that the Government would proceed without delay to remove it.

We desire to mark in particular the fair and liberal attitude taken up by Mr. Lecky. His own personal eminence, together with the special authority attaching to his statements as the representative of Dublin University, lend importance to his speech, in which we very gladly observe a tone that does credit to himself and to the distinguished constituency which he represents. Naturally enough, viewing the question from a different standpoint from ours, he put forward, on the minor aspects of the question, some views from which we should dissent. But we note with very sincere pleasure the practical conclusion at which he arrived, and the expression of his hope "that the Government would see their way to gratify the desire of the Irish Catholics."

In some respects, the speech in which the late Chief Secretary for Ireland, Mr. Morley, went even farther in the same direction, is still more noteworthy and deserving of recognition at our hands.

With Mr. Morley's well known views, we regard his hearty support of our claim to a Catholic University as an evidence of true liberality of mind, and we are particularly grateful for the public spirit with which, refusing to make any party capital out of the question, he has raised it out of the arena of contentious politics, and has offered his support to the Government in their effort to deal with it.

There is then the remarkable speech of the First Lord of the Treasury, Mr. Arthur Balfour. From one occupying his position we would hardly expect a more favorable statement, and we will add that his speech, in its fairness, its friendliness of tone, and appreciation of the views and wishes of Irish Catholics, is in keeping with the utterances of the right hon. gentleman on this question for many years; and if it is now ripe, as we think and trust that it is ripe, for settlement, that favorable condition of things is largely due to the statesmanship with which he has educated public opinion in the three kingdoms upon the fundamental issues that are involved.

In the course of his speech, Mr. Balfour observed that upon this perplexing problem the Government have not had so much guidance from the leaders of Irish public opinion as they should like to have.

Perhaps he may have some reason for this complaint, but, for our part, we must say that we have always been ready to place any information which we possessed on the subject at the disposal of the Government, but we have never yet received an intimation that anyone in authority had any desire to receive it from us. Even now we should be glad if anyone on behalf of the Government were to formulate a series of questions on any points on which our views might be deemed of importance, so that we should know precisely the topics to which we might most usefully address ourselves. In this way we should effectually prevent the contingency which, as affecting the Government, Mr. Lecky and Mr. Balfour seemed to apprehend, "of proposing a scheme without being tolerably sure that it will be accepted."

However, as we have not these definite points authoritatively before us, we can only gather as best we may, from the debate to which we have referred, the issues of the case which seem to be regarded as fundamental, and state our views upon them as clearly and briefly as possible. They seem to be:—

1. What should be the proportion of laymen to ecclesiastics on the governing body of the projected Catholic University?

2. Does any endowment for theological teaching?

3. What security should be given to

professors and others against arbitrary dismissal?

4. Are we prepared to accept the application of "The University of Dublin Tests Act" of 1873?

1. With regard to the constitution of the governing body we have to remark that the question of the relative numbers of laymen and ecclesiastics upon it is of very recent origin. For forty years, during which Irish Catholics were agitating for redress in University education, this question was never once raised, nor was any opposition between these classes ever suggested; and now we would impress upon the Government that nothing in our opinion, would be more fatal to the future of the University than to approach its constitution in an anti-clerical spirit, which is absolutely alien to the whole character and disposition of our people.

If, however, such a spirit is excluded, and there is simply a desire to give to the University the best and broadest constitution, with a view to attaining the highest educational results, we have to say that, whatever may be the thought of the relative merits of ecclesiastics and laymen as the directors of a University in the abstract, we do not consider that in the particular circumstances in this case it would be reasonable to propose that there should be a preponderance of ecclesiastics on the governing body.

The new University will be called upon principally to provide secular teachings. Our theological students are provided for at Maynooth and other ecclesiastical colleges, and the need of a Catholic University is mainly to teach secular knowledge to lay students.

But, on the other hand, there are some considerations which it is well not to overlook. One of the advantages which we expect from the foundation of a Catholic University is the opportunity it will afford of giving a higher education to the candidates for the priesthood in Ireland; and these alone, it will be observed, will make, from the first, a large accession to the number of students in the University.

Then the whole system of secondary education, in which thousands of Catholic youths are now pursuing their studies, has come by the spontaneous action of the Catholics of Ireland to be almost entirely under ecclesiastical direction. For many of these students a university course is the natural completion of their studies, and we should hope that with our encouragement large numbers of them would pass on to the new University.

Finally, the Catholic University Colleges, notably those of St. Stephen's Green and Blackrock and the Catholic University School of Medicine, would with our consent be merged in the contemplated University, and hence it will be seen that we Bishops approach the settlement of this question, not empty-handed, but that, altogether independently of the rights which our Catholic people recognize as attaching to us as their religious teachers, we have claims to consideration which it would be neither just nor reasonable to ignore.

On this head, then, we have to say that if, in other respects, the governing body is properly constituted, we do not ask for a preponderance, nor even an equality in number, of ecclesiastics upon it, but are prepared to accept a majority of laymen.

2. As to theological teaching, we accept unreservedly the solution suggested by Mr. Morley—a solution which was accepted in principle by all parties in Parliament in the year 1873—namely, that the theological faculty should not be excluded from the Catholic University, provided that the chairs of the faculty are not endowed out of public funds. We are prepared to assent to such a provision and to any guarantees that may be necessary, that the moneys voted by Parliament shall be applied exclusively to the teaching of secular knowledge.

3. As to the appointment and removal of professors, Mr. Lecky raised an important point, and at the same time incidentally indicated the principle at least of its solution.

As reported in "Hansard"—he said referring to the appointment of professors:—"Of course they would be chosen not merely on the ground of competence but also to a great extent on the ground of creed. This was inevitable, and therefore he did not wish to object to it; but he trusted that, having been chosen, something would be done to give them security of position."

Now it is perfectly obvious that reasons of religion which would prevent a man's appointment as professor might in given circumstances tell against his continuance in office. But we think that both conditions—namely, absolute security for the interest of faith and morals in the University, and at the same time all reasonable protection for the position of the professor, may be met by submitting such questions to the decision of a strong and well chosen Board of Visitors, in whose independence and judicial character all parties would have confidence.

4. There only remains the condition which Mr. Morley suggests, of the application of "The University of Dublin Tests Act" of 1873. With reference to this we have to say that with some modifications in the Act, in the sense of the English Acts of 1871 and the Oxford and Cambridge Act of 1877, we have no objection to the opening up of the degrees, honors and emoluments of the University to all comers.

We have to add that in putting forward these views we assume that, if Government deals with the question it will be by the foundation, not of a College, but of a University; and we venture to express our belief that by so doing they will best provide for all interests concerned, especially for those of higher education.

These are our views—and we trust they will be considered clear and frank enough—upon the fundamental principles which, as far as we can gather, the leading statesmen on all sides regard as the governing factors in the problem. Should her Majesty's Government de-

sire any further statement from us, we shall at all times be quite ready to make it.

In conclusion, we may express the hope that in the best interests of our country, material as well as intellectual, the question will not be again allowed to drop back from the position which it has reached, and that Government will remove this great grievance under which we labor, and, with it, one of the few remaining disabilities still attaching to the Catholic Church in Ireland.

- (Signed).
- † MICHAEL CARDINAL LOGUE, Archbishop of Armagh, Primate of all Ireland.
 - † WILLIAM, Archbishop of Dublin, Primate of Ireland.
 - † THOMAS WILLIAM, Archbishop of Cashel.
 - † JOHN, Archbishop of Tuam.
 - † FRANCIS JOSEPH, Bishop of Galway and Kilmacduagh.
 - † THOMAS ALPHONSSUS, Bishop of Cork.
 - † JOHN, Bishop of Clonfert.
 - † JAMES, Bishop of Ferns.
 - † ABRAHAM, Bishop of Ossory.
 - † EDWARD THOMAS, Bishop of Limerick.
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 - † PATRICK, Bishop of Raphoe.
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 - † ROBERT, Bishop of Clonycue.
 - † RICHARD, Bishop of Clogher.
 - † JOSEPH, Bishop of Ardagh.
 - † JOHN, Bishop of Elphin.
 - † HENRY, Bishop of Down and Connor.
 - † PATRICK, Bishop of Kildare and Leighlin.
 - † DENIS, Bishop of Ross.
 - † NICHOLAS, Bishop of Canea.

THE LATE MR. JOHN B. MURPHY.

Funeral and Requiem Mass held at St. Patrick's on Friday Last.

The last sad rites in connection with the death of the late Mr. J. B. Murphy, for so many years a prominent figure in the business world of Montreal, took place on Friday morning, 9th instant. Although so long a resident of Kingston, Ont., the demonstration at his funeral proved conclusively how well beloved he was by all creeds and classes of his former fellow-citizens of the commercial metropolis of Canada.

The body of the deceased gentleman lay in state in a private parlor of the St. Lawrence Hall, which had been draped as a funeral chamber by the friends of the dead man. In a beautiful black caquet, enshrouded in flowers, the tributes of survivors who knew his sterling qualities, the mortal remains of the dead merchant looked natural as in life. His family surrounded his bier night and day, and the scene, when life-long friends bid a last farewell to the mortal remains of one whom they so well loved, was affecting in the extreme. Young men and old knelt silently by the coffin and whispered in broken accents the prayers for the happy reception of the soul before the Great Creator.

The pall-bearers were eight in number and were composed of the best known citizens of Montreal and Kingston. They were Senator Dr. Sullivan, Mr. Justice Curran, Mr. Henry Hogan, Mr. C. F. Gildersleeve (Manager of the R. & O. N. Co.), Mr. J. H. Semple, Mr. J. A. Rafter, Mr. Max Goldstein and Mr. A. Brunet. Hon. William Hart, of Kingston, had arrived in the city the night previous for the express purpose of officiating as pall-bearer at the funeral of one of his most intimate friends, but ill-health compelled him to surrender the office and he had to content himself by following the hearse in the great concourse of mourners.

The chief mourners were the two sons of the deceased, T. A. and R. A. Murphy, and his brothers, Rev. John M. Murphy, J. S. P., and W. J. Murphy. Rev. Father Murphy, assisted by deacon and sub-deacon, sang the Requiem Mass for the repose of the soul of his dead brother and also chanted the Libera.

In the ranks of the funeral cortege was Vicar-General Kelly of the diocese of Kingston, who had been sent specially by His Grace Archbishop Cleary to represent him at the obsequies of one who had been an almost life-long friend and member of his flock.

Mr. M. W. Fogarty, brother-in-law of the late Mr. Murphy, was also among the mourners.

In the long cortege of friends of the deceased who followed the remains to the grave were the Hon. J. D. Rolland, Hon. James McShane, Mr. J. McDonnell, Baron Von Engel, ex-Chief Deputee Cullen, Bernard Tansey, F. B. McNamee, Ald. Stevenson, C. A. McDonnell, Dr. Hackett, B. J. Coghlin, William Stewart, D. Murphy, Ald. Kinisella, Ald. Connaughton, Jonathan Hodgson, D. McManamy (Sherbrooke), J. J. Costigan, John Hoolahan, J. Burt Sutherland, James Kelly, J. W. Grier, R. J. Eilbeck, Frank Gormley, Michael Burke, C. F. McIntyre, R. K. Thomas, J. P. Roche, Joseph Tassé, C. Sibley, W. J. Humphries, J. J. Milloy, J. E. Kennedy.

The funeral procession left the Craig street front of the hotel at half-past eight, and at once proceeded to St. Patrick's Church, where the High Requiem Mass and the Libera was sung, after which the funeral cortege resumed its way to the Cote des Neiges cemetery, where the remains were placed in the family vault. The pall bearers, several of whom were in bad health, took carriages on St. Catherine street and proceeded thus to the cemetery.

The Church itself was draped in black, and during the singing of the Mass it was crowded to the doors by those who, not being able to attend the funeral to the end, had gone to the church to assist in the final solemn obsequies.

The choral portion of the service at St. Patrick's was rendered by a full choir under the direction of Prof. J. A. Fowler. At the Offertory Mr. John J. Rowan rendered a solo in a most impressive manner.

RELIGIOUS MOVEMENTS

In England During the Reign of Queen Victoria.

By the Rev. R. F. CLARKE, S.J., in the "London Monitor"

The wonderful progress made in every department of life since Queen Victoria began to reign has been the theme of a thousand tongues and pens within the last few weeks—arts, literature, science, industry, invention, have all advanced with rapid strides. But what are we to say about religion? In the Catholic Church progress there cannot be as regards dogma. The Faith once delivered to the Saints must always remain the same and the same. There may be progress in the way of development—a doctrine once held only as a pious opinion or a probable supposition, may be defined and so become a doctrine binding on the conscience under pain of heresy. There may be progress in the general standard of religion and morality; more of good and less of evil, but progress in the Faith itself there cannot be. But outside the Church progress is possible. When a religious body draws nearer to the Catholic Church in its spirit and in its doctrine generally held by its members, it advances. When the fragments of Catholic doctrine which have fallen to the lot are discredited or unattested, they fall back. Advance or retrogression there must be in every religious organization where there is great activity there is sure to be either a considerable advance or a considerable retrogression, or else a mixture of both. All such movements whether shifting the goal or the way within

THE COMPREHENSIVE BARBLES OF ANGLICANISM

or detaching themselves from it, must have the greatest interest to Catholics. They mark the direction in which the stream is flowing and though sometimes they are hard to analyze and there are many back currents mingling with the general drift of the river, yet in all of them there is a preponderance either of good or of evil, and a corresponding influence for or against the teaching of the Catholic Church. And when any of them sets in the direction of truth and helps on those who are men of good faith to find their way into the Church of Christ, then we certainly say that they in some way affect the Church itself, in that they introduce into her Lord's new element and a body of men who some-times have a marked influence on her internal condition and her after history.

