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Vol. L., No. 47

MONTREAL, SATURDAY, JUNE 1, 1901.

PRICE FIVE CENTS

IMPORTANCE OF ORGANIZATION IN CATHOLIC RANKS.

Rev. James H. O'Donnell, Watertown, recently delivered spirited and eloquent address on the subject of Catholic Federation fore the Knights of Columbus of Waterbury, from the report of which we take the following extracts. He

Organization is the watchword of the day. Men and women in every sphere of life are organizing for mutual protection and advancement and such organizations have becom power in the land. They have acomplished for individuals what in complished for individuals what in-dividuals could not accomplish for themselves. Now, it seems to me, that if the principle of organization is recognized as a potent factor im-modern life; if it be good for the trades, the arts and the sciences to unite their respective forces; if all other classes may have their federaother classes may have their federa-tion without an outcry being raised against them, should we, as Catho-lies, as members of the oldest or-ganization in Christendom, be for-bidden the privilege that is so freely accorded to others? I am free to ad-mit that there are in every commu-nity individuals who are noise-mak-ers, who cannot rise superior to the instincts of bigotry and to whom the clamors of opposition are as the strains of sweetest music; but this class flocks apart by itself and other classes may have their federa this class flocks apart by itself and merits no consideration whatever. They are not representatives of the advanced thought of the day. Me advanced thought of the day. More-over, we must bear in mind an im-portant fact that many of those who oppose us are not sincere in their antagonism. Their conduct in private is often strikingly at vari-ance with their utterances in public, and when asked to account for their inconsistency they take refuse uninconsistency they take refuge un-der the thread-bare subterfuge, that der the thread-bare subterfuge, that the church is a political organization aiming at the control of our institutions, with the emphasis on the "our." But some of this class have to adopt this course; therefore, I have little sympathy with the bugbear conjured up by some timid souls that Catholic federation will result in organized effort against us. Should opposition be directed Should opposition be directed against us, it would be, as it has against us, it would be, as it has ever been in the past, the result of misrepresentation. It will spring from an intentional distortion of our aims and purposes. In a word, such opposition will have its birth in the brains only of men who are unscrupulous in the employment of means and whose antipathy to us can neither be increased nor diminished by any action we may choose to take. We have nothing to fear from the intellectual portion of the Protestant

ther be increased nor diminished by any action we may choose to take. We have nothing to fear from the intellectual portion of the Protestant population of this country. No people recognize more clearly than they the benefits that accrue from organization; and none put their belief into practice with greater success than they. Convince the educated portion of the non-Catholic community of the rectitude of our motives and of the legitimacy of our aims; show them that our aspirations to become united are founded in reason and demanded by the exigencies of the times; teach them that we have no ulterior political purpose in desiring federation, and that federation means nothing else than the conservation of our political and educational rights—a perfectly legitimate object—I am certain that we shall not only have, not their antagonism, but cordial sympathy, if not their active support, it is in the air. It will come, and the chief beneficiaries of Catholic federation will be the Catholic lairty. Educational rights and political privileges will then be more secure than at present and our power and influence in the legits that the superb contempt in which they are now held. There are fourteen million of keeping that the superb contempt in which they are now held. There are fourteen million Catholics in the linked States, according to high authority and yet it is a question if a Catholic could be elected governor of a single state in the Union. Certainly, no member of the ancient church need ever aspire, under existing conditions, to the chief magistrage conditions, to the chief magistrage of connecticut; and, as to the Presidency of the United States, I am of the conviction that it will take another half century of the most liberalizing education to make many of our non-Catholic beterher sufficiently broad-minded as to even will be a grand, living reality, vistal with power and influence in th

consider the possibility of a Catholic presidential candidate.

