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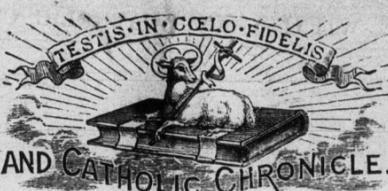
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L. LYMAN,  
Attorney,  
19th Feb-ruary, 1908.

# The Globe



# Witness

Vol. 1908  
Gardien de la Salle  
de Lecture  
Feb 19 1908  
Assemblée Legislative

MONTREAL, THURSDAY, MARCH 26, 1908

PRICE FIVE CENTS

## A VESTED RIGHT.

(Robt. Ellis Thompson, in the N. Y. Freeman's Journal.)

Half a century ago Tom Hughes expressed his longing for the day when somebody in England would arise to attack "vested rights," and predicted that if he were the Angel Gabriel himself he would have as had a time of it as Englishmen could inflict on an angel. Public convenience and social necessity alike were powerless in those days where a tradition of possession or use stood in the way, and nothing less than ample compensation could atone for interference. It is said that an old apple-woman set down her basket on an empty space at the meeting of the three streets in London, on a spot over which traffic did not pass. Presently she put up an umbrella; then she fixed the umbrella in the ground; and lastly she converted the umbrella into a wooden roof. There she stayed for years, paying nothing for the use of the ground; and when the City of London undertook to dislodge her, to make way for growing traffic, a handsome sum had to be paid her for encroachment on vested rights. An American residing in Oxford found that the very beggars had vested rights in certain streets, and that when any of them retired, he sold his right to some other beggar who took his place. Something like this exists in the trades. The man who has made saddles and harness for the people of a town and its neighborhood, for instance, is regarded as having a vested right to the custom of the community and regards the attempt to set up a rival establishment as an encroachment.

### THE GREATEST VESTED RIGHT IN ENGLISH TRADE IS THAT OF THE RUM SELLER.

By far the greatest vested right in English trade is that of the publicans. (Rum-sellers we would call them on this side of the ocean.) Each of them, indeed, pays for a license, and this is granted by the local magistrates. But the consent of these officials is not much more than a matter of form, so long as the publican keeps within the law. One publican was refused the renewal of his license because the magistrates thought there were quite enough places for that traffic without him. He took his case to the courts, and was sustained on the plea that as he had not broken the law, he was entitled to a renewal. The court ruled that the opinions of the magistrates about the liquor traffic had no right to control their action.

Nor is it the courts alone which favor this principle. In taxing property the British Government has treated the possession of a license as a valuable asset, which it could be only on the supposition that it was renewable indefinitely. It has valued a license house at a figure far larger than it would the same house without a license, and thus, by implication, sanctioned the publican's claim to compensation.

It is this which has stood in the way of any reasonable regulation of the liquor traffic in Great Britain. Many years ago John Bright suggested that the entire income from licenses be used to buy out the objectionable places. And thus put the rest on their good behavior. And whenever this reform has come up, this difficulty has stood in the way. The reformers naturally do not regard the publicans as having any right of the sort, but the English public generally take the opposite view.

### THE ALLIANCE OF PARSONS AND PUBLICANS IN ENGLAND.

In the last general election the Liberals committed themselves to dealing with the question. So much had been hinted by various Liberal candidates in previous elections, and had done much to strengthen the Tories. The alliance of Parsons and publicans went far to defeat the Liberal ministry in 1896, and the zeal of the publicans aided in the overthrow of the Liberals a second time in the election held during the Boer War. In England the position of the publican is much more respectable than in America, as the fierce Prohibition sentiment is confined to a very small class of persons (on that side of the Atlantic, whereas it is entertained by millions on ours). So the publican reaches and influences a much larger class of persons than he could in America, and his support to the Tory party has been of great practical value.

### TRICKS OF THE PUBLICANS.

The Liberal reaction a few years ago was strong enough to overbear both Parson and Publican, and to carry the party into power under distinct pledges to reverse the school policy of 1902 and to place the liquor traffic under proper restrictions. The first and foremost of these is to reduce the number of places at which liquor may be sold. There is what may be called a normal demand for intoxicating drinks, growing out of the habits of the

## Defending the Faith.

The following letter we take from the Hamilton Times of the 7th instant, written in answer to a published correspondence of some days previous, in the same paper, by Rev. J. K. Unsworth, of that city, who undertook to criticize in a superficial way, some of the teachings of the Catholic Church.