For these reasons no Catholic can look with indifference at the religious movements of the last 50 years. They have done much to aid, and yet at the same time much to mar the interests of truth. They have modified in no small degree the attitude of the non-Catholic world and the Church, and above all they have given to the Church a number of men of energy, high principle, honesty of purpose, and in many cases of great talent, and even of genius, whose influence has been distinctly felt within it. The career of John Wesley in the last century was one that was not creditable to the rulers of the Anglican Church, and one that inflicted a heavy blow on its power and hold over the nation. He had no wish himself to leave it, but he was edged out of it by the narrowness and bigotry of its prelates and clergy, and he carried with him a great deal of the sincerity and ability which might have been of service to the Establishment. But the desire for a religion of more life and reality than was generally prevalent in Anglican circles, resounded a short time before the beginning of the present reign within the Anglican fold itself. What is known as the Evangelical movement began early in the present century among a small knot of men who were shocked and revolted by the formalism and worldliness of their time. At first they were known as

THE "CLAPHAM SET"

Wilberforce, the leader of the anti-slavery movement, lived at Clapham, and there gathered round him a number of those who were of the same mind with himself. Simeon, who was the leader of Evangelicalism at Cambridge, John Venn, who had a church in London, and Bishop Wilson, who for a long time was Vicar of Islington, were among its most prominent men. It was a movement which laid hold especially of the middle and upper middle class, and flourished above all in Islington, which was then a suburb of the metropolis surrounded by fields. The doctrines on which this new movement laid stress were the necessity of a true conversion of heart, of a personal love for our Lord, and of separation from the world and worldliness. Many of its adherents were men and women of an intense and heartfelt piety, and had to undergo a storm of petty persecution from those around them. Indeed, they often brought it upon themselves by their exaggerated and morbid opposition to innocent amusements. Theatres, card playing, racing, novel reading were all denounced as inconsistent with true Christian profession. Such a creed could not possibly last; and the children of Evangelical parents began to display a spirit of revolt against the new doctrines of Evangelicalism. Among those who were educated in

THE EVANGELICAL SCHOOL

was Cardinal Newman, and his strong personal piety was fostered by his early

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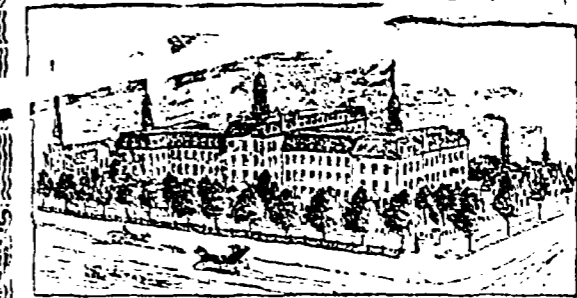
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training. He, himself, describes in his history of his religious opinions a distinct crisis in his early life when he turned himself to God as he had never done before. There were many of us among the early Tractarians who had been brought up amid similar influences and it scarcely too much to say that the great movement which shook Anglicanism to its foundations and the effects of which will never altogether die away, was really the offspring of Evangelicalism. This child very unlike its parent, was the second and by far the most important of the religious movements outside the Church during the present century. It represented the intense earnest endeavor of a number of men of genius, learning, sincerity, and strong personal religion, to recast the Anglican system in accordance with what they believed to be the Church of the first centuries. Cardinals Newman, Keble, Pusey, and those who worked with them threw all the force of their wonderful ability and energy into a work of reconstruction that only failed because it was a contradiction in terms. It was an attempt to reorganize a world under the banner of discipline, to dress up error in the clothes of truth. Even when its great leader acknowledged the impossibility of the task he had undertaken and sorrowfully deserted his old friends in order to obey the voice in which he recognized the Divine authority, Dr. Pusey, who had been his chief fellow-laborer, and the great mass of those who had followed him and looked to him as their prophet and their guide, still continued their weary efforts to reconstruct the opposing systems which he had recognized as irreconcilable. Some of the ablest amongst them, taking part with a school of religious thought which had been growing up side by side with the Tractarian movement drifted into a position very much at variance with Tractarianism and took their former beliefs for an advanced Liberalism. The rise of the school of

LIBERALISM IN THEOLOGY.

of which Jowett and Dean Stanley were the most distinguished representatives, can scarcely be called a religious movement. It represented the gradual decay of Protestantism to eliminate dogma, and insist on the moral teaching of Christianity as if that were possible without the dogmatic. There has been a reaction from it, and in the last 10 or 12 years, but at one time it threatened to reign supreme, especially at Oxford. It still reckons among its adherents a number of able men all over the British Empire. But it had no attractiveness for Anglicans generally, and it was given a place to a sort of compromise which does not discard dogma, but even while upholding it manifests a tolerance towards opponents which marks its attitude towards dogmatic Christianity as being one of friendly approval rather than the unquestioning submission of faith. One other religious movement has obtained a notoriety which makes a notice of it imperative.

THE SALVATION ARMY.

though it seems to be in its decline and to have lost its early vigor, is still an institution of some importance. It is the outcome of the principles of the Evangelicals drifting down to the lower class, with certain additions well calculated to make it popular with the working people. It gives a great opening to any one who is fluent of speech to display his oratory, the uniform appeals to the love of military show, that is deep rooted in the English mind, and the hymns set to well known popular melodies, and music hall tunes, give those who are fond of shouting a good opportunity of hearing their own voices. But it does not seem likely to be a permanent institution, and probably will not long outlive its energetic and capable founder. Unless General Booth has a successor who possesses his own talent for organizing, the Salvation Army will gradually dwindle and disappear. Whether the Salvation Army makes for righteousness or the reverse is no easy question to answer, probably the latter, as it fosters a false peace in some and in others produces a

change of excitement, but it fills both the religion and morality. What are we to say as to the general bearing of these various movements on

THE PROGRESS OF THE CATHOLIC CHURCH IN ENGLAND?

In all of them there is an admixture of good and evil, and it is sometimes hard to say whether the good or the evil predominates. Even Liberalism did a good work in the stress it laid on vital religion and in the personal love of our Lord—on the other hand it was the bitter enemy of the Church, and was especially mischievous in its doctrine of justification by faith and in its discouragement of those good works without which faith avails nothing—Tractarianism was altogether good as long as it was in transitu and was the stepping stones which led from the quicksands of Anglicanism to the House founded in the Rock. But when its author and guiding spirit had acknowledged it to be untenable, and its ablest supporters one by one deserted it, it lost its original character, and began to substitute an elaborate attention to the externals of Divine worship for a devotion to the central dogma of which the external observances were merely the symbol and expression. Tractarianism ceased to be and Ritualism took its place. If Ritualism leads many towards the Church, it leads others back, partly by refusing to provide all that the Church provides for its children, partly by exercising an arbitrary power in virtue of which it forbids all intercourse with Catholic priests and all visits to Catholic churches.

BRANCH OF C. M. B. A. GRAND COUNCIL OF CANADA.

After the regular meeting held Wednesday evening, 7th inst., a very pleasant social took place. Brother M. J. Walsh, the late financial secretary, was presented with a valuable present, as a token of the esteem in which he is held by the members. Bro. Walsh, who was completely taken by surprise, very feelingly replied. A smoking concert followed, with a capital program. Brothers Morgan, M. King, Brown and Cardinal taking part. The following gentlemen were also present:—

Bro. Clark, Denis Barry, Michael Barry, P. A. Mills, Wm. Ryan, T. Coghlin, John Burns, J. M. Flanagan and D. Brown, and ably assisted at the entertainment. The president, Bro. Lynch, and first vice-president, Bro. T. Macneil, has distributed, of refreshments, and largely contributed to the success of a most enjoyable evening.

DIED.

HATCHETT—At Kamouraska, on the 5th inst., John Hatchett, aged 10 months and 6 days, only child of F. J. Hatchett, advocate of this city. Interment at Kamouraska.

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WEDNESDAY.....JULY 14, 1897.

LOSSES AND LESSONS.

Death, the stern reaper, has been busy amongst the ranks of our prominent Irish Catholics, for some time past. Our losses in good citizenship it would be difficult to estimate. Farther back than the past week we dare not look, so many are the gaps that are to be seen on all sides. Three notable men have disappeared within eight days.

Of the late Mr. John B. Murphy we said a few words in our last issue. As a business man he was a decided success. Without any particular advantages he had earned for himself a proud position in our new Dominion. Before he had reached middle life he was a member of one of the most successful business firms in the commercial metropolis, Hodgson, Sumner and Murphy, and although a generous patron of every worthy object in connection with his Canadian home, or the land of his forefathers, he died possessed of wealth sufficient to ensure comfort to his widow and numerous children.

Another comparatively young man has also passed away. We refer to Mr. J. J. Lanning, assistant to the Manager-General of the Grand Trunk Railway Company of Canada. No outside protection procured for Mr. Lanning the place he held in the great institution of which he was one of the leading spirits. He fought his own battle, and he fought it successfully to the end, despite the drawback of weak health. Mr. Lanning was too well known, as a railway man, to need any mention of his achievements in that line. He was the guide and friend of many young Irishmen who found themselves installed in positions of emolument and responsibility through his kind but unostentatious agency. Brother Arnold, of the Christian schools, were he still amongst us, could tell of the number of young Irish-Canadian boys who passed from the St. Ann's school to the offices of the G.T.R., and there did themselves credit and the company benefit through Mr. Lanning's genial influence. Amongst the many expressions of admiration for the deceased, that of our Protestant contemporary, the Daily Witness, deserves a special place. Here is an extract from its remarks:—

"Mrs. Lanning has received kind messages of sympathy from Mr. C. M. Hays, the general manager of the Grand Trunk Railway, and from a large number of railway men in the United States and Canada, expressive of sorrow for the death of their old friend. Mr. Lanning had a ready pen, and a touch of rare humor, for newspaper and magazine writing, and one or two articles by him in the Witness on a visit to the Yellowstone Park, some years ago, brought enjoyment to many readers. It was his genius in this and other respects, his sterling integrity, and his devotion to the company that gave him his railway reputation. Mr. Lanning had just completed an official history of the Grand Trunk Railway, which is in the printers' hands, when called so suddenly away Monday morning. More congenial work he could hardly have been engaged upon, and it may be taken as work well done, as he was thorough in everything he undertook."

Another of our losses is the death of Mr. Owen McGarvey. Well may the words *obitus* be inscribed upon his tombstone. No more sterling man ever left the shores of Ireland. He arrived here friendless. Educated in a moderate degree and having learned the trade of painter, the world was before him, and he lost no time in taking advantage of the opportunities this country offers to those who are able and willing to work. From the humble beginning of a mechanic, earning his day's pay in a foreign land, he in a few years became one of our millionaire merchants, as well as one of the largest owners of real estate in the city of Montreal. He owed nothing to politics, either municipal, provincial or Dominion; he carved out his own future by dint of honesty and business ability. He had his party patriotism, but he was

not fond of outward display of his political views. What time he could spare from the great interests he had at stake in his furniture manufactory and the many financial institutions with which he was connected, he gave to the promotion of the cause of total abstinence. He was for many years an active office bearer in St. Patrick's T. A. and B. Society. He was the friend and protector of St. Patrick's orphans, of whose asylum he was a trustee. In our hospitals, Catholic and Protestant, his name always figured as a prominent benefactor, and in everything connected with St. Patrick's Church he was a ways amongst the foremost.

The loss of three such men as those we have thus briefly referred to must of necessity be a great blow, a grievous loss, to the Irish Catholic community. The families and friends of the deceased have our kindest sympathy in this hour of their great affliction. They will permit us, however, to point out to our readers generally and more particularly to our younger friends in Canada that if we have sustained a great loss we are at the same time getting a great lesson. Sometimes Irish Catholics are disposed to rail against their hard fate and to complain that they do not enjoy all the advantages that fall to others apparently more favored. Could anything be better calculated to silence such repinings than the successful lives of the three self-made Irish Canadians we have so feebly traced? What was the secret of such careers? Not merely of money getting but of sterling worth and widespread usefulness. Work which conquers all difficulties, honesty which inspires confidence, temperate habits, the avoidance of the fatal cup, which, joined with the native ability of the race, makes permanent any success. We grieve over the loss of our good men, but the lesson of their lives will, we trust, be vividly impressed upon the rising generation who will seek to imitate their virtues so that they may realize the same measure of usefulness and prosperity.

THE LATE RICHARD McSHANE.

Amongst the recent deaths, which have been so numerous, none will be learned with more genuine grief than that of the late Richard McShane. No man in his sphere of life will be longer remembered or more deeply regretted than the too kind-hearted, sincere and patriotic citizen, who had earned for himself the sobriquet of "Honest Dick."

Mr. McShane was born, about 60 years ago, in the County Armagh, Ireland. He arrived, with his parents, at a very early age, in this city, and from the time he left school has been identified with the grocery business, and more especially with the supply of the shipping, during the summer months, for many years past. In business he was successful, but every one knew his too kindly disposition, and, unfortunately, many were disposed to take advantage of it. During all the years he was in business he never sought to coerce any one to pay him a debt, and, to-day, his estate would be a wealthy one, indeed, if those who profited by his good nature were to pay up their indebtedness. No truer friend could be found anywhere. Absolutely devoid of all personal ambition, he was always ready to help those whom he desired to see move upward and forward. He was a tower of strength in all classes of the community, but amongst the Irish Catholic working classes his influence was overpowering. There was no office to which he could not have successfully aspired; but not even the solicitation of the late Sir John A. Macdonald could induce him to become a candidate for any political honor. In all the great political battles he was a prominent factor. The warm personal, as well as the political, friend of such men as the late Hon. D. A. J. O'Connell, the late M. P. Ryan, and the present Hon. Justice Curran, he was a tower of strength to them in all their great contests. He was as ardent an Irishman as ever lived, but this Dominion had no truer citizen. He held the position of President of St. Patrick's Society for many years and was connected with every national and charitable movement. As an active member of the Board of Trade, he was a general favorite, and his name and portrait figure prominently in the souvenir album of that institution published four years ago. Mr. McShane had literally no enemies, all who knew him admired him for his honesty, his noble character, his devotion to his friends and his fervent advocacy of whatever he thought was right. His family will please accept our most profound condolence; he has left them a legacy worth more than any perishable goods, a good name.