Let me give a few instances in which Catholic federation would redound to our religious and educational welfare. In his dealings with our West Indian possessions and with those in the Orient, all of whose inhabitants are Catholic, if anything, the Chief Executive has displayed an utter disregard of the fact that there are Catholic statesmen in the United States, who are as thoroughly competent to cope with the great questions that have arisen in those lands, and whose integrity, patriotism, and honesty of arisen in those lands, and whose integrity, patriotism, and honesty of purpose are every whit as pronounced, as the integrity and patriotism and honesty of the numerous gentlemen who have been honored by positions on the many commissions, which the President has sent to those islands. But the administration is well aware it can as effectually ignore our claims with a benevolent smile as it can glibly talk of benevolent assimilation; that it can voient smile as it can glibly talk of benevolent assimilation; that it can force its policy upon our distant co-religionists without fear of evil poliforce its policy upon our distant coreligionists without fear of evil political consequences, as it knows that, whatever influence prominent individuals may possess, we have no organized influence and that, consequently, we are in no position to enforce our claims to just and reasonable recognition. Furthermore, if Catholic federation were an accomplished fact, the national government would not have broken faith with the Catholic Indian schools of the West. It would never have stained its escutcheon with this mark of dishonor. Our Indian schools that were built at great expense and at still greater sacrifices, would not now be languishing for want of the necessary support. And why not? Because political administrations, no matter of what party, fear nothing so much as the loss of votes, as that implies loss of prestige and condemnation by public opinion; and if Catholic federation were in existence the next the next to be considered. tige and condemnation by public opinion; and if Catholic federation were in existence the party in power, solicitous for its future, would not have broken faith with its wards, or if it did motified the solicitous for the solicitous for the federation of the solicitous for the federation of the solicitous for the solicitous for the solicitous for the solicitous for the solicitous forms of the solicitous for the solicitous forms of the er, solicitous for its future, would not have broken faith with its wards, or if it did, merited punishment would have been meted out to it, as having brought dishonor to itself and to the nation.

Still further, Catholic federation would prevent the infamous evil of the farming out of Catholic children.

Still further, Catholic federation would prevent the infamous evil of the farming out of Catholic children to homes whose owners have no sympathy with their religious beliefs, and whose chief duty, it seems, is to pervert the children and to make them apostates from the faith of their fathers, thus destroying their future usefulness as citizens, for it is a matter of experience that apostates from the Catholic faith do not make good citizens. This giant evil that finds its roots in some of our county homes and kindred insti-

ferent missions at some distance from Harrisville. The first of these in Louisburg or Stirlingbush, was of eight days, preached by Father Gill, of the Dominican Order, Ottawa. It was very consoling to the missionary in view of the fact that these people had been only accustomed to hear Mass at long intervals. They flocked to the church in great numbers, not only Catholics. these people had been only accustomtomed to hear Mass at long intervals. They flocked to the church in
great numbers, not only Catholics,
but Protestants as well. The distance was great, the roads bad, rain
in torrents and darkness very dense,
Notwithstanding all these inconveniences, the mission was very successful, and closed on the feast of the
Ascension with a demonstration
which will long be remembered by
both priests and people. Holy Mass
was celebrated by Father Migneron.
After Mass Father Gill explained the
origin of the devotion of the month
of May, then followed a procession
by the children singing hymns and
carrying flowers and a lamp which
were to be made offerings to the
Blessed Virgin upon ber shrine erected before the main altar and decorated with natural flowers; the statue itself, a fine one, was bought by
Father Desjardins. The procession
was organized and managed by the
school teacher, Miss Kate McDonald,
who has to be congratulated upon
the good effect of her work. Father

the efforts he has put forth to for the efforts he has put forth to pay off the debt of the church, and further repairs that he contemplates making. Miss Sullivan brought a wreath, with which the missionary crowned the Blessed Virgin, at the same time speaking of the other bouquet of virtues cultivated in the heart which should be offered to our Blessed Lady.

school teacher, Miss Kate McDonald, who has to be congratulated upon the good effect of her work. Father Desjardins also deserves much credit

heart which should be offered to our Blessed Lady.

With this ceremony the mission closed. Miss Whelan presided at the organ, and the choir, which consisted of the Misses McDonald and Whelan, and Messrs. James Whelan and McDonald, provided appropriate music for the occasion. The crowd was large, and many wept for joy at the unusual and impressive scene. The good priest had the consolation of several conversions to the Faith, baptizing in one family the father, who was over fifty years of age, and at the same time an infant and a boy of eight years. boy of eight years.

