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MONTREAL, THURSDAY, NOVEMBER 14, 1907

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Reporter's Interview With Cardinal Merry del Val.

"Everybody's Magazine" through an agency Mr. Vance Thompson, gives in a recent issue what purports to be an interview with the Cardinal Secretary of State, His Eminence Monsignor Merry del Val. Mr. Thompson was enjoying a rest at San Remo towards the end of last year, when a cablegram reached him one day asking him to "go to Rome and interview Cardinal Merry del Val." In all probability when the late Henry Stanley received his historic cablegram to "find Livingstone," he had fewer doubts as to the possibility of accomplishing his task than the representative of the New York magazine, on being ordered to try and elicit from that all-powerful minister at the Vatican, his opinion of the events which have stirred the Christian world to its lowest depths. He had powerful friends, however, among the American Catholic clergy in Rome, and, relying on the services of Monsignor Kennedy of the American College, the correspondent left San Remo and betook himself to the Eternal Rome. On meeting that distinguished prelate at the College in the Via dell' Umiltà, Mr. Thompson was by no means encouraged to expect anything in the nature of an interview.

"Such a thing is unknown and unheard of," said Monsignor Kennedy, "it is impossible. If, however, you will come to the Vatican to-morrow, I may possibly give you an opportunity of seeing the Cardinal."

On the morrow His Eminence consented to see the journalist, but only for a few moments. As he waited, the correspondent saw many celebrated prelates pass through the stately chambers, notable among them the predecessor of the present Secretary of State—"a man with an imperial face and ample gesture—Rampolla's and no other."

Finally the correspondent was ushered into the presence of Cardinal Merry del Val. "Come in," said His Eminence, "I am glad to see you," and the heavy portals close upon the interviewer and his eminent interviewee. To accomplish much in three minutes is next to impossible, and it was a happy thought that prompted the journalist to refer to M. Briand's promise to "do away with the Christian idea."

"The tall figure draped in shimmering silk had been quite motionless till then; the thin, handsome face had been like a Roman mask in its immobility, and the wonderful eyes, large and brown, had seemed of stone; but when I quoted those words of that little brawling Jacobin, Briand, the real man appeared—it was very wonderful. It was as though a flame—without vacillation, steady as a sword—burned up in him. There was flame in the great eyes—flame even

in the long, white hand with which he threw back the folds of red silk." The substance of the statement made by the Cardinal to the newspaper-man was to the effect that "the present events in France constituted not a war against the Church, but a war against Christianity itself—a war against Christ."

"That this is the explicit declaration of France, there is no doubt in his mind."

"The press of the world is, however, wilfully blind to the real nature of events."

"The agents of the great newspapers, which are mostly non-Christian—are rather pleased than otherwise," declared His Eminence, "when the brunt of this battle in France is borne by the Catholic Church."

"In particular, the London Times has been a consistent vehicle of misrepresentation, and the same may be said of all the non-Catholic newspapers in the English-speaking world, which are practically ruled by a ring of international financiers."

"The impression has been insidiously created that the Pope, in refusing to accept the terms offered the Church, is assailing the French civil laws. Facts speak for themselves," said the Cardinal Secretary, "the Concordat having been most dishonorably broken, the Holy See not being notified, both violation of international law."

"To complete the farcical nature of the Law as drawn up, nothing is wanting, not even the fact that the orthodoxy of the clergy is touched for and guaranteed by a council appointed by the man who declared that it was time to do away with the idea of Christianity!"

"The Church agreed to give up all its possessions, asking only the right to worship God in freedom; and, notwithstanding what the press of France has said on the subject, the entire Episcopate accepted the action of the Vatican as the only possible action consistent with the real liberty of the Church."

Finally, the Cardinal declared that "the Church would not relinquish the fight for religious liberty in the world, and for the preservation of the faith of Christ in France."

The great Cardinal, says Mr. Thompson, is one of the most modern of men; the Romans knew him only as the great Secretary of State—that State constituted by 250,000,000 of the faithful. They see him when he drives abroad in his old-world coach, drawn by black horses. Those who know the man will tell you what a good game of golf he plays, how he can send a rifle-bullet through a ten-cent piece at twenty yards. He speaks many languages, his English being perfect, is a diplomatist of the first order. And possessing though he does the greatest administrative trust in the world he is not yet forty-two years of age.

of Hon. N. A. Belcourt to the Senate: "There are many reasons that lead us to advocate the choice of Mr. Murphy