A kind husband, a good father, a worthy citizen, a sincere Irish Catholic, a patriotic Canadian, he will long be remembered. May his soul rest in peace.

McGILL UNIVERSITY is keeping up its reputation for importing Professors from the Mother Country. The latest move in this direction is the nomination of Mr. E. P. Walton, B.C.L. (Oxon.) to the office of Professor of Roman Law and Dean of the Faculty of Law.

THE IRISH BISHOPS' SPEAK WITH AUTHORITY.

There can be no ambiguity henceforth in the minds of Irish Catholics, whether actually engaged in public life or merely followers of political leaders, as to the inseparable closeness of the bonds that unite politics with morality. Both the Instruction of the Irish Bishops on that head, and the occasion on which it was made public, give it a solemnity and an obligatory force which no Catholic can deny or disregard. The time chosen for placing it before the faithful was the Feast of St. Peter and Paul, at the celebration of which His Grace the Archbishop of Dublin presided in the pro-Cathedral, Marlborough street. At High Mass, the Very Rev. D. Downing, Administrator, announced from the pulpit that a Pastoral Letter, issued by the Archbishops and Bishops of Ireland, recently assembled at Maynooth, would be read instead of a sermon. The Bishops of Ireland, divinely appointed guardians of the faith and morals of their flocks had read with profound regret certain dangerous errors put forward by prominent Irish politicians in relation to the teaching authority of the Church in what are called political matters. It was their urgent duty, therefore, to call attention to those errors, and to warn the faithful against being misled by such false guides, while at the same time setting forth the Church's true teaching, which was binding on all loyal Catholics in less in their public than in their private conduct. That political acts were outside the sphere of morals, and that, therefore, it was an invasion of civil rights, if the Clergy, in the exercise of their pastoral office, regarded such acts in their moral aspect and condemned them if in conflict with the moral law—this was the error on the part of those political leaders which the whole Irish Episcopate unparaphrasingly condemned. Thus repudiating clerical interference and denying the authority of their own pastors, and even of His Holiness the Pope, those so-called Catholic leaders used language unbecomingly and offensive, and calculated to seduce Catholic people from their loyalty and obedience. Such teaching and example must no longer escape condemnation—being clearly opposed to Catholic teaching and Christian morality. In the Encyclical *Inimicæ Dei*, Our Holy Father, Pope Leo XIII., declared the Church of Christ to be the true guardian of morals and "to exclude her influence from the business of life, from legislation, from the teaching of youth and from domestic society, was a great and pernicious error." The absolute freedom which those would-be leaders claimed, untrammelled by the laws of morality, was not liberty but license.

It was admitted by the Irish Episcopate, as by the Church at large, that there were questions on which the wisest and best might disagree, such as the best form of local or national government. But there were other questions that had a moral and religious as well as a political and temporal aspect, such as the question of education, of the poor laws in the present and in the past those of Catholic Emancipation and the Protestant Disestablishment; and to say that the Church ought not to intervene in such questions—where very often the highest interests of religion were at stake, that the Clergy ought not, when such controversies arose, to point out to them the line of conscientious duty, or advise them as to the choice of their leaders, who should be men of sound principles and high character—was evidently to deny the teaching authority of the Church. To teach the nations—that is the Church's peculiar divine commission, and it is essential in its organization with respect to politicians no less than to private persons. Spiritual truth, as revealed, dogmatic truth, moral truth, she is the guardian of them all, and it is her right and duty to condemn whatever is untrue, immoral and unjust. This the Irish Bishops are authorized to do, and this they mean to do whenever the interests of their flocks demand it.

The Bishops utter this warning in charity, and they hope that the politicians whose errors have made it necessary will withdraw an attitude so inconsistent with their profession as Catholics. But should they persist in advocating their erroneous principles, it will be the duty of the Episcopate to exercise to the full their pastoral authority for the protection of their flocks and for the eradication of the evil.

Their Lordships, in conclusion, implore their faithful people to close their ears against all anti-Catholic teaching and to obey with loyalty their true pastors, who are responsible to God for their souls.

No more important utterance has been signed by the united Irish Episcopate in the present generation. Its timeliness adds emphasis to its unmistakable meaning. No Catholic of Irish birth or descent can read it without deep emotion, whatever may be his political leanings. Though called forth by certain Irish political leaders who would throw off the yoke of their baptism on the ground of patriotism, this solemn assertion of pastoral right and duty, and of the obli-

gations of the faithful is for all times and places, and nowhere are its precepts more opportune than in "this Canada of ours."

THE HOT SPELL.

The spell of hot weather from which our readers and ourselves are trying to recover will form a subject of conversation with "old residents" long after we have gone to our account. Our weather prophets seem to have looked in the wrong direction, for we are not aware that they gave us any proper warning that we were in for such a roasting. Some years ago the free lance meteorologists had more renown than they have had lately—a fact that may be accounted for by the death of some of the best of them. Prediction at long range has fallen into disfavor. Shipping men and travellers and farmers and others to whom it is a serious matter to be fooled by a would-be weather prophet, do not quickly forget the disappointment—perhaps, loss—to which his audacity may have rendered them liable. The prediction at short range of the general character of the weather, such as the daily notes that we owe to the Weather Bureau, are excellent institutions. If they could be enlarged, so as to embrace a longer period, their value would, of course, be increased, but meanwhile we must be thankful for what they give us.

Although it is a long time since people began to study the weather, it is only within a few years that any real progress has been made. There was a good deal of information on the subject scattered over the world, even before Our Saviour's advent. Wherever there were farmers or seafaring men, some attention had to be given to the weather. When the barometer came into use a considerable advance was made, but it was only when the electric telegraph enabled a trained meteorologist to receive simultaneous communication from all directions over a large area that weather forecasts on an extensive scale became possible. But even with all the modern appliances at his disposal, the meteorologist is greatly helped by the study of statistics kept in the old pre-telegraphic days. In Canada there were always persons who made a point of keeping records of the winter and summer temperature, and those who take the trouble of comparing the records of the late hot wave with past experiences of the same kind, will find that, though seldom surpassed and not often equalled—so long a continuous spell of hot weather being very rare—still those records have been equalled. They come up to the ordinary temperature of regions where it is always hot, but they are still far below the degrees of heat to which at times portions of the earth are exposed.

FRENCH CANADIANISM

Under this heading, which means, we suppose, French Canadian patriotism, the Canadian American, of Chicago, devoted some half a dozen columns to a glowing account of the late celebration of the *fête* of St. Jean Baptiste, in Chicago, and the excellent speeches of Mr. Daniel Bergevin and the other orators of the occasion. In Montreal, the St. Jean Baptiste Society has made itself a name of which its members may well be proud. As our readers know, it was founded by Mr. Ludger Duvernay, proprietor of La Minerve, and has had among its presidents and other officers some of the most distinguished citizens of Montreal. Some of these have passed away—including such notabilities as Sir George E. Cartier, Commander Jacques Viger, the Hon. A. N. Morin, M. C. S. Cherrier, Q. C., the Hon. P. J. O. Chauveau, Dr. Meilleur, the Hon. F. A. Queenel, and others. Since the reorganization of the Society, the operations of which, after its first formation, were interrupted by the events of 1837, no like association has been more prosperous. For thirty years it attracted the best French Canadians of all parties, and its officers were men of mark in civic, professional or political life. In 1874 a new epoch arrived, when thousands of French Canadians from the United States accepted the invitation to a grand national festival. Some of our readers can, no doubt, recall the gathering on the Champ de Mars and the great procession on the 24th of June in that year. The idea of such a convention, at which the whole strength of the French Canadian race on this continent should be represented, is said to have originated in the writings of a French historian, who is devoted to Canada, M. Rameau de Saint-Pere. It was taken up by M. Stanislas Drapeau, M. l'Abbé Casgrain, M. David, and other prominent men, and finally the last mentioned, with the late Judge Loranger and the Hon. Mr. Taillon, went to the United States to invite delegates from the American societies. The proposal was received with enthusiasm. The scene is not yet forgotten by those who took part in or witnessed it. The late Mr. Fabre presided at the sacrifice of the Mass, the music was in charge of M. Larue, and the preacher was the Rev. Mr. Deschamps. The banquet of the evening was full of patriotic devotion,

which found expression in eloquent speeches from lips most of which have since been silenced by death.

Ten years later the jubilee of the foundation of the society was observed by a glorious historic pageant that did credit to the society and all who aided in getting it up. Again, at the Diamond Jubilee celebration of a few weeks ago, French Canadian invention and patriotism and taste gave a lustre to the procession which would have been sadly missed had St. Jean Baptiste and the other French Canadian societies withheld their aid in doing honor to Her Majesty's long reign.

Well may the British Canadians of Chicago and other cities of the United States point with pride to the great colonies of French Canadians who, year after year, do honor to their patron Saint and their native land. The procession of French-Canadian societies that met in Notre Dame Church, in the great western metropolis, included men prominent in every rank of life,—for intelligence, industry, morality and fidelity to the Church of their fathers distinguish the French Canadians of the great West. "To be a French Canadian," says our contemporary already mentioned, "is *prima facie* evidence of good citizenship." Could there be a more expressive compliment? But what gives it value is that it is deserved. But with all their prosperity, the successful French Canadians of the Great Republic are ever true to their native land. This was more than ever evident by the speeches at Apollo Hall, both at the afternoon entertainment and the banquet of the evening. Among the speakers at the former were the Rev. J. R. Magnan, and Messrs. Z. P. Brousseau, W. H. Savary, Joseph Belisle, Dominique Monet, M.P., and Louis Marolais. At the banquet, after an address of welcome by the president, Mr. Z. P. Brousseau, the following toasts were spoken to: "The President of the United States," by Mr. P. W. Linebarger; "Canada," by M. D. Monet, M.P.; "Canadian French of the United States," by Mr. Daniel Bergevin—a grand effort; "The Clergy," by M. Z. de St. Aubin; "The Societies," by the Rev. J. R. Magnan; "The Ladies," by M. Elie Vezeina; and "The Press," by M. Theo. Proulx. Messdames F. A. Lapointe, and Theo. Proulx and M. Ed. Proulx, sang, very acceptably, appropriate selections.

The officers and chief members of the Chicago St. Jean Baptiste Society are all men of standing in the community, Messrs. Z. P. Brousseau and D. Bergevin, being prominent members of the Board of Trade. Mr. Bergevin has many friends in and around Montreal, who will be glad to hear of his success.

COLONEL R. M. JOHNSTON.

Those of our readers who had the advantage of following the course of lectures given last winter under the auspices of the Free Library Association, will remember with pleasure the literary treat afforded by the veteran Colonel Johnston, one of the distinguished scholars of the neighboring Republic, who abjured Protestantism years ago to embrace Catholicity. That step cost the distinguished *littérateur* many annoyances as well as pecuniary losses. Under the heading of the "Late Remorse of Love" the Catholic Columbian of Columbus, Ohio, published the following:

"It must have gratified Col. Richard Malcolm Johnston when the Georgia University conferred upon him an LL.D. degree, recently. It was a tardy tribute, but better late than never. Forty years ago he was professor of Belles Lettres in that University. At that time he was a prominent Baptist. Possibly, his becoming a Catholic may have militated against an earlier recognition of his eminent position in literature. He has long resided in Baltimore, but his heart is in Georgia. But for the preference his family had for Maryland, he would have gone back to his native State, which he loves beyond expression. He is, in a fashion, an exile. No man ever loved his State more fervently and few have conferred more honor on her. I suspect that he values the Georgia degree far more than if it had come from Oxford or Harvard. I am also inclined to think that it marks the progress of a greater and more enlightened religious tolerance. It comes, too, at a period when Thomas E. Watson is attempting to create sectarian prejudice. Some persons who get these degrees are not entitled to them; but no individual is more worthy of such distinction than Colonel Johnston, who is a genuine scholar and a noble type of a Christian gentleman."

The Shamrocks redeemed themselves on Saturday last when they played the Cornwall stalwarts. Their victory was a glorious one, and the death knell to all the pessimistic rumors of a number of the lacrosse enthusiasts in this city, who would be pleased to behold the downfall of the young Irish Canadians. The match was a splendid exhibition of the national game. None of the players were injured and the eight games played were not marred by a single dispute. The Shamrocks have now an excellent chance of capturing the championship. Their next match will be in Toronto on the 24th inst., and although the pessimists predict defeat, the boys in green will return from their Western trip with the laurels of victory.

ORANGE AND GREEN.

His Lordship Bishop Dowling of Hamilton, Ontario, is a general favorite with all classes. In his recent pastoral visit we find the following interesting item in the report of our contemporary the Catholic Record of London:—

"In the afternoon Rev. Father Coty drove the Bishop to Dundalk. The handsome new church and lately acquired presbytery of the place pleased His Lordship in a high degree. The well-built and elegant house, with its spacious lawn and neatly-trimmed shrubbery, the Bishop declared to be one of the most beautiful of the diocese. The evening was rendered exceedingly pleasant to His Lordship by a serenade tendered to him by the Dundalk silver band. For upwards of an hour, on the lawn of the presbytery, the band gave a choice selection of music, interspersed with many Irish airs, which the Bishop and the gentlemen present with him heartily enjoyed. At the end the Bishop kindly thanked the bandmaster and members for their thoughtfulness, and expressed his astonishment and delight at the high class of music rendered by them. Later on in the evening the Orange file and drum band united with the silver band and again played in review before the house passing "St. Patrick's Day" and "The Wearing of the Green." Among others that called upon the Bishop during his stay in Dundalk was Mr. John Morrow, the local master of the Orangemen and reeve of the village. On the morning of the 22nd of June, the Queen's Jubilee day, His Lordship confirmed forty-five candidates from Dundalk and Melancthon missions, in St. John's Church, Dundalk."

MONTEAL did not come out of the terrible ordeal of heat of the past week unscathed. In addition to the number of deaths actually traceable to heat, the death rate of the city doubled, not less than three hundred and twenty-five men, women and children dying during the hot term. Among the number were several of our prominent citizens who, under more favorable circumstances, might have had the span of life extended for some little space longer.