Newton Falls was the next place,

Newton Falls was the next place, and the missionary's experiences were becoming more novel as they went along. The services were held both morning and evening in the Odd Fellows' hall, which was very kindly placed at their disposal all the time except when used for a meeting of the organization. The Fathers were very cordially received by all previous except when used for a meeting of the organization. The Fathers were very cordially received by all, parti-cularly Mr. Racette, who placed his house at their disposal for lode During the eight days there were some conversions. Then the Fathers passed on to Benson's mines. Here passed on to Benson's mines. Here the sacristy served as headquarters. lodging house, general meeting place, etc. The Fathers were invitplace, etc. The Fathers were in ed very hospitably in turn to houses of the people to share in frugal fare. Father Cote was rugal fare. Father Cote was noned back to Canada before moned back to Canada before the mission ended, in consequence of the sudden death of Father Sauval, one of the Dominican Order, so that Father Gill was left alone to conclude the mission there and in Harrisville, where the attendance very good. The missionary came home with a pleasant memory of the good will and honest afforts of the with a pleasant memory of these will and honest efforts of these home with a pleasant memory of the good will and honest efforts of these isolated people, and he hopes they will long retain the memory of his visit, and the teachings and consolations he brought them, and that they will remain faithful to the practices of devotion particularly the Rosary, which will serve to implant piety more deeply in their honest hearts.

ABOUT CATHEDRALS.

It is evident to every Catholic that there must be some special distinction between a Church and a cathedral; but all are not aware of what that difference is. The word cathedral is derived from "Cathedra," a seat, or the seat; that is the episcopal chair or throne is in the cathedral. Being the Episcopal Church it is necessarily of greater importance than any other Church, even though in appearance, in size, and in situation it be less attractive. Recently, at Kingsland, in England, His Eminence Cardinal Vaughan delivered a very instructive sermon, in the course of which he had occasion to refer to the Westminster Cathedral, now in course of construction. What dral; but all are not aware of what now in course of construction. What he said is very interesting to any person desirous to know all about cathedrals. Amongst other things. His Eminence said:—

MISSIONS IN RURAL DISTRICTS.

When we talk of the hardships of the missionary's life, we picture to conselves scenes in the heart of the dark continent, and among Turks and infidels; but we need not always go so far from home, we need but so into the mining districts around us to meet with difficulties which it takes courage and patience on the part of the missionary to face and endurance and good will on the part of the settlers to surmount. I happened to converse with one of the mission comprised three difference and pened to converse with one of the mission comprised three difference are about to contribute, he might were about to contribute, he might say that in all the other dioceses of the England, by the joint act of the bishops and the hierarchy, there had been collections in every church in order that there might be in the new York. This good Father spoke with such kindness and sympathy of the faithful of this country to commemorate the fifty years of the establishment of the Cathedral a memorial of the zeal of the faithful of this country to commemorate the fifty years of the establishment of the Cathedral to which they say that in all the other dioceses of the England, by the joint act of the bishops and the hierarchy, there had been collections in every church in order that there might be in the new cathedral a memorial of the zeal of the faithful of this country to commemorate the fifty years of the establishment of the Cathedral to which they say that in all the other dioceses of the England, by the joint act of the bishops and the hierarchy, there had been collections in every church in order that there might be in the new cathedral a memorial of the zeal of the faithful of this country to commemorate the fifty years of the establishment of the Cathedral and the other diocese of the faithful of this country to commemorate the fifty years of the establishment of the Cathedral and the other diocese of the faithful of this country to commemorate the fifty years of the establishment of the Cathedral "As to the cathedral to which they