To the Editor of the Times:

Sir,—On reading an account of Rev. J. K. Unsworth's sermon comparing Protestantism with Catholicism, I notice a few misrepresentations of Catholic doctrine, which I wish to correct.

The speaker said in part: "Protestantism has always been for the individual." This cannot be true that it was always so, as Protestantism, according to history has only existed since the so-called Reformation, and not always, which began with Martin Luther, when on October 31, 1517, he affixed his famous ninety-five propositions to the doors of the church at Wittenberg. He characterized the Catholic Church as a lazy man's religion, which lets the church be ruler." Is that a lazy man's religion which obliges him to assist at mass on Sundays and holy days under pain of serious offense? Is that a lazy man's religion which imposes laws of fast and abstinence on many days in the year upon all its faithful? Such is the Catholic religion. Would you not rather call that religion a lazy man's religion which allows him to believe what he wishes and practice religion in as far as he sees fit?

Has the Catholic Church the power of teachings? Yes, for Jesus Christ, who established it, gave to the apostles and their successors the power of teaching His truth (Matt. 28, 15-20). "All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." Here Christ commands the apostles to preach and in other places we find the same command (Mark 16, 15-16). "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Here we must admit that Christ commanded all creatures to preach the gospel and all creatures to hear that teaching under pain of damnation that is: "He that believeth not shall be condemned." When Catholics believe the teachings of the successors of the apostles are they not fulfilling the command of Christ? But when an individual chooses his own belief from the sacred writings, even if his chosen belief be contrary to the teaching of the apostolic successors, can he be said to be obeying the command of Christ? "He who believeth shall be saved." Rev. J. K. Unsworth then states that Protestants are not to be alarmed because they have many creeds.

"Truth has many aspects, and men cannot agree." How can truth have many aspects and allow men to disagree on it? Impossible. Truth is always truth, and never can change. We come to the truths of religion. Common sense is sufficient to convince us that God could not be the author of various opposing beliefs. He is truth itself. How could the God of truth affirm that there are one body of Christians in God and to another that there is only one person in God? How could he tell one body that hell is eternal, and to another that it is not? No, God is truth. What He teaches as truth must always be truth. How are we to know that God has taught as truth? By going to the authority God gave us. Who is that authority? Jesus Christ, who proved Himself to be God, and who taught His self to be God, and who taught His apostles, commanding them to teach others. As the Father sent me, I send you. Perhaps you will say this teaching authority ceased with the apostles. Did the Church of the apostles cease with them? No, they appointed successors to take their place in the Church with their powers, e. g., St. Paul to Timothy, 1, 3-15; Matt. xxviii, 20, "Behold, I am with you all days, even to the consummation of the world." These are Christ's words to the apostles, after commanding them to teach all nations. He could only do this with them in their teaching to the end of the world, but as the teachers did not continue in the persons of the apostles it must continue in the person of their successors to allow Christ to be with the teachers to the end of the world. When Catholics hence believe the teaching authority of the Church, they have sacred scripture as an authority directing them to do so in the words of Christ. "Go teach all nations; he that believeth and is baptized shall be saved." On what authority do you base your belief when you advocate the doctrine of the Bible? "One can come to Jesus Christ without the service of a mediator,"

the reverend speaker is quoted to have said. On whose authority does he say this? Is it on his own? Did not Christ and His apostles teach the necessity of the sacraments, which require a mediator to administer them to us? Space allows me only to prove for one sacrament, i. e., baptism. John, iii, 5: "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God. John iii, 22: "Jesus abode with them and baptized." Mark xvi, 16: "He that believeth and is baptized shall be saved." Here baptism is mentioned as a necessary condition for salvation, and how can anyone deny the necessity of a mediator, e. g., the minister of baptism? Let us bear in mind the words of St. Paul, Gal. i, 8: "But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema," and let us follow only that belief for which we can advance the apostolic authority.

"The Roman Catholic Church holds the key, and unless you are a member of that Church you cannot go to heaven." These are the words of Mr. Unsworth. This is not the teaching of the Catholic Church. The Catholic Church teaches that anyone who is baptized and dies free from the guilt of mortal sin can enter the kingdom of heaven. What can be a speaker's motive when he misrepresents the teachings of the Catholic Church? What constitutes a mortal sin is a question too lengthy to be treated at present.