The way of money lenders in France is not quite as sunny as it is in Montreal and other parts of Canada. Quite recently they received a sharp lesson. Two men and a woman were charged with having lent money to the amount of £4000 to an antiquary named Popper on usurious terms, with the result that the borrower was forced into fraudulent bankruptcy. The Court found the charge proved and sentenced the two men, with fines, to six months' imprisonment each. The woman was sentenced to three months' imprisonment.

DESPITE all the efforts of the management of the S.A.A.A. to enforce the rule against smoking in the reserved portion of the grand stand, and in the front rows of the unreserved sections, there are many offenders against the rule. We regret to say that in a great many cases the people who disregard the command are well known members of the Association. It is the intention of the Directors to have special instructions printed on the next issue of reserved seat tickets warning offenders that they will be treated in a summary manner if they persist in their obnoxious practices. Every member of the Association should assist the executive in carrying out this undertaking.

THE Montreal Board of Trade, on Monday last, cabled an invitation to Sir Wilfrid Laurier to attend a complimentary banquet to be given in his honor by that body on his return from his visit to England. The ground taken for this departure from the usual practice of the Board is that the first utterance of the Premier of Canada on the subject of trade relations with the Mother Country should be before the leading commercial body in the leading commercial city in the Dominion.

THE delegates from the '98 Centenary Committees met in convention in Dublin recently. The report of the various committees showed a wonderful amount of work done, local branches having been formed not only through the length and breadth of Ireland, but in England and Scotland. It was determined to celebrate the centenary of the erection of a monument to the memory of Wolfe Tone, to be placed in a prominent position in Dublin, and that the day be also celebrated by the holding of a grand demonstration. It was further resolved to invite the leading representatives of all Irish national bodies, not only in Ireland and Great Britain, but also in America.

THE New York authorities have suddenly awakened to the fact that a systematic inspection of bakeries is necessary for the protection of the health of the citizens. It might be as well if the Montreal authorities followed the example given them by the authorities of the great American metropolis. It is not to be supposed that all our bakeries require inspection, but there are some which would be doing well to have their ovens inspected after the manner of those of New York.

OUR PHILADELPHIA LETTER.

Some Reflections on Great Conversations from the Church of England to Catholicity.

The University Summer School in Progress.

The Sway of the Historical Novel.

PHILADELPHIA, July 12.—Although Percell's "Life of Cardinal Manning" certainly left much to be desired, there has arisen from the discussion over it an interest in Cardinal Manning and the men of his day—recent as they were—which cannot but advance the interests of the Catholic Church. There never was such a reading of "Lives" and such an eager talking of them over. And they are worth reading. The intense earnestness of those English students and thinkers, the real thing their religion was to them, the struggle they made to retain the old order of things spiritual, as they inherited it from their parents, and the final yielding to their sincere convictions at the cost of all they held dearest on earth and of all prospects for the future—oh, how the study warms one heart and kindles in one desires for thoroughness and "high thinking" such as theirs. Even the study of those lives which ended in failure—the sadness of Pusey's inner struggle—always so hopelessly without consolation, and the more or less obstinate clinging to their own "opinions" of the others who remained with him or fell away from him—tells against the opponents of the Catholic Church among the many. It is easy to mark the traces, most single minded and sincere of these men, so distinguished and so strongly relieved against the background of their age. That oft quoted saying of the witty Sidney Smith, when his attention was called to a recent "conversion" to Protestantism from the Catholic Church, that "when the Pope weeds his garden he throws the weeds over the wall," is an apt set off to these conversions from the Church of England to the Catholic Church.

NEWMAN, FABER, MANNING, MORRIS

—a long list, all well known to both Catholics and Protestants as men of holy lives and holy labors—were never "weeds"; they were the roses and lilies, the bloom and spice of the earthly garden of the Lord, and their record but brightens and glows the more vividly as the years leave them in the land to which they have been called. It is a most gratifying fact that those who knew only their names have been moved to go deep into the matter, and are coming up from their researches amazed and overcome. It is a very difficult matter to get hold of the books on the subject in the free libraries. They are taken out volume by volume and snatched up, so that it is no easy thing to continue the series. The awakening has extended to Catholic circles, where there was no suspicion it was needed. In the library of the nearest convent, a lady recently asked me if I could tell her anything of Father Faber and his works? She said she had been recommended to read his "Life and Letters" by her director, and she really had not an idea of who or what Father Faber was. She was not an ignorant nor a thoughtless woman, but a writer of graceful verse and conversant with such good literature, and I led her to the corner where Father Faber's volumes are culled by many, with the confidence that she would appreciate every word now that she had found them. But there is so much soul food in Catholic literature older than Father Faber, that those who are born Catholics may well fill their hours without reaching his. But he is wonderful, if "new" and it is encouraging to see from his life and teachings that the old way of serving God with fervor and unselfish love—the old way of growing saintlike—is going on in our own century. The recent death of Father Hewitt, of the Paulists, happily reminds that here, too, we have converts of the new era who are not "weeds," and that the "Lives" of our American "strong men" are throbbing with lessons of holiness, which may be taken home and practiced in this very year of Our Lord, 1897. Father Hewitt has done much for us with his pen, and many a grateful heart will breathe for him a fervent "May he rest in peace!"

THE UNIVERSITY SUMMER SCHOOL LECTURES

are going on here, in spite of the most tremendous heat, and the Rev. Dr. Shahan, of the Catholic University, is doing the lecturing, and the success of the course he gives is worthy of heralding. Dr. Shahan is much liked in Philadelphia as a lecturer. The merits of a learned man's discourse may be universally acknowledged the world over, and yet, he may be more admired and liked in one place than in another. I wish to convey the idea that Dr. Shahan is one of Philadelphia's special favorites in his line. After Dr. Shahan there comes a long line of learned men to tell a part of what they know. Think of the courage which drives anyone to teach and anyone to listen in such a heated furnace as Philadelphia! If only it were at the Champlain Assembly now! How lovely must that lakeside be at this season, and how refreshing the climate! It is not that it does not get warm in and near Plattsburg. It does—it gets hot in the middle of the day. But it is not the wearing, crushing, maddening heat of the middle portion of the Middle States. And, then, it is so beautiful on the verge of Lake Champlain. In summer-time it is a blessing to gather in all the beautiful memories possible for they will return to brighten and cheer the dreariest hours of winter-time, when it seems as if beauty of earth—unless there is a heart that had been by the lakeside and earth's beauty was in the soul and in the heart.

cannot conceive but may measure it by the thought that what we see here is nothing to its glory.

NOVEL READING.

is no longer looked upon with the fear and abhorrence that opened this century, and novels are no longer the same thing they were when our great-grandmothers perused the few within their reach. I heard a very fervent wish the other day for a list of novels—historical novels—which might be chronologically arranged, and thus teach history "in a way," or, at least, awaken a taste for history. This might be, for I remember well my first introduction to the greatest pleasure of my reading and study—history—was through "The Scottish Chiefs." I read that dear old book at a very tender age, and, as usual, went to my father with my delight and desires. Very beautifully and very gently, he broke to me the fact that Sir William Wallace did indeed once live, but that he was not quite—the character of the novel. What, then, was he? My father's answer was to put into my hands a History of Scotland, the only one within reach for we were in the Indian Ocean on our way to China—and it was Robertson's, at that. This was dry reading for a child of seven, and there was very little about Sir William, but I found other names I knew, and went on and on, and from book to book, until I came to like history, and

TO LIVE IN THE PAST

as vividly as in the fairy land of the novel. Out of this liking for history came my first "drawing" toward the Catholic Church, and out of Walter Scott's novels my first longing for it and out of my first acquaintance with Miss Yonge's novels my first faint glimmering idea of what the Church must be. Now that I can look back and judge of my life's leadings, I am more and more inclined to hope for others, and to care less and less for elaborate plans, and "lists" and "courses of reading." "What has been, may be." Nty, it is more than likely that what has been will be, and since I was guided safely and surely into the Catholic Church, and into a great many things I sorely wanted, and which there was no faintest probability I should ever obtain, through the most devious and uncertain path of perfect liberty to do as I pleased, when I pleased, and where I pleased, I can trust other people to the same All-Wise Guidance.

This is the trust the years will teach anyone taking heed to their passage. A backward look is an awe inspiring vision. One needs no fortune telling and is willing to leave the future to unroll day by day.

SARA TRAINER SMITH.

MRS. SADLER TESTIMONIAL.

Subscriptions may be addressed to the chairman, Sir William Hingston, M.D., Montreal, P.Q.; the secretary, Mr. Justice Curran, Montreal, P.Q.; or to the treasurer, Mr. Michael Burke, 275 Mountain street, Montreal, P.Q.

Subscriptions received by the Treasurer

Table with 2 columns: Name and Amount. Includes Rev. J. J. Connolly, S.J., Sault St. Marie, Mich. (5 00); Mrs. Geo. Dawson, Sault St. Marie, Mich. (5 00); C. J. Ennis, M.D., Sault St. Marie, Mich. (5 00); J. R. Ryan, Postmaster, Sault St. Marie, Mich. (5 00); T. J. Quinlan, Montreal, Que. (5 00); Mrs. Bishop, Montreal. (1 50); Rev. John Scully, S.J., St. Joseph's Church, Philadelphia, Pa. (10 00); Rev. T. P. Linehan, P.P., Biddford, Me. (5 00); St. Ann's Young Men's Society, Montreal. (20 00); Right Rev. J. Sweeney, Bishop of St. John, N.B. (25 00); Cash. (1 00); Rev. Father Ryan, rector St. Michael's Cathedral, Toronto. (10 00); Thomas O'Hagan, Ph. D., Arthur, Ont. (1 00); P. F. Cronin, Toronto. (3 00); M. & D. O'Shaughnessy, Montreal. (5 00); Mrs. Bernard McNally, (5 00); Mrs. C. McDougall, Montreal. (6 00); Madame Ryan, (5 00); J. D. McElherry, Guelph, Ont. (5 00); Rev. T. F. Fleming, Bracebridge, Ont. (2 00); Rev. F. O'Reilly, Hamilton, Ont. (2 00)

THE IRISH CATHOLIC PILGRIMAGE.

The Irish Catholic pilgrimage to St. Anne de Beaupre, under the direction of the Redemptorist Fathers of St. Ann's Church, Montreal, Saturday, July 10th, was a most successful affair. Occasionally, during the trip, the weather was slightly inclement, but this, of course, is only a secondary matter in the success of a pilgrimage.

At 2:30 sharp, Saturday afternoon, under a tolerably fair sky and on board the beautiful steamer Three Rivers, the ladies of St. Ann's began what afterwards proved a beneficial pilgrimage and a delightful trip.

After a sail of several hours there loomed up from the St. Lawrence's dark bank the spire and illuminated windows of the pretty parish church of the picturesque little village, Cap de La Madeleine. Here the boat stopped, and the pilgrims, four abreast, wended their way to the chapel, where they were welcomed by the Rev. Father Forest, who delivered an eloquent sermon on the devotions to Our Mother Mary and to the Shrine of the Holy Rosary. After assisting at Solemn Benediction, the pilgrims visited the parish church, then returned to the boat and continued their journey.

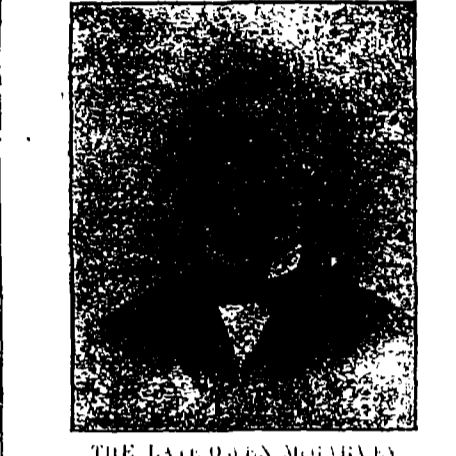
At 5:30 Sunday morning they arrived at St. Anne de Beaupre. At 9:30 they attended High Mass and listened to an eloquent sermon preached by the Rev. D. Holland, of the Redemptorist Order, and formerly a school-boy of St. Ann's, Montreal. The good Redemptorists have every reason to be proud of their pilgrimages, and this one of '97 is no less a success than those of former years. The Rev. Father Forest, S.J., Smith and St. Ann's, were the presiding fathers of the pilgrimage, and the Rev. Father Forest, S.J., Smith and St. Ann's, were the presiding fathers of the pilgrimage, and the Rev. Father Forest, S.J., Smith and St. Ann's, were the presiding fathers of the pilgrimage.

appointed from St. A. Y. M. S. carefully looked after the wants of the pilgrims. After visiting Quebec and enjoying the upward sail the pilgrims arrived in Montreal at 6:30 a.m. Monday, after having participated in the blessings of the pilgrimage, viewed the beauties of the St. Lawrence, and had an extremely delightful trip.

THE LATE OWEN MCGARVEY.

Funeral Took Place on Saturday Last—The Service at St. Patrick's Church.

The last funeral rite over the remains of the late Mr. Owen McGarvey took place on Saturday morning in St. Patrick's Church, the church of which he had been long a faithful member of the congregation, and at whose altars he had worshipped for so many years. The evening in which the deceased gentleman was held in life was emphasized in the numerous gathering of well known citizens and other friends who had assembled to pay the last sad tributes to a departed friend. Up to the hour of the funeral—half-past eight o'clock—the remains lay in state in the reception room of the residence on La Gauchetière street. The remains lay in a rolled steel



THE LATE OWEN MCGARVEY.

coffin embossed in silver, and the walls were shrouded in green palms. The blessed candles with the crucifix stood at the head of the bier, which was draped in black.

As the funeral cortege left the house for the church the chief mourners fell in behind the hearse in the order named: Owen McGarvey, Jr., and William McNally, Jr., grandsons of the deceased; Mr. William McNally, Sr., son in law, and Chevalier Henry, Ottawa; Mr. E. Coeur, Lindsay, Ont., brother in law, and Mr. Flavell Lindsay, Ont., nephew; Mr. George McNally, Mr. James McNally, Mr. Bernard McNally, Mr. John McNally, and Mr. C. F. Smith.