had a hand in it, and when they looked at the building they would be able to say: 'I also took some little part in the erection of this work far God's honor and glory.' The Cathedral was something different to a parish church. They all knew what a parish church was, but a cathedral was something different. It was not alone the permanent seat of the Bishop, but it was a church in which the sacred liturgy of the Church, in which not only the Holy Mass but the 'sacred Office of the Breviary. was sone through in the most solemn and public manner to God's praise and adoration. Three or four was cone through in the most solemn and public manner to God's praise and adoration. Three or four hundred vears ago the cathedrals of this land were filled with Canons, monks, or secular clergy, and the Divine Office was gone through in all its completeness, and the practice survived to a certain extent at the present day, but the religion was maimed and distorted in its form and in its office and intention. During the last three hundred years Catholics in England had built up. Catholics in England had built up Houses of Sion which had sufficed to receive under their roofs the Catholics of the neighborhoods where thev have been crected. There had been no great Cathedral in a great neighborhood where there was a multitude of people, so that the spirit and system of the Church in blessing and praising God in her most solemn liturgy could be carried out. The Cathedral now being erected at Westminster would be something more Catholics in England had minster would be something than a church in which Mass than a church in which Mass would be celebrated and the sacraments administered; it would be a Church in which the liturgy of the Church would be rendered in the most solemn and perfect manner, and that would be the aim they would have in view whenever it was opened, and for which arrangements had now been completed. It would be onened during the octave of the Feast of during the octave of the Feast of SS. Peter and Paul next year, and like the temple in years and have taken seven years to build. His Eminence invited his hearers to visit the Cathedral on any Saturday afterneon."

SAVE THE CHILD.

any Saturday aft

this attractive and title, F. S., a memstriking ber of the Redemptorist Order forcibly and practically addresses mother on the important duties of their station of life. The article which appears in the May number of the Annals of St. Anne de Beaupre, is well worthy of a careful perusal.

It is as follows :-Arise, and take the child and his other and fly into Egypt for Herod ill seek the child to destroy him. Who arose and took the child and his mother, by night, and retired into Egypt and he was there until the death of Herod (Matt. ii. 13-14). Such was the angel's warning cry in the dark stillness of night. Death, threatens thy child, O Joseph, save him then at the peril of thy life! Though Joseph saw not the danger, he obeyed immediately and set out Who arose and took the child and his him then at the peril of thy life! Though Joseph saw not the danger, he obeyed immediately and set out on his lonely journey. Had he hesitated, had he disobeyed, what would have happened to the child, to humanity? God alone knows!...

How often have Christian wothers

That awakening will be her death blow. She has centred all her love. her hope, her honor in her child, and his unaccountable destruction will blast forever her future expectations. How does this happen, why these oft' repeated words: "The waywardness of her child has broken the poor woman's heart?" Ninety-nine times out of the hundred we may add: "She may blame herself for the faults and follies of her unfortunate child!" Had she studied the obligations of her state; had she tried to realize the terrible responsibility weighing upon her; responsibility to God, to her husband, to herself, to her children; she would have called upon God for assistance and she would have received strength to cope with the difficulties. Alast how many mothers look upon the state of maternity as a mere sequel to marriage—nature fulfilling its destiny! They never think that next to the responsibility of the priesthood, no greater responsibility exists than that of a mother. She is answerable to God for the salvation of her husband's soul, of her own soul and of that of her child. Would mothers only try to understand this and act and live accordingly, what joy, what bliss would they not experience in bearing patiently with their life-long martyrdom! Like St. Joseph, they might find the road dark and dreary, the journey long and strewn with thorns, the exile solitary and desolate; but why do they not look far away in the distance, at the journey's end, where peace and tranquility awaít them, where exuberance will replace their present hardships and privations; and, when the danger will be passed, when their exile will be end-

ter Heaven he must be free from sin, he must be pure, he must be holy, where and when will that horror for sin, that love of purity, that admiration for all that is hallowed, be implanted into the child's heart, if during his infancy, his childhood, his boyhood, the mother does not constantly exert herself to teach him what is right, and to abhor what is wrong? To be capable of impurting to her child that love of virtue, she must possess it herself; her soul should be spotless—free from the guilt of sin in the service of God; supposed faithful in her affections to guilt of sin in the service of God; pure and faithful in her affections to her husband; just and holy in her devotedness to her child. In other words, let her first occupation be the sanctification of her own soul. Without her soul's sanctification and salvation, all her other works will be vain and fruitless; may, many of them will only bring her an increase of eternal misery and suffering.