Mr. Unsworth "could not see why the church should have given glimpses of heaven to cruel Popes and selfish priests." Whether popes are cruel he might prove before asserting. That priests are selfish and indulgent he might do more than state, namely, give his reasons for the assertion. The Catholic Church does not claim that they had glimpses of heaven. He condemns the Catholic Church for condemning "Modernism." Does he know what modernism as condemned by the church means? Does he know that to follow the principles of modernism will lead us to deny the divinity of Christ and the authority of the sacred Scriptures?

He says: "It (Roman Catholic Church) believes that education is for the few." The Roman Catholic Church has always furthered the interests of education. Who was it that preserved the sacred Scriptures and the earlier classical works? It was the Catholic Church, and when the barbarians invaded Europe during the fifth and sixth centuries it was the church which preserved all sacred and classical writings. Was it not the Catholic Church which first established schools and universities before Protestantism was known? During all centuries and at present we find Catholic schools and colleges in a most flourishing condition, and in every land. Can Rev. Mr. Unsworth deny this? Let him compare Catholic and non-Catholic schools and give us his findings. If he wishes to defend his first assertions, let him stick to only those first assertions, and bring up nothing until his first assertions are proven; then we will handle new matter, if he wishes.

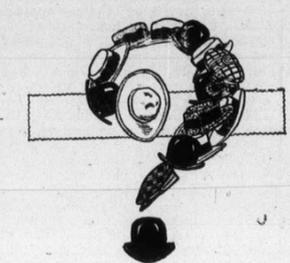
## C.M.B.A. Grand Council of America.

On Thursday evening last the C. M. B. A. Grand Council of America assembled in St. Patrick's Hall, Alexander street, the occasion being a public initiation, and 63 new members presented themselves.

After the various branch officers and guests of the evening had taken their places, the chairman, Mr. J. Marnell, in a few brief and well-chosen remarks welcomed the vast audience, explained the object that brought them together, and then took occasion to introduce the Grand President of the Order, Mr. Butler, who, in turn, presented the Supreme President, Mr. J. J. Hynes, of Buffalo, and the Supreme Secretary, Mr. J. C. Cameron, of Horns-ville, N. Y. Mr. W. J. Scullion was appointed Secretary for the evening.

Rev. Gerald McShane delivered a fine address wherein he spoke of the objects of this well known organization, dwelling in a special manner upon the principles of fraternal love and mutual charity which should actuate the members. Then came the concert, under the direction of Prof. P. Shea, during which Messrs. Jas. McMullin and W. H. Daly each rendered a couple of vocal selections which were thoroughly appreciated by the audience, after which a class of applicants for admission to the Order was presented. This function was presided over by Mr. John Nain, Supreme Marshal.

The Supreme President referred, in a short and well-wordsed address, to his last visit to the city, on which occasion he took the opportunity to refer to the inactivity of the members, not only in this city, but in the entire province, in the direction of the recruiting of members. He was glad to see that his words had produced such a good effect, and expressed the sincere hope that the example set would be followed by many of kindred nature, both in



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the city and province. This was the first class initiated under similar circumstances in the Province.

The proceedings were further enlivened by the sweet strains of music furnished by a poverty orchestra.

The next item on the programme was quite unexpected. A deputation of ladies was introduced representing the Ladies' Catholic Benefit Association, and one of their number, Mrs. Duffy, was invited by the chairman of the evening to address the meeting in the name of the Association, which she did in a very business-like and happy manner. She was accompanied by Mrs. O'Donnell and Mrs. Warren.

Then came an address from Supreme Recorder, Mr. Jos. Cameron, in which he spoke of having been admitted to the order on St. Joseph's Day, and drew a striking analogy between the protection extended by St. Joseph over the domestic hearth and that extended by him to society at large.

A vote of thanks was then tendered to the visitors by Mr. P. F. McCaffery and seconded by Messrs. Flannery and Lamotte, thus bringing to a close a most enjoyable evening.

## Elocutionary Contest by St. Anthony's juveniles.

The annual elocutionary contest for the junior members of St. Anthony's Juvenile Society took place last Thursday evening at St. Anthony's Hall. Fourteen candidates competed, and many did remarkably well, showing careful preparation and diligent study. The judges were Prof. T. W. Reynolds, statistician of the Catholic School Board, and Prof. James Weir, of the Belmont School.