Among the other gentlemen present were: Sir William Hingston, Hon. Dr. Guerin, M.L.A., Hon. Justice J. J. Curran, Hon. Justice Doherty, F. B. McNamee, B. Tansy, J. P. Whelan, P. F. McCallery, Michael Burke, M. Hicks, M. Cassek, W. Selby, C. A. McDunnell, A. Callen, B. J. Conaghan, W. J. Rafter, M. Egan, P. Rymond, John M. Quinn, D. Quinn, D. Tasey, J. McGree, C. J. McIntyre, J. H. Sample, Captain Charbonneau, E. O'Brien, T. McGlynn, S. R. Parsons, T. J. Quinlan, M. J. F. Quinn, C. C. M.P., H. R. Ives, George Granam, W. E. Doran and D. Martin.

St. Patrick's Total Abstinence and Benevolent Society, of which the late Mr. McGarvey had been so staunch a member, was represented by Mr. J. C. Stigan, chairman of the Committee of Management, Mr. J. H. Feeley, vice president, Mr. P. Doyle and Mr. T. Harding.

The sacred edifice was draped in mourning. The Solemn Requiem Mass was chanted by the Rev. J. Quinlivan, S.S., parish priest, assisted by the Rev. Fathers Driscoll and Lusier, as deacon and sub-deacon respectively. Among the priests who occupied seats in the Sanctuary were noticed, Rev. Father Donnelly, P.P., St. Anthony's; Rev. Father O'Donnell, P.P., St. Mary's; Very Rev. Canon William, of St. James Cathedral; Rev. William O'Meara, P.P., St. Gabriel's; Rev. J. A. McCallen, S.S.; Rev. P. Fallon, S.S.

The full choir, under the direction of Prof. J. A. Fowler, was in attendance. After the service the remains were transferred to the family vault at Cote des Neiges Cemetery.

At a meeting of St. Patrick's T. A. & B. Society, held on Sunday, July 11th, the following resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to remove by death our highly esteemed member, Mr. Owen McGarvey, be it therefore Resolved, that while humbly submitting to the will of our Divine Redeemer, we desire to extend to the widow of our deceased member and her family our heartfelt sympathy in the loss they have sustained but we trust that God, who does all things for the best, will give them strength and courage to bear with Christian fortitude this sad trial with which he has deigned to visit them.

Resolved, that a copy of this resolution be forwarded to Mrs. Owen McGarvey and her family and also to the TRUE WITNESS for publication.

W. P. DOYLE, Secretary.

OTTAWA LETTER.

(FROM OUR OWN CORRESPONDENT.)

As is doubtless well known to the readers of the TRUE WITNESS, the festival of the Visitation of the Blessed Virgin, 2nd July, is the patronal feast of the Religious Order of the Congregation de Notre Dame of Montreal. On that day the nuns in the various houses of the Order in the Provinces of New Brunswick, Prince Edward Island, Quebec and Ontario, and in the United States of America, renew their vows annually, the three preceding days being occupied in prayer. The ceremony takes place during the celebration of the Holy Sacrifice, and at the moment when the celebrant is about to administer Holy Communion, which all

subsequently receive. While this impressive ceremony was faithfully observed in the widely scattered houses of the Order, the reverend Sisters of the Gloucester street Convent in Ottawa were specially favored, in that the Holy Sacrifice was offered by His Excellency the Apostolic Delegate, and who received the renewal of their vows of Chastity, Obedience and Poverty. Immediately after the Communion the Sisters sang the Magnificat. The Blessed Sacrament was exposed during the day, and at six o'clock in the evening His Excellency returned to the Convent and gave Solemn Benediction.

On the following day His Excellency fell ill and for several days was confined to his bed. But on Friday morning last he visited the Convent and celebrated Mass for the last time previous to his leaving for home, as he left the city the same afternoon accompanied by his secretary, Father Antoine, O.M.I., chaplain of the Gloucester street Convent, accompanied him—by special invitation—to the place of embarkation. Immediately after the Mass His Excellency received all the Sisters in Recreation Hall, and addressed them in feeling terms, assuring them of his continued interest in their institution.

The death of Mr. Peter A. Egleston, of this city, has caused universal regret. He was a prominent Irish Catholic and a good friend to many who will sadly miss his kindness of heart.

PETERBOROUGH LETTER.

The Re-opening of St. Peter's Cathedral.

Some Features of the Renovation—The Sermon of His Lordship Bishop O'Connor—Ordination Ceremony.

(FROM OUR OWN CORRESPONDENT.)

PETERBORO, Ont., July 10.—Last Sunday there was a most imposing ceremony here. It was on the occasion of the re-opening of St. Peter's Cathedral and the whole Catholic population turned out en masse to properly observe the happy event. One hardly realizes that it is the church of a few months back the change being so complete and extensive.

The renovations in the cathedral in a way mark another epoch in the history of the Roman Catholic Church building in Peterborough, an evidence of the prosperity of the Church and the generosity of the people. The first priests visited this section of the country in the early days of the century. A frame church on the land where the Oriental hotel now stands was the first real place of worship for the Catholics in Peterborough.

It WAS DESTROYED BY FIRE

in 1858 and the lot was sold, the proceeds being devoted, together with contributions from Protestants and Catholics alike, to the erection of the present stone church on a lot granted by the Government. The church occupied a commanding position at the head of Hunter street. The bell which hangs in the cathedral is one of three which were cast in Spain over two hundred years ago and it was the first bell put up in the town. In 1882 Peterborough was made the head of the diocese of Peterborough and St. Peter's became a cathedral. The first bishop was the late Bishop Jamot, who was succeeded by His Lordship Bishop Dowling, of Hamilton, and he in turn by the present beloved bishop, the Right Rev. R. A. O'Connor, to whom with the energetic Rector, Ven. Archdeacon Casey, much of the credit for the recent renovation is due.

AN ACCURATE IDEA

of the elaborate repairs and changes that have been made to the cathedral since March cannot be gained by any word description, only a personal visit will show the extent and magnificence of the improvements. To the eye the master works of art upon the ceilings, afford the most pleasing decoration, but to one's comfort the change in the seating arrangements afford most gratification. Formerly the church was seated with pews of the old style, and not of a very comfortable nature. Now these have been changed to the latest oak polished pews. They are extremely comfortable and are supported with noiseless spring moving benches for kneeling. This is the main improvement on the floor of the church, along with a new pine floor, which will be covered with matting. The two main side galleries have been removed, greatly increasing the airiness and the lightness of the interior. The walls and ceilings of the sacred edifice have been tastefully decorated, the latter in panels with emblematic biblical subjects.

His Lordship Bishop O'Connor

delivered the sermon at Grand Mass and chose for his subject the occasion which on this special day they were celebrating. He believed that they were assembled to formally celebrate the renovation of this church and offer thanks to God for the change. He believed that they would realize the change far beyond their expectations and they had reason to be thankful to Almighty God. The church should be the most beautiful building in the parish, as it was the House of God. The church was where they assembled in prayer and sacrifice and should be adorned as elaborately as possible, compatible with the means of the parish. In the centre panel of the church was the great apostle of the Irish nation, of which most of the congregation were representatives. They all had pride in St. Patrick, who first brought the faith to Ireland, and especially because that country had always remained staunch to religion through much persecution. He had aided in the spread of the holy faith and all adherents of the Catholic faith could look with fervor upon St. Patrick. He is represented as

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banishing serpents out of Ireland, which the Bishop said could not exist there now as they had been extinguished by the prayers of St. Patrick. The serpent was an emblem of sin which should be kept down. In the background of the picture were the monasteries, convents and Celtic crosses, all of which had assisted in the spread of the faith in Ireland. Further down was St. John the Baptist, the patron of the French-Canadian race, a good number of whom worshipped in the congregation, and it was appropriate that they should have their saint to look upon. They had had many trials, but always looked to their saint. St. John is represented as standing on the banks of the Jordan, with the lamb, representing Christ, at his side.

The choral service did credit to Mr. F. W. Millar, under whose direction it was.

Ordained a Priest.

One of the pleasing incidents in connection with the re-opening of the Cathedral was the ordination on Tuesday last of Michael Joseph O'Brien as priest by His Lordship Bishop O'Connor. The newly ordained priest is a son of Mr. J. O'Brien, section foreman on the C.P.R., and was educated under the late Mr. Lynch and at St. Michael's College, Toronto, and the Grand Seminary, Montreal.

PAULIST FATHERS MOURN.

Death of Their Distinguished Superior, the Very Rev. Augustine Francis Hewitt.

He Was Educated in a Congregational Seminary, Sought the Truth in the Episcopal Faith and Found It in the Catholic Church.

The Very Rev. Augustine F. Hewitt, D. D., Superior of the Community of the Paulist Fathers, New York, died Saturday evening, July 3, at his apartments in the monastery in 59th street, west of Columbus avenue. Father Hewitt had been seriously ill for several weeks. About 4 o'clock Saturday afternoon he began to sink rapidly, and from that time his death was looked for at any moment. Fathers Dushon, Elliot and Smith were present at his bedside when he expired.

The Irish World, in referring to his career, says:—

"Father Hewitt's conversion to the Catholic faith was directly attributable to the so-called Oxford movement started in 1839 by Dr. Pusey and Cardinal Manning. He was a man of brilliant mental attainments, and as a scholar and controversial writer none stood higher in the Catholic Church in America. He was six feet tall and of commanding figure. His features were clean-cut and fine, and his hair was as white as snow. He was born of staunch Presbyterian stock in Fairfield, Ct., seventy-seven years ago. His father was a Presbyterian preacher, and afterward, when he was the agent of the American Temperance Society, he earned the title of "the Luther of the early temperance reform." Father Hewitt's Christian name was Nathaniel Augustus, and it was not until he entered the Redemptorist Order that he took the name of Augustine

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25 cents each. From the Far North-West.

We have just received in from one of the Hudson Bay Co's posts in the far North-West, a small supply of Choice Smoked Reindeer Tongues, a perfect delicacy, which we offer at 25 cents each. FRASER, VIGER & CO.

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Good, sound, wholesome, light Wines, hailing from the Rhine and Moselle. We are offering one and all at special low prices.

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Francis. After his preparatory schooling was over Mr. Hewitt was

SENT TO AMHERST COLLEGE,

whence he was graduated in the class of 1839, with Dr. Storrs of Brooklyn and the late Bishop Huntington of Western New York. In 1840 he entered the Theological Institute of Connecticut, at East Windsor. Two years later he received his preacher's license in the Congregational Church, and it was then that a most interesting period of his career began. He did not find in the Congregational Church what he longed for, and he turned his eyes towards the Protestant Episcopal Church, so within a year we find him in Baltimore studying under Bishop Whittingham. In 1843 the movement started in Oxford by Dr. Pusey and the late Cardinal Manning was making itself felt in Maryland. Of this movement Father Hewitt, in his memoir of Father Baker, says: "There was a tide setting strongly backward toward the faith and practice of ancient times, and we surrendered ourselves to its influence without thinking where it would eventually land us. We had no thought of ever leaving the communion to which we belonged. Never, in any of our conversations, did we speak of such a thing as possible, or call in question the legitimate claim of the authority under which we were living to our obedience. We did not sympathize with the Bishop (Whittingham) and the larger number of clergymen of our theological party in the sentiment of hostility and antipathy to the Roman communion."

His rapid progress toward the Catholic Church is shown by the refusal of the Missionary Committee of the Episcopal Church, shortly after his ordination as deacon, to allow him to accompany Bishop Southgate to a new mission in Cuba, on the grounds that he had too strong a Catholic bias. The influence of the Oxford movement upon him continued to increase, and in 1845, the year that Cardinal Newman became a Catholic, Mr. Hewitt also left the Episcopal Church, and two years later was ordained a priest in the Catholic Church by Bishop Reynolds.

ANNUAL IRISH CATHOLIC Pilgrimage

ST. ANNE DE BEAUPRE

Under the Direction of the Redemptorist Fathers of St. Ann's Church, Montreal.

SATURDAY, July 31, 1897

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Steamer "THREE RIVERS"

LEAVES RICHELIEU Wharf at 7.00 P.M.

TICKETS: Adults, \$2.10; Children \$1.05.

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FOR CONSCIENCE SAKE.

BY THOMAS SWIFT, Ottawa, Canada.

CHAPTER III.

WHEN Frank Neville heard of Nellie Irving's marriage, he realized how far he had wandered along the path of love. "And the end thereof was pain," bitter, crushing, hopeless pain. Some things we have which we know not we possess until we have lost them.

And so Frank Neville's love-dream came to an end. He awoke to the bitterness of reality, and for many days could not shake off the effect of his sudden awakening.

Frank, now a business man, had become a member of a city club; and unable to bear the sorrowful scrutiny of Mrs. Neville and his father's vigilant eye, spent most of his spare hours at his club rooms.

One evening he was sitting in the reading room with his eyes on the pages of a magazine, when the mention of a name called him to life and attention.

"Do you remember Walter Courtney, the artist, Charlie?" inquired Harry Redmond.

"Yes. What of him?" asked Charlie Urquhart.

"I see he has not been long in availing himself of his freedom. He is married again," replied Harry Redmond.

"Who is it this time?" asked Charlie.

"A Miss Irving of Alling Bay—said the paper," Harry answered.

"Well," said Charlie, "he is a good fellow, and I hope his second choice will turn out more satisfactory than his first. But I should have thought he would have learned wisdom of experience."

"Yes. His first wife was a bad lot," said Redmond. "And I am afraid she will come to a worse end. Her kind generally drift to shipwreck."

The magazine dropped from Frank Neville's nerveless hand to the floor, and the speakers turned to see him standing with one hand resting on the table, pale and horror-stricken.

"Hello! What's the matter, Neville?" Harry Redmond asked.