God has bestowed His choicest

God has bestowed His choicest graces upon a mother for no other reason, than that she may become holy in time and thereby blessed in eternity. From the very first moment of her existence, God's providence has incessantly watched over her. Her sanctification was the cause her. Her sanctification was the cause of all His works in creation. The gifts that He bestowed upon her; the frequent pardons that He granted her; the incessant sorrows that depressed her, were so many different visits from God, wishing to recall to her mind the great obligation of her mind the great obligation of self-sanctification. How often have these visits attained their end? The gifts, the joys only served to make her turn from the Creator and love the creature; the sorrows wrung from her bleeding heart bitter complaint (I dare not say blasphemy) against the healing Hand that touched her; and the pardons that so often closed hell and opened heaven, left her cold and indifferent.

Has her apathy driven God away from her wetched heavet. Her sanctification was the cau

en, left her cold and indifferent.

Has her apathy driven God away from her wretched heart? No. He speaks to her by His Prophets "I have loved thee with an everlasting love, therefore I have drawn thee, taking pity on thee" (Jer. xxxi. 3) "I will draw thee with the bands of love" (Osee xi. 4). God's undying love will follow the regiligent mother unto death, craving for her love, imploring her to save her soul. Will her folly, her ingratitude make her defer her soul's salvation until time on his lonely journey. Had he hesited, had he disobeyed, what would have happened to the child, to humanity? God alone knows!...

How often have Christian mothers not heard that Angel's warning?
"Awaken O mother, for death, not temporal but eternal threatens your child!" And because she sees not that danger, because she cannot understand it, she contemns the friendly admonition. It must have been a dream, she says, and she continues to slumber peacefully, to be awakened sooner or later, to the terrible reality—the child is lost to her, to society and to God.

That awakening will be her death blow. She has centred all her love, her hope, her honor in her child, and his unaccountable destruction will blast forever her future expectations. How does this happen, why these oft' repeated words: "The waywardness of her child has broken the proor woman's heart?" Ninety-nine times out of the hundred we may add: "She may blame herself for the faults and follies of her unfortunate child!" Had she studied the obligations of her state had a broken the been awe-stricken at the greatness of force of her states had a broken the child!" Had she studied the obligations of her states had a broken the been awe-stricken at the greatness of force of her states had a broken the been awe-stricken at the greatness of force in her well that the greatness of her states had a broken the been awe-stricken at the greatness of force in her well, that the state of the states had a broken the been awe-stricken at the greatness of force in her well, that the state of the states had a broken the been awe-stricken at the greatness of force in her well that the state of the states of the states of the state of the states of the sta defer her soul's salvation until consider the world to her care, had the given her ample science and genius to govern it, she would have been awe-stricken at the greatness of God's confidence in her. Well, that act would be absolutely nothing if compared with the infinite reliance placed in her by the Creator, in riving her charge of her own soul. This world has been created for her; it will one day pass away, but her soul never. In this world she sees vestiges of God's greatness, but in her soul she beholds the Maker's image and likeness. This world may give her motives for loving God, though it can never love Him; but her soul may know and love Him. Her soul is the child of God, its value is priceless. Therefore, Jesus says to her: "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul," (Matt. xvi. 26). That soul is her's, and her daily obligation is to purify it more and more, to enlighten it, to develop in it truth, justice, love and virtue. She has also the power to corrupt it by permitting it to become a prey to vanity, to falschood, to egotism, to passion, to sin, to Satan. That soul's life or death, salvation or damnation, is dependent on the manner in which she fulfils her daties—duties of a creature of God, duties of a married person, duties of a mothers.

In speaking of mothers, St. Paul

ed, like St. Joseph they shall return to their home of eternal happiness to receive a crown of brightest glory, to hear the voices of long lost friends, and above all, the soothing words of their God "Well done good and faithful servant; because thou hast been faithful over a few things. I will place thee over many things, enter thou into the joy of thy Lord." (Matt. xxv. 21).