Prof. Reynolds, before announcing the results, paid a glowing tribute to the work of Father Heffernan for his labors in connection with the youth of the parish. He said that nothing was spared to improve them intellectually and morally and give them a sound education to fit them for life's battle. Prof. Reynolds said that four things were taken into consideration in the contest, articulation and gesture, ten marks being allowed for each. The following were the prize winners:

1. Joseph O'Brien, 33 marks out of a possible 40.
2. Allan Hammell, 28.
3. Joseph Corcoran, 28.
4. Harry Nevin, 27.
5. Joseph O'Connor, 25.
6. Thomas O'Shaughnessy, 25.
7. Hugh O'Shaughnessy, 24.
8. Gerald Phelan, 23.

The new choral union, under the direction of Miss M. E. Donovan, sang several pleasing selections, including "Fagan," "Every Little Bit Helps," "The Tale of a Crocodile," "School Days." The solos were sung by Masters Allan Hammell, Daniel Regan and Cantwell Dupuis, Miss Elven Kinsella, danced a Scotch reel, which greatly pleased the audience.

Rev. Father Heffernan thanked the kind friends who always help the boys and encourage them by assisting at their monthly concerts. He complimented the choral union on its success and praised the competitors in the elocutionary contest for their efforts. He told the audience that the dramatic section would be heard from next month and an enjoyable time was assured.

The next concert will be held on Easter Monday night.

## St. Patrick's A.A.A.

The first annual meeting of the above association was held in their club rooms on Sunday, the 22nd inst. The working committee of the past year submitted their various reports, all of which were deemed highly satisfactory.

A general review of this, their first year's business, shows the association to be in a flourishing and prosperous condition. Financially they have seen their efforts crowned with success from the very start. They certainly owe a great amount of their present prosperous condition to the many kind friends who, remembering the efforts of their favorites, left nothing undone to ensure the success of the undertaking, and thereby largely contribute to their

present sound and enviable position. Like all other young associations, this one, too, saw itself facing hard work to start; but with a year's experience and the first difficulties outlived, it may hope to be able to survive and take its place high among associations of its kind.

Since its formation its membership has about doubled, and, with such a showing, the encouragement received at its late entertainment, the business principles and well known energy of the newly-elected members and the excellent spirit so evident on the part of the entire membership the future of the organization appears to be an established fact among our young men.

The newly elected officers, to whom we wish all kinds of success, are:

President—Mr. Arthur McMahon.  
Vice-President—Mr. Fred. Greene.  
Secretary—Mr. Leo E. Burns.  
Asst. Secretary—Mr. L. Dillon.  
Treasurer—Mr. C. A. Singleton.  
Committee—Messrs. E. Rouch, J. McEntee and J. J. Ryan.

## WHEN BABY IS SICK GIVE BABY'S OWN TABLETS

The little ills of childhood often come very suddenly and often they prove serious if not treated promptly. The wise mother will keep Baby's Own Tablets always at hand and give her little ones an occasional dose to prevent sickness or to treat it promptly, if it comes unexpectedly. Baby's Own Tablets cure all the minor ailments of children and are absolutely safe. Mrs. A. H. Bonnyman, Mattail, N.S., says: "I have used Baby's Own Tablets for teething, constipation and other ills of childhood, and have found them a safe and excellent medicine." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## The Church in China.

At a meeting held in the Albert Hall, London, on October 31 last—arranged jointly by the London Missionary Society, the Church Missionary Society, the missionary societies of the Wesleyan, Baptist and the Presbyterian churches, the Bible Society, the Religious tract Society and a number of other missionary organizations working in China—to celebrate the centenary of Protestant missions in China, the Chairman summarized the work of the last hundred years, according to the Manchester Guardian of November 1, 1907, as follows: "In 1807, there was not one Protestant Christian in the Celestial Empire. Forty years later there were but six. In 1880 there were a thousand. Seven years ago there were 90,000, and in the present year 750,000 Dr. Morrison was alone till 1880, when he was joined by two other missionaries from America. There were now more than 3,800 missionaries and their wives at work; and no town or village was left untouched."

The reading of this report suggested to us the idea of bringing to the notice of our readers the latest statistics of the Catholic Church in the Celestial Empire. According to the Shanghai Calendar-Annuaire, 1907, there are now in the Chinese Empire 950,658 Catholics.

If we consider the difficulties under which the Catholic Church has labored in China, ever since the middle of the last century; the fowness and poverty of her missionaries, the hostility of the Chinese officials, the massacre of thousands of neophytes, etc., we are led to the conclusion that the Church has made marvellous progress in China in modern times. And the number of catechumens, 410,007, now under instruction in the 43 vicariates and prefectures, in which the Celestial Empire is ecclesiastically divided, warrants us to predict a large increase in the number of the VOX URBS, in N.Y. Freeman's Journal.