"Did you say—his, this artist's first wife still lives?" gasped Frank.

"Lives!" exclaimed Harry Redmond. "I should say she does live, and at a decent pace, too. But it is generally the case with a divorced woman. She mostly does one of two things—dies of a broken heart or goes to the devil. The evils of the divorce court alone would be sufficient to keep me a Catholic if I were a woman, or make me believe in the Catholic Church if I were a Protestant; whilst our Church's condemnation of this curse is enough to prove her infallibility."

"My God! what a tragedy life is!" exclaimed Frank. "This Courtney must be a scoundrel."

"No. He is one of the finest fellows I have ever met," replied Harry. "You can't blame him for marrying again. It is the way of his world. The pity of it is that he did not marry the right woman at first."

The horror of Nellie Irving's position was forcing itself upon Frank's consciousness. He dropped into a chair with a groan. "Harry Redmond," he said vehemently, "do you know what this Courtney has done? He has married a Catholic and trusting Catholic girl, to whom the union means nothing—can mean nothing."

"By Jove!" exclaimed Harry Redmond. "That is bad."

"Bad! It was monstrous, horrible," said Frank Neville to himself as he took his way homeward, dazed by the sad and awful intelligence.

In the days that followed, he made ample and careful inquiry, which only confirmed the truth of Harry Redmond's information. Young and sensitive, in all his after years, it is doubtful if Frank Neville ever suffered such poignant grief as he experienced at the knowledge of Nellie's misfortune—a misfortune which human power seemed impotent to cope with. Had death snatched her from him he could have bowed with submission to the Divine will. But this—his whole soul revolted at the thought of the shipwreck of her fair young life, and in his heart he cursed the man whom he could not but look upon as her betrayer.

into which the poor girl would be plunged. Was his the hand to push her into it? Was his the tongue that uttered that which would unspoke the empty vows that had been spoken? He could not do it. And yet, to allow things to take their course would be misery greater and harder to bear.

That she loved this stranger greatly he was sure; else would she not have given herself to him. Great as her anguish at separation might be then, it would be as nothing in comparison to that which the future might hold for her, if dearer ties were added to her life. It was impossible for a man so well known as this Courtney to keep his position concealed from the eyes of the world, nor, indeed, had concealment been attempted. The pitiless tongues of society would not long remain silent. It was sure to come sooner or later, and as far as he could reason the matter out, the sooner the better.

Of Nellie's integrity of purpose and fidelity to the pathway of duty he never entertained the slightest doubt. He knew her too well for that. In the bitterness of his anguish, in his pity for the misery and utter ruin that he saw shadowing Nellie, he fell upon his knees and prayed God for light and strength to do what was right, to enable him to put self aside and to act as he would if the unfortunate girl had been his own sister. He rose and his resolution was taken. He himself would break the terrible truth to her. Who could do it so well as he whose heart seemed to be bleeding away within him with pity and love.

The next morning Frank took the train for Alling Bay, and the afternoon found him standing by the side of Nellie Irving. Flushed with happiness, she had greeted him upon his arrival, and impatient to introduce him to her husband, who had gone up the bay to sketch some bit of scenery, she had drawn Frank with her to the beach. And as she stood there in the soft sunlight, the perfect embodiment of a fair and happy bride, awaiting Walter Courtney's return, Frank Neville's heart sank within him. To blast with a word a woman's happiness—he shrank from it as from murder. He could scarcely repress the groan that labored from his breast and his face grew ashen grey with pain.

Nellie, startled at his appearance, asked, "What is the matter, Frank? You look as though you had seen a spectre."

"I have, Nellie; and one worse than that of death itself." The words were spoken almost before he was aware of having uttered them.

"Nellie turned as white as a sheet and pressed her hand to her heart as though to still its beating."

Frank gazed at her with mingled fear and pity, and hesitated.

"Tell me, Frank," she demanded, controlling herself with an effort.

"You must be brave, Nellie. You will probably curse me, but it is better—it is right that you should know."

He stopped again.

"Go on," came from the pale, set lips.

"Oh, Nellie," cried Frank, "Forgive me. The man you call your husband—may God deal with him according to His justice!—has a divorced wife living."

"'Tis false," exclaimed Nellie; and her eyes blazed at the man before her. The fire of her wrath died out quickly and she said piteously:

"Oh, Frank, say it is not true. Would you kill me, Frank?"

The young man's eyes were filled with tears and his voice was husky with anguish as he replied:

"What can I say, Nellie? If I do not tell you, someone else, more pitiless, will. It is true. His divorced wife is now living in New York."

Poor Nellie. For a few moments she stood there still and silent, and the calmness of despair seemed to turn her features into marble.

At the sight of her misery, Frank's anger broke forth at last.

"The base villain! He has deceived you, if I meet him I believe I shall kill him."

"Hush, Frank. You know not what you say," said Nellie. "You must not talk so wildly. Were you to kill him, you would kill me too."

"I love him, Frank."

Frank groaned.

"It is all a mistake. He did not intend to do me harm. I can see how it all has come about. Poor Walter!"

Frank groaned again, and an exclamation burst from him. Such madness as this he had never counted on.

"But I must be strong and firm—strong and firm, Frank. Oh, God, have pity on me and give me strength," she cried, flinging herself on her knees and clasping her face in her hands.

another woman lives, who, people say, is your wife—the words came with a painful effort—"your divorced wife."

Walter Courtney did not speak, but trembled beneath the pure touch of the woman in his arms like one convicted of a crime.

Nellie released herself from his nerveless embrace, drew down his head, kissed him tenderly once on the lips, and then stood apart from him with hands clasped on her bosom.

"Now, tell me, Walter. Is it true?" she asked.

For a moment he paused. Then he replied: "It is true, Nellie," and sank, like one who had received a mortal blow, into a chair.

Nellie placed her hand on the bowed head and bent over him like one of God's pitying angels.

"My poor Walter!" she murmured with infinite pathos.

He strove to speak. She put her fingers on his lips and said: "No; do not speak—not yet. It has been a mistake. You never intended to deceive me. You thought you were to marry again. You loved me—loved me truly, Walter, and you married me—not knowing. Was it not so?" And without waiting for his reply, like one teaching a child to speak, said, "Say 'Yes.'"

"Yes," answered Walter, mechanically, with choking voice.

Nellie bent and kissed his forehead, saying: "I am satisfied."

At the tender touch of her pure lips all the manhood within him rushed to his heart.

He sprang up and, extending his arms, spoke wildly.

"Nellie, what do you mean? You are hiding some purpose from me. I feel it. Just God! You cannot mean to put me away from you—to cast me off. I did not know—I did not realize the enormity of my offence until afterwards, when I heard you speak of the sanctity of marriage."

With a gentle gesture she tried to stay him; but the torrent of feeling would have way.

"Before God and man, you are my wife. I never loved this other wretched woman. The law in its mercy set me free from shameful thralldom. She has no claim upon me—not a shadow. I tell you, I was free to marry you."

"Oh, Nellie," he went on in piteous accents, flinging himself on his knees and caressing her hands.

"I love you—I believe you to be my wife. You are my wife. You will not abandon me?"

"My poor Walter, you do not understand, yet. You will not see—what I—am," Nellie replied, turning away her face from him.

"You would not have me live in sin, as the wife of a man who is not my husband. By the law of our Church, which is God's law, I am not your wife—never have been your wife. Do not make it harder for me to bear," she pleaded.

He sprang again to his feet, the light of triumph in his eyes, decision and unflinching purpose in his tones.

"You are my wedded wife—my wife by the law of the land. I will not relinquish you. I will save you, Nellie, even from yourself. We will leave Alling Bay; we will leave America and seek another land. I will not let you thus ruin your own happiness and mine."

A look of unutterable happiness and longing dwelt a moment in her eyes, only to be chased away by a great sadness, as she replied:

"Would that it could be so, Walter. But—what God hath joined together, let no man put asunder. God's law is above man's law. I must—I will keep God's law, even if my own heart breaks."

The light died out of Walter's eyes as they rested on the woman who stood before him; for he saw on her face the expression of a stronger will than his own, and a purpose, which, in its sublimity and self-renunciation, mocked at the power of human passion. He stooped, and pressing a fold of her garment to his lips turned to withdraw. At the door he paused and looked at her. She was standing with pallid features drawn with pain, eyes downcast and lips moving as if in prayer. Unable to endure more, he noiselessly closed the door and, feeling like an erring spirit banished from paradise, left the house and flung himself in an agony of grief, of longing and despair down on the cliff, where he had first heard her voice calling in distress.

(TO BE CONTINUED.)

A GREAT BOOK FREE!

When Dr. R. V. Pierce, of Buffalo, N.Y., published the first edition of his great work, 'The People's Common Sense Medical Adviser,' he announced that after 630,000 copies had been sold at the regular price, \$1.50 per copy, the profit on which would repay him for the great amount of labor and money expended in producing it, he would distribute the next half million FREE. As this number of copies has already been sold, he is now giving away, ABSOLUTELY FREE, 500,000 copies of this most complete, interesting and valuable common sense medical work ever published—the recipient only being required to mail to him, at above address, twenty-one (21) one-cent stamps, to cover cost of mailing ONLY, and the book will be sent post-paid. It is a veritable medical library, complete in one volume. Contains 1008 pages, profusely illustrated. The FREE EDITION is precisely the same as that sold at \$1.50 except only that the books are in strong manilla paper covers instead of cloth. Send now before all are given away.

A strange coffin, said to be intended for a British admiral of the fleet, is on exhibition at Liverpool. It is in the shape of a double-ended lifeboat, seven feet long, and painted with white port holes like an old-fashioned battleship. It is fitted with life lines, oars and a rudder, and is made seaworthy in every respect.

Are You Nervous? Horsford's Acid Phosphate. Quiets the nerves and induces sleep.

HAVE YOUR OWN HOME.

An Interesting Study of the Practice of Young Married Women.

To Avoid the Responsibilities of House-Keeping.

The Difficulties and Inconveniences of Boarding and Leasing Living Apartments Pointed Out.

Opportunity has come to me of late to meet an unusual number of homeless young married people. They have good though moderate incomes, they are clever, in excellent health, active, energetic young men and women, and yet they have elected to live in boarding-houses and hotels. Elevators carry them to upper stories of huge caravansaries, where they take possession of a bedroom, a parlor and a dressing room. Here they add to the rich but unmistakably hotel furniture the pretty trifle, easily transported, which were among their wedding-presents, and they declare themselves content. They partake of meals, ordered from long bills of fare, cooked by foreigners, always rich and indigestible and often of doubtful origin, and sit at little tables observing and being observed with that long critical stare which is learned only in such surroundings.

THE WIFE HAS NO DUTIES.

nothing in their lives exercises her skill, her brain power, or her ingenuity. Her husband receives no help or delight from the labor of her hands or as the result of her good judgment. Half of her endowments are lying dormant, and almost every power she has is dulled from want of use. After her husband leaves for his office, she has to think out some occupation for the day. She shops and visits; if she is musical, she practices a little; if she is bookish, she goes, perhaps, to a literary class or a lecture. Nothing taxes her resources, no one is helped or benefited by her wise rule. Lacking that great prop and staff, personal responsibility, she has no taste of the joy of personal achievement and success. There is no way in which either husband or wife can express themselves in the material things by which they are surrounded. These furnished rooms are to their personal characteristics like ready-made clothing to their bodies, and betray in one way and another that they are "misfits." Worse still to my thinking is

LIFE IN SMALLER BOARDING HOUSES.

where the independence and isolation possible in large hotels is lost, and the elements of criticism and gossip find such congenial soil in which to lodge their fast growing seeds. I know no sadder words than homeless and childless. There is a mournful inflection in their very sounds and yet these prettily dressed, eager, restless young women are both these sorrowful things. If God has denied them the crown of motherhood, it would be better to take some motherless baby to their hearts than to live all their lives without the guiding hand of a little child in their, and the clasp of little loving arms about their necks. I say guiding, with very sincere faith that there is no such attraction towards a noble life as the dependence and love of childhood, nor any such rebuke as the surprise or tear in a child's innocent eyes. What causes a deliberate choice of this narrow life which entails so many deprivations is incomprehensible to me.

THE SEMBLANCE OF GREAT LUXURY.

is certainly to be found in the mirrors, the gilding, the deep-piled velvet carpets; but does all this expensive show give any pleasure when it loses all personal interest, and stretching this way and that can sometimes be measured by miles? To walk five hundred feet down the long corridors between doors which seem countless in number, and opening right and left to liberate strangers who pass you as if you were to be avoided as carefully as if you had the smallpox, cannot be a pleasure. To open your door and see five or six conventional pieces of furniture standing about at precisely the same angles as in every other room you have passed, so that if you did not chance to know that your legitimate number of square feet were known as number 499, you might readily think you were in your own quarters until you saw that where your walls were blue your neighbor's were pink, cannot be encouraging to the sense of individual possession which is half of life's joy. The mere abiding

UNDER THE SAME ROOF.

with people you dislike or despise is trying, but when you believe that on your right hand is drunkenness, and on your left the elements of some great human tragedy; to doubt the decency of your nearest neighbor at dinner and be shocked at the vulgar display of the women you meet in the elevator, does not conduce to love of mankind or the elevation of your own thoughts. In the narrower circle of the boarding-house, to detect in yourself an intense curiosity as to whether Mr. Blank is kind to his wife, or Mrs. Jones does not dress beyond her means, and be mortally ashamed of your impertinence, does not increase your self-respect. Why choose these ways of living when open to every woman, according to her means, lies the door of a home? A place which is for the time at least your very own, to be a source of comfort and peace to your husband and of joy to yourself just in proportion to your endeavors? A place where color, arrangement, every adornment, every detail, from the delicate draperies at the windows to the well-chosen implements in the kitchen, expresses your tastes, your judgment, your judicious economies, your thought of others, your love for your husband. Where

NO ONE ENTERS BUT AT YOUR BIDDING and then comes to be made happy by your society or refreshed by your hospitality. Where, when the day is done, you realize that from the favor of the

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breakfast cup of coffee and the lightness of the walls to the restful chair in which he smoked his last cigar at night, the man you love best of all human beings owns every enjoyment to your overnight and plans. No matter how small it may be, no matter how many difficulties of arrangement and adaptation present themselves, these, like all obstacles, only enhance success; and in these days of apartments and moderate houses built especially to tempt young housekeepers no one who can afford to live as I have described can be too restricted in their means to find it hard to select from one of these classes of domiciles what is suitable and pleasant. And having chosen, can there be many pleasures more sure and satisfying than making of those vacant rooms and bare walls a home?