God has placed mothers in the marriage state. His confidence in them has been so great. that He has condescended to permit, them to assist Him in the creation of beings who must take the places of fallen angels. They know that Heaven is our final home; that we all hope to enter there to live, not for the space of a few fleeting years, but forever and ever. Heaven is the kingdom of the Blessed, of the pure and spotless; nothing sullied can enter there. In order then, that a child may enter Heaven he must be free from sin, he must be pure, he must be holy. Where and when will that horror for sin, that love of purity, that admiration for all that is hallowed, be implanted into the child's heart, if tion would be too great for herchild. In her motherly love she saw him a statesman, a king, a ruler of people. When her expectations would be realized, she would rest and glory in his glory. Alast was it only a dream? She had built a castle in the air. A tempest arose, it struck her idol and left it shattered and broken, with sufficient life extant to make her during the remainder of her existence, shed tears of blood over the disgraceful conduct of her idolized son. What caused his destruction? Her false love, her blind, heartless worship of her child, was the cause of his hopeless downfall. Reason and not nature, should have guided her too knature blindfolded her to his faults and evil inclinations. "He is too young to be rebuked, too frail to be punished:—if chastised my idol will cease to love me!" Listen to her language! She then intended to curb his passions when he would be a little older. That moment came, and her false love snoke again. "I arb his passions when he would little older. That moment came. be a little older. That moment came, and her false love spoke again: "I must be kind and indulgent to hisfrailties and follies; I was once young myself and... He will change when he reaches manhood." How opposite these words are to that dread of sin which is the sure characteristic of a true Christian mother, which causes her to look back, perhaps with shame and sorrow, upon the vices of youthful days. Were her love what it should be, it would vices of youthful days. We love what it should be, it prompt her to warn him tees of youthful days. Were her love what it should be, it would be to warn him against what has proved to so many in after years, matter of such bitter reflection. But what has happened to the child? The clear, frank, condding look of childhood has disappeared the eye is clouded; his brow is marked with lines of care; he shuns his mother's presence; his conversation is tainted; a vague sorrow tells that his heart is no longer pure. He has forgotten and betrayed all. Perhaps he is so far from God that he-feels the necessity of leaving, and disowning his mother! Let the unhappy mother reap what she has sown. When her child was young, when his temper was soft and pliable, when he was susceptible of good impressions, she refrained from fulfilling temper was soft and pliable, when his he was susceptible of good impressions, she refrained from fulfilling her maternal duties for the sole reason that she feared to cause him pain. It is now almost too late. The child has become a man, his passions have strengthened with age; a victim to his vices, he submits to them; his immoral conduct breaks his mother's heart and causes her to curse the day she became a mother. Had faith and reason been her light her guide, she would have moulded that child's heart to virtue, to justice, to all that is great and noble; he would have been a model to society, her glory in life and her crown in Heaven.

To assist Christian worthers is

To assist Christian mothers in at-To assist Christian mothers in attaining that glory in life, that crown in Heaven, the "Annals" will for sometime, furnish a certain chain of ideas which will remind them of their duties to God, and teach them their obligations to their husbands, to themselves and to their children.

THE SHIP FEVER VICTIMS' CEMETERY.

e resolutions passed at the large The resolutions passed at the large and representative meeting of the delegates of our different parishes and societies, concerning the cemetery of the victims of the ship fever at Point St. Charles, will be found in another column. It would be premature to make comments on this subject, until the report shall have been made as to the intentions of His Grace the Protestant Archbishop of Montreal in the premises. When it is known what His Grace intends to do in the matter our views will be given fully and freely.

THE FLORIDA HORROR.

We have been horrified at the ac-We have been horrified at the accounts given of the events which took place a few days ago in Florida. The crime of the negro Rochelle was abominable in the extreme: equally abominable was the manner in which a whole town's population coolly lynched the criminal. Hanging is bad enough, but when it comes to pouring oil over a human being and then burning him alive, there is subject, until the report shall have that we cannot find any palliation for it—even in the enormity of the crime committed.

According to the census report we find that the population of Montreal reaches the figure 360,000.