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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, of Watertown, recently delivered a spirited and eloquent address on the subject of Catholic Federation before the Knights of Columbus of Watertown, from the report of which we take the following extracts. He said:—

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 become a power in the land. They have accomplished for individuals what individuals could not accomplish for themselves. Now, it seems to me, that if the principle of organization is recognized as a potent factor in 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 federation without an outcry being raised against them, should we, as Catholics, as members of the oldest organization in Christendom, be forbidden the privilege that is so freely accorded to others? I am free to admit that there are in every community individuals who are noise-makers, 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 locks apart by itself and merits no consideration whatever. They are not representatives of the advanced thought of the day. Moreover, we must bear in mind an important fact that many of those who oppose us are not sincere in their antagonism. Their conduct in private is often strikingly at variance with their utterances in public, and when asked to account for their inconsistency they take refuge under 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 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 population of this country. No people recognize more clearly than they the benefits that accrue from organization; and none put their belief in 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, so far as they are founded in reason and directed 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.

Catholic federation may be a dream, as some say, but that it will be a grand, living reality, vital with power and influence, is as certain as that the sun rises and sets. It is in the beneficence of Catholic federation that will be the Catholic laity. Educational rights and political privileges will then be more secure than at present and our power and influence in the great issues of the day will not be held in the superb contempt in which they are now held. There are fourteen million Catholics in the United 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 magistracy 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 brethren sufficiently broad-minded as to even

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 purpose are every whit as pronounced, as the integrity and patriotism and honesty of the numerous gentlemen who have been honored by position 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 force its policy upon our distant colonies 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 party in power, 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 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 institutions cries aloud for abolition; but as long as we sit supinely down and deplore our losses and depend upon individual efforts to eradicate the evil, our helpless children will be at the mercy of designing men and will be taken from their natural and legitimate protectors and consigned to homes where the light of Catholic faith and the light of Catholic truth is not permitted to enter.

Another word. The clergy have the right to expect the active co-operation in diocesan and parochial works of such organizations as the Knights of Columbus. There are churches and schools to be built and supported, diocesan institutions to be erected and maintained. Catholic journalism should receive their unwavering encouragement and Catholic literature should be patronized and spread should give way to zeal and activity. Is human respect for our backwardness? If so, eradicate it at once, as you would destroy a noxious weed in your garden. Human respect is not consistent with true manhood. They are antipodal. But no matter what the cause of our apathy, a change in present methods is imperatively demanded. The objection that your services are not wanted, or that, if proffered, might be rejected with thanks, is more fanciful than real. While I have no authority here to speak for the clergy, I feel perfectly safe in making the statement, that no one in ecclesiastical authority will reject the assistance proffered by the laity in diocesan or parochial enterprises. Our interests are mutual. What affects the one affects the other; therefore, the active co-operation of both would seem essential for success in those matters in which both are so vitally interested.

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 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 he said is very interesting to any person desirous to know all about cathedrals. Amongst other things, His Eminence said:—

"As to the cathedral to which they were about to contribute, he might say that all the other dioceses of the England, by the joint action 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 the years of the establishment of the Catholic hierarchy, and the money that had been collected in that way had been allocated to the purpose of the high altar would go. Of course, there would come a time before the building was completed when he hoped to give the people of the diocese an opportunity of taking a part in that work, that all might feel they had

had a hand in it, and when they looked at the building they would be able to say: 'I also have some little part in the erection of this work for 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 done through in the most solemn and public manner to God's praise and adoration. Three or four hundred years 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 during the last few hundred years. Catholics in England had suffered for centuries. There had been no great Cathedral in the most solemn liturgy could be carried out. The cathedral now being erected at Westminster was something more 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 in view whenever it was opened and for which arrangements had now been completed. It would be opened on the octave of the Feast of St. Peter and Paul next year, and would have taken seven years to build. His Eminence invited his hearers to visit the Cathedral on any Saturday afternoon."

SAVE THE CHILD.

Under this attractive and striking title, F. S., a member of the Redemptionist Order, forcibly and practically addresses mothers 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 mother and fly into Egypt for Herod will seek the child to destroy him. Who arose and took the child and his mother by night, and retired into Egypt and there was the death of Herod. (Matt. ii, 13-14). Such was the angel's warning cry to the dark stillness of night. Death threatens thy child, O Joseph, save him then at the peril of thy life! He obeyed immediately and set out on his lonely journey. His child, who had been disobedient, what would have happened to the child, to humanity? God alone knows!

How often have Christian mothers heard that Angel's warning? "Awaken O mother, for death, not temporal but eternal, threatens your child!" And because she cannot understand it, she contents 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 the unchangeable 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. Alas! how many mothers look upon the state of marriage 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 in accordance, 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 tranquillity await them, where exuberance will replace their present hardships and privations; and when the danger will be passed, when their exile will be ended, like St. Joseph they shall return 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 into the joy of thy Lord." (Matt. xxv, 21).

THE SHIP FEVER VICTIMS' CEMETERY.

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 in another column, it will be precisely to make comments on this subject, until the report shall have been made 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 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 been made, 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.

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