THAT VITAL SPARK OF VANITY.

and self-satisfaction without which no woman's life is really delightful, that undefinable, unclassified quality which makes her look at her completed work with the exhilarating belief that the few could excel it, here has full play. Here she can be original, ingenious, surprising, and all this to the fulfillment of the chief end of her hopes and the expression of her highest desire. The birds find sources of exultation in the building of their nests; and you can discover that they are house-furnishing by the joy of their songs. It is the natural instinct of love and life to make a place to dwell in. To the woman who can devise a fastidiously beautiful gown I would commend the arrangement and decoration of a room as the expansion and tenfold higher use of her art. To the woman who would end at herself to her husband I would offer to guarantee that if she can keep within the limit of his means and yet make for him a lovely, comfortable, abiding place, in which he has room for the development of his own tastes and opportunity to bring about him his friends in hospitable fashion, she will have endeared herself inexpressibly to him and increased his pride in her tenfold. Let the good order and beauty and contrivances for his individual comfort be sufficient to make his friends envious, and ready to say that his

HOME TEMPTS THEM.

to marry, and the wife becomes lovely in his eyes, in a far more flattering way than because she is pretty and well-dressed. To become the source of a husband's comfort and rest is to have placed yourself beyond the fear of losing your complexion or ceasing to be his ideal of a pretty girl. It is also to rise from the position of a dear pet to a useful, important partner, without whose clever brains and wise direction his life would cease to be a success. I do not claim that home-making is easy work, nor for a moment attempt to say that the fine art of good housekeeping is easily attained, but I do say, with all the strength I can put into the assertion, that the married woman who sees aside her

KINGDOM FOR LACK OF COURAGE AND ENERGY.

to rule it is but a disinherited princess who has lost the greatest joy of life when she abdicated her throne.

The place a man lives in should surely be the place wherein sorrow and illness and death can best be borne and suffered. To the very young these three pregnant words mean little, but when they make themselves heard, may they find the sacredness and privacy of home about you and the tender surroundings of your own family life soothing your pain. To be happy in life or to grieve in it, there can be no place like the shelter which love and care have made for a man and his wife to abide in together, with the children God has given them to sweeten and hallow their inseparable lives.—New York Post.

ALL THE PEOPLE.

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The Irish Priest in Politics.

Some of them would wish to exclude the clergy altogether from politics lest they themselves should ever be called to order for their doings (hear, hear). So long as the priest was ready to collect money for their needs and was subservient to their views they would tolerate him, and if they thought him greedy of praise they would eulogize him, but if he ventured to question the propriety of their doings they would at once tell him to give up politics and to mind his parish (laughter and applause). This school of politicians had come to the front of late years, and although they were not gaining ground their existence could not be ignored, nor were they confined to any one party (hear, hear; laughter, and applause). These reasons which he had thus briefly indicated were inoperative in the past, and although no longer so cogent, still to some extent they did exist, and in his opinion did justify the Irish country priest in taking a part in Irish politics which could not and ought not to be tolerated elsewhere (applause). But such intervention in these times should be judicious and well regulated, otherwise it would certainly be very mischievous to the highest interests of their Catholic people, and most of all to the priests themselves. The following practical rules would be thought, he generally admitted as just and reasonable, and if observed they would be efficacious in preventing evils that sometimes did result from the unwise intervention of the priest in politics. Now, the first rule—and he commended it to the special attention of some of his young friends listening to him—the first rule which he would lay down was this, that young priests for several years after their ordination should not be encouraged or allowed to take an active part in politics (loud applause). The reason was perfectly clear. They had at first neither the experience, the prudence, nor the knowledge of the world necessary to make them safe and trustworthy guides for others in political questions. Of course many of them thought they had—[laughter]—and that the old fogies were altogether behind the age; and this was particularly true in the case of those young men who had not even knowledge enough to doubt the wisdom of their own proceedings [laughter]. He might say, by way of parenthesis, that he never met any persons

Censure of Their Own Opinions
as some young priests, except, perhaps, some young professors (laughter and applause). Where would the young priests get their political knowledge? Not, surely, while they were schoolboys scrambling through the Latin grammar; nor in the seminary, where they found it hard enough to master the intermediate Education course; nor in that college, for although they had many chairs in Maynooth he had yet to learn that he had a chair in politics—[laughter]—so that the young priest had, in fact, no means of acquiring political knowledge until he had some experience of the world, except that he got it in the way that a very venerable colleague of his last evening suggested, that he ought to get some himself. They were discussing a certain political point, and his venerable colleague said, "I will tell you what you ought to do. You ought to go and ask your mother her opinion, if she is alive [laughter], because her opinion on that point would, I think, be far sounder than your own" [renewed laughter]. He did not know where these young gentlemen would get their information on the political questions of the day except they got it from their mothers. The young priest was, no doubt, the official teacher of the people in matters of faith and morals. But that subject he was supposed to have mastered. He preached under the supervision of his parish priest and Bishop. As a moral teacher he was sound enough, and could not well go astray. But as a political teacher he was sometimes a child and worse than a child, for no one mind what a child said, but as a priest he was liable to be fully and severely and sometimes justly criticized. It was foolish for young priests to take a header into politics, and speak by his authority on matters of which he knew little or nothing. Then, again, every priest ought to be a man of order and self-restraint, if not of self-denial. But how could he be all this if he launched his barque upon the stormy sea of politics, where there were so many dangers? He knew from experience what had frequently happened in such cases. The ardent politician would compose political harangues instead of sermons. His time would be given more to the reading of newspapers perhaps than to the Scriptures. His hours became late and irregular. He was often absent from home when wanted. The excitement and the dust of the political arena made him somewhat thirsty, and his associates were by no means always safe and edifying companions. He (His Lordship) did not care to enlarge upon this subject, but he would say that he had known several young priests who greatly fell away from their high estate because in times of excitement they had devoted themselves too much and too earnestly to politics. The dear young friends he saw around him were the hope, the rising hope, of the Irish Church. They were his joy and crown, and it was therefore he implored them to take no prominent part in politics before they had spent seven or eight years on the mission [ap- plause]. The second rule was that no matter what might be the age, the experience, or authority of a priest who intervened in politics, he must never forget that he was a priest, and his language, his conduct, and his demeanour must never be unworthy of the dignity and sanctity of the priestly character. He could not put off a suit of clothes. He could not be one man in the pulpit and another on the platform. He was always and everywhere the ambassador of Christ. He could not put off his representative character. He should, therefore, never speak nor write language which even a

layman who wished to be regarded as a layman would never think of doing. Whatever others might do, there was a special obligation on the priest of observing moderation in his conduct and his language. And there should be moderation in his politics as well as in everything else. And they should always be prepared to allow the same reasonable freedom of thought and action to others which they claimed for themselves. [Applause.] The third rule, too, could not, he thought, be questioned. It was this, that no priest should allow his pursuit of politics at any time to cause him to neglect any of his ecclesiastical duties. Politics was an engrossing pursuit, and sometimes greatly disturbed the mind. It was all very well to win applause on public platforms, to fight the battles of the people, to be called an eloquent and patriotic priest in the newspapers; but as he laid down in the beginning, politics was no part of his duty as a priest and could never be alleged as an excuse before God or man for neglecting any part of his ecclesiastical duties. [Applause.] These duties in this country were manifold and laborious, and if they were faithfully performed they left very little time for other occupations, and, moreover, they demanded the near presence and vigilance of the priest. The place for him was the church, the sick room, and the school. There lay the sphere of his duties. And it could not be denied that meetings outside his own parish, conferences with political leaders, letters to the newspapers, and so forth, were very likely to interfere to some extent with the proper discharge of his duties. The priest, therefore, must be always on his guard, lest his schools, his sick calls, or any of his duties might suffer thereby. It was not easy to combine this constant vigilance, this manifold labour, and the various duties of his ministry with the distracting care of an active political career. [Applause.] A special word of caution was necessary with reference to Parliamentary elections. The law of the land was extremely jealous of the interference of the clergy in Parliamentary elections, and all the more so since the freedom of the voters from other influences had to a great extent been secured by the protection of the Ballot Act. So long as the Catholic freeholders were the slaves of their landlords and notoriously coerced to vote in many cases against their conscience, the influence of the priest was a just and necessary counterpoise. But this excuse no longer existed. The law took the most elaborate precautions to secure the freedom of the voter and to protect him against spiritual as well as temporal influence of every kind. The celebrated judgment of Justice Fitzgerald was neither altogether logical nor consistent in itself. But it asserted a sound rule—that, as a rule, neither spiritual or temporal rewards should be promised; nor on the other hand, should spiritual or temporal coercion be resorted to in order to influence the choice of a voter in favour of a particular candidate. He was not disposed to quarrel with the substantial justice of that decision. The learned judge declared in it that the Catholic priest might counsel, advise, recommend, entreat, and point out the true line of moral duty, and might, if he thought fit, throw the whole weight of his character into the scale, but he could not appeal to the fears, the terrors, or the superstitions of those he addressed. He [Most Rev. Dr. Healy] thought that the priest was free to do what was set forth in the judgment. The main point was that as a priest he should be free to

Point Out the Line of Moral Duty.
to give his reasons, and to exhort his people to follow that line of duty. In his opinion that was quite enough for the priest—at least on ordinary occasions. No doubt a great occasion might arise, the greatest religious interests might be at stake, and the priest might feel it his duty not only to point out the line of moral duty but also to tell his flock that to ignore it would be a sin, and possibly in certain extreme cases a grave sin, against God and against the Church (hear, hear). And as the late Dr. O'Hanlon explained in reply to the Mayo- nooth Commission of '53, if a man maintained his fixed purpose of committing what was according to the issue a grave sin, the priest would be not only justified but bound to refuse him absolution if he came to confession under such circumstances. The case Dr. O'Hanlon quoted could scarcely occur, but he thought he was right and courageous in speaking of it as a possible case, and pointing out to the priest's duty, no matter what view the law might take of it in such circumstances. If it occurred the priest should consult his Bishop, and he believed the Bishop would be very slow, indeed, in condemning an act of an individual voter as a mortal sin or refusing him absolution, especially if the voter was acting in good faith although from a perverse and mistaken view of his duty in the case. His own opinion was that at least in ordinary cases there was no need for the priest to come into collision with the law, and that a cautious priest who weighed his words well might—without violating the law—do all that his duty required and exercise far more influence in the long run than if he were clearly to violate the rule of law as laid down by the learned judge [applause]. Another thing he wished to observe was that the duty did not apply to purely political questions. Of course, in most questions where the spiritual interests of the people were at stake, perhaps more so than their temporal interests, the priest had a right to speak to the people upon such questions and to point out the line of conscientious duty which all good Catholics were bound to pursue. He spoke of temporal interests which affected primarily or materially the temporal interests of the people. As a rule the pulpit was no place for the discussion of such questions, however useful or important they might be in themselves. They were profane questions that could not with propriety be discussed in the House of God. Often good Catholics might differ on such questions, and it was obviously improper to force them to listen to

Opinions Distasteful to Them
when they came to the church to worship God. The only result would be to keep them away altogether from the

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church or to compel them to go elsewhere. The priest of prudence and experience, if he found it his duty to take an active part in political discussions, would not set up for himself in opposition to the views of his brother priests or of his ecclesiastical superiors. [Hear, hear.] He might possibly be right in his opinions, but the public expression of them in such circumstances was likely to do more harm than good. [Hear, hear.] The strength of the Church lay in the discipline and union of the clergy. [Applause.] When they thought it necessary to range themselves publicly in opposite camps it was in his opinion far better for the minority to abstain from political action altogether. [Applause.] As he had already pointed out, no superior could compel them to become active politicians, so that if any priest did not like the views of the majority, or perhaps of the bishop, he had still the alternative of keeping silence and attending to his parish—a safer and, generally speaking, a far more profitable work for himself. Although he said that no priest was bound to become an active and prominent politician, still in this country there were many questions discussed in the press and in Parliament in which the spiritual interests of the people were at stake, and in the discussion of which the priest might take a prominent and a useful part. Even in purely political questions also, where the interests of his flock are at stake, the able and experienced priest might feel himself called upon to help his flock in the unequal conflict between the privileged classes on the one side and the poor oppressed people on the other [applause]. But even in such circumstances he must never forget that he is a priest, and he should so regulate his language, his dignity, and his demeanour as to bring no discredit on his ministry and give no reasonable ground of offence to any man whatsoever [applause].

AN IMPRESSIVE CEREMONY.

Dedication of St. James Church, at Eganville, Ont.

[From our Own Correspondent.]
EGANVILLE, Ont., July 10.—The Catholics of Eganville have been *en fete* for the past week over the dedication of the new St. James Church, and not only do the Catholics themselves feel jubilant, but their feeling of happiness is shared by their Protestant brethren, who are rejoiced to see in their midst this grand monument to the service and worship of God.

The Catholic parish of Eganville dates back to 1843, when Rev. Father John McNulty was the first resident pastor. The County of Renfrew was long before this the scene of the zealous labors of gentle-hearted priests, but it is due to Father McNulty the honor of forming what might be called the nucleus of the present large parish. Arriving at Mount St. Patrick in the year mentioned, he built temporary churches at Renfrew, Douglas, Brudenell, Osceola, and Eganville, and also established a Mission at Sault Point. Mount St. Patrick, after the departure of Rev. Father McNulty in 1852, was attended from Renfrew till 1866, when Rev. John McCormac became resident pastor. In 1868 Father "John" built the commodious stone church still used in that place. After his sad death in 1874 he was succeeded in order by Rev. Dussere Belmont, Father McGinnis, Father Collins, Father Chisholm, Father Dowdall, Father Ryan, Father Holland and Rev. R. McEachen, who is to-day the faithful pastor of that flourishing parish.

The first official document bearing on the history of the old St. James Church reads as follows:—
"On June 22nd, 1854, the Roman Catholic Church, in the Village of Eganville, Township of Grattan, County of Renfrew, Upper Canada, was open for public worship and blessed by His Lordship Joseph Guigues, Bishop of Bytown, under the invocation of St. James the Less, in the presence of the undersigned clergy and laity. The land for said church had been given by Jno. Egan, Esq., M.P.P., and the expenses for the erection of said church amounted to \$220, including the gift of the lands valued at £50 from the above donor. There now remains a debt not exceeding £50 on said church, in witness whereof: Joseph Eugene Guigues, Bishop of Bytown; James A. Strain, Parish Priest; Francis McDonough, Bernard McFeely, J. Bouvier, Patrick Cassidy."

FROM THE OLD TO THE NEW.
The old church has passed away and now through the devotedness and self-sacrifice, the untiring energy and executive ability of the present pastor, Rev. Father Patrick Sylvester Dowdall, a noble structure has arisen on its site. His efforts were crowned with glory on the 27th ult., when the sacred edifice was formally dedicated. For weeks past immense preparations had been made for the imposing event. The evening before His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa; Rt. Rev. N. Z. Lorrain, V. Ap. of Pontiac, accompanied by Rev. E. Groulx, Ottawa; Rev. P. Girard, Redemptorist, Montreal;

Rev. P. T. Ryan, Renfrew, and many others, arrived by the Parry Sound railway. On Sunday morning a special train from Whitley, bearing a large number of friends, arrived at the O. & A. P.S.R. station, where they were met by numbers of carriages to convey them to the church. Another train of ten coaches arrived from Ottawa some time later, and for almost an hour a continuous procession of carriages passed between the station and the church.

His Lordship blessed the new place of worship with all the solemnity befitting the occasion, assisted by Rev. H. Martel and Rev. J. O. Banette, as deacon and sub-deacon. This ceremony concluded His Lordship put aside his cope and was vested with tunics and chasuble for Mass, at which he was assisted by the above named deacon and sub-deacon, Rev. D. Leduc as assistant priest and Rev. P. T. Ryan, of Renfrew, as master of ceremonies.

THE CLERGY WHO WERE PRESENT.
After the sermon and the conclusion of the Mass the congregation adjourned to the grove adjoining the church to enjoy dinner and refreshments.

There was Confirmation in the afternoon by His Lordship Bishop Lorrain. In the evening the Benediction of the Most Holy Sacrament was given and the following is a full list of the clergy present at the ceremonies:—
His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa; His Lordship Right Rev. N. Z. Lorrain, Vicar Apostolic of Pontiac; Very Rev. Mr. J. A. Routhier, V. G., Ottawa, Ont.; Very Rev. G. Bouillon, Canon, Ottawa, Ont.; Rev. E. Groulx, Ottawa, Ont.; Rev. F. M. Georget, O. M. I., Hull, Que.; Rev. A. A. Labelle, P. P., Aylmer, Que.; Rev. E. A. Latulipe, Pembroke, Ont.; Rev. D. Leduc, Chumpleau, Ont.; Rev. P. T. Ryan, P. P., Renfrew, Ont.; Rev. A. Lize, Renfrew, Ont.; Rev. F. L. French, Brudenell, Ont.; Rev. H. Martel, N. S. bounding, Ont.; Rev. S. Marriou, Douglas, Ont.; Rev. J. O. Barrette, Maynooth, Ont.; Rev. Father Girard, Redemptorist, Montreal, Que.; Rev. P. S. Dowdall, P. P., Eganville, Ont.; Rev. A. Renaud, Eganville, Ont.; Rev. P. Hart, Osceola, Ont.; Rev. A. Gagnon, Ottawa, Ont.; Rev. A. Barrette, Ottawa, Ont.

DESCRIPTION OF THE NEW CHURCH.
The new church was commenced in 1895, the architects being Roy and Gauthier of Montreal. The site is a beautiful one, being on an eminence on the bank of the Bonnechere. The structure is 148 feet from the facade to the rear of the apse. Its width across the nave is 63 ft. 4 in., extending out to an extreme width of 78 ft. 4 in. in the transept. The circular portion of the apse of the church measures transversely 44 ft. 4 in. with a depth of 27 ft. 2 in. Running out from the right of the apse and part of the transept as one looks from the front is the sacristy, with an extreme length of 80 feet in the rear by 46 ft. wide and 30 ft. high above ground. The sacristy is double storied, the basement being intended for sodality rooms and library, while the upper story is furnished with an altar, pews, confessionals and baptistry. The angular portion of the sacristy adjoining the apse is cut off for the use of the altar boys. The facade of the church has an extreme width of 68 ft. 4 in., and the main walls, stonework, rise up 43 ft. above the ground. On either side of the facade are turrets 5 ft. wide, with projections of one foot from the main walls. The central portion of the facade has a projection of 5 ft. 6 in. with a length of 41 ft. In this projection are situated the main entrances, while from either side are two angular turrets rising up to a height of 56 ft. and crowned by miniature cupolas.

Surmounting the entrances, and enclosing the grand front window, is the main tower 27 ft. wide, rising up to a height of 70 ft., and crowned by a spire, whose cross is 180 ft. from the ground. The whole building is thoroughly appointed and is a rare example of perfect architecture and art.

OBITUARY.

THE LATE MR. M. M. GANNON.

The many friends of Mr. M. M. Gannon, late of the firm of John Murphy & Co. dry goods merchant, will regret to learn of his death, which occurred on Sunday, July 4th, after an illness of several months duration. Mr. Gannon's connection with the firm of Messrs. John Murphy & Co. extended over nineteen years, and in his capacity as salesman he was universally esteemed by all with whom he had business association. He leaves a widow and many friends to mourn his loss. The funeral took place on Tuesday morning, July 6th, at eight o'clock, from his late residence, 129 Mansfield street, to St. Patrick's Church, where the funeral service was conducted by the Rev. Father Quinnivon, parish priest, assisted by Rev. Father Kavanagh of the Society of Jesus. The funeral was attended by many prominent citizens, among whom were Mr. John Murphy, Mr. Henry, Mr. Lego, Mr. Hurkins, Mr. John Fallon, Mr. W. J. Tabb, Mr. Thomas Harding, Mr. Horton, and many others. The funeral then proceeded to Cote des Neiges Cemetery.

LATE MRS. O'NEILL.
Mrs. Mary O'Neill, widow of the late Peter O'Neill, died on Sunday at the age of 68 years. She was a native of County Fermanagh, Ireland, and was the mother of Messrs. Peter, T. J., and the late W. G. O'Neill, the last named of whom was well known as Chief Clerk at the St. Lawrence Hall. The funeral, which was held yesterday, was attended by a large concourse of citizens of all classes and creeds. A solemn Requiem Mass was chanted at St. Patrick's, after which the remains were transferred to Cote des Neiges Cemetery.

THE LATE MRS. MICHAEL MOORE.
On Tuesday morning last death's angel visited the residence of Mr. Michael Moore, of McCord Street, and selected as his victim the mother of that truly pious and highly esteemed family. But a few days sick from pneumonia, attended by the most skilled physicians, and visited daily by the reverend clergy, she, contrary to the expectations of all, gave up her soul into the hands of her Maker. That she has received the crown

of life is evidenced from this, that on all occasions God's will was her will. Already she has given one daughter to the service of Almighty God—Miss Ellen—who some time ago joined the Congregation of Notre Dame Sisters. All the other members of the family are held in the highest esteem by those whose good pleasure it is to enjoy their acquaintance. That God may spare them, bless and protect them, and enable them to bear courageously this, their heavy burden, is our fervent and cherished wish.

VERITAS.

It gives us much pain to announce the sad death of James C. Cross, son of Michael Cross, of St. Chrysostome, who died suddenly in New York City, July 6th, 1897, aged 23 years 6 months and 1 day. He was a good, bright, and faithful young man, and an ardent Catholic. He has been remarked wherever he went for his religious devotions and piety. He has a father and mother, four brothers and three sisters to mourn his heavy loss. The death has been a very sad one, for he was a model young man and loved by all who knew him, and his whole family lavished a great deal of affection upon him. But God has chosen him for Himself, and we must all be resigned to His Good and Holy Will that he was taken, although it has been a very sad and bitter affliction, but the Good Lord, who does all things for the best, has prepared a happier home, in the great beyond, than earth has ever known.

We are sorely left heart-broken. For the darling whom we love has left this world forever. And gone to live in Heaven above. Though we know that he is happier. But it's very hard to part. We all loved him very dearly. From the bottom of our hearts.

We looked forward to his coming. It would bring us so much joy. But 'twas little we expected. That in his coffin he would lie. Yes, in his coffin he was brought us. Death came and robbed us like a thief. Robbed us of our darling Jimmie. Oh, such agony and grief!

He was loved by all who knew him. But was chosen by our Lord. For they say he takes His chosen ones. And Jim is gone for his reward. He possessed a noble spirit. And a faith so good and pure. He loved his friends with such affection. This makes it harder to endure.

He has been a loving brother. A good and faithful son. We must bear with resignation. And say "God's Holy Will be Done."

JAMES A. OGILVY & SONS'
ADVERTISEMENT.

THE COOL WAVE

Has come at last and cooled down this heated world of ours! Yet we have many hot weather days to come, it is better to be prepared in time, at

OGILVY'S JULY SALE
We are offering Summer Goods at July Sale Prices.

SP. CAL.
Received a shipment of:
All Linen Grass Linens.
All Linen Grass Lawns.
All Linen Grass Broadlines.
All Linen Plain Crash, 36 in. wide.
All Linen Checked Crash, 36 inches wide.
These desirable summer goods, so appropriate for the hot weather, were received too late for our usual trade. Therefore we have marked these at July prices.

LINENS
Special Linen Huckaback Towels, all pure Linen, made from polished yarns, ensuring the best wear, and the brightest colors. 22x40, \$1.75 per doz. 22x45, \$2.00 per doz. 22x44, \$2.25 per doz.
These three lines are without an equal to-day for value.

MILLINERY
33-07 TRIMMED MILLINERY.
Our Special Line of **ORGANDY MULLINS**, Worth 35c at 1/2 yard, is the best value in the city. **CHILDREN'S HEADWEAR**. Cool, Dainty Children's Hats, Hoods and Bonnets in the coolest and lightest of fabrics, 25 per cent off.

PARASOLS. Pretty designs in handsome Parasols, 20 per cent off. Umbrellas and Walking Sticks at special prices. **DON'T FORGET**. To buy your supply of our imported Galatea Soles in Light and Dark Blue, Stripes, with large sailor collars, trimmed with White Gird. These goods are fast colors, and the proper goods for hot weather, \$1.50 up.

MAIL ORDERS.
When not convenient to visit the city, never hesitate to write for any of the Special Bargains told of in our advertisement. We are ever prompt and careful with the billing of Mail Orders.

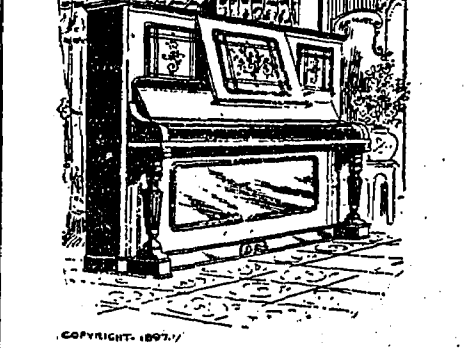
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2366 ST. CATHERINE ST.



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by its case is quite as unreliable a test as the judgment of the cover of the proverbial book.

Before you buy a piano from us we want you to strike a chord there and to test it in every way you know. These tests sell more pianos for us than all the indoorments ever penned. Call at our warehouses for prices and terms. Second-hand pianos exchanged.

TESTING HIS HONESTY.
Your druggist is honest, if, when you ask him for a bottle of Scott's Emulsion, he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil.

Frogs have been raining down in thick showers on Bizerta, in Tunisia. The largest were the size of a man's thumb.

John Murphy & Co's
ADVERTISEMENT.

GRAND FREE EXHIBITION

OF THE
Venetian Art of Glass Blowing

Owing to an unforeseen delay in the arrival of the apparatus from the United States, Messrs. DUFOR BROS., of Artiz, were unable to begin their wonderful entertainment until last week as announced.

This difficulty is now overcome, and Messrs. DUFOR BROS. will exhibit their marvellous feats in Glass Blowing, Glass Painting and Glass Designing, at our Store all this week.

Hours of Exhibition: 10 to 12 a.m.; 2.30 to 6 p.m.

GREAT JULY CHEAP SALE.
Bargains in Dress Goods.

300 yards Silk Striped Court Suiting, all new Summer colors, light weight, worth \$10.00; cheap sale price, only \$6.00 per yard.
15 pieces Fancy Silk Summer Suiting, all new shades, special cheap line, worth \$10.00; cheap sale price, only \$6.00 per yard.
10 pieces Fancy Silk Summer Suiting, all new shades, worth \$10.00; cheap sale price, only \$6.00 per yard.

Dress Goods, all colors, lengths and qualities choice during Sale only HALF PRICE.
In Dress and Wool Serges and Cashmeres, assorted colors, cheap at 50c July Cheap Sale price of this lot only 25c per yard.
10 pieces Fancy Silk Summer Suiting, double width; July Cheap Sale price of this lot only 10c per yard.

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Highly endorsed by the Medical Profession, the Clergy and the Stage.

DOSE.—Wine glass full three times a day. Children half the quantity.



Dr. Faavel, in Paris, prescribed "Via Mariani" for me, and I can reiterate all that has been said in its favor. It is certainly the most effective and pleasant of all strengthening systems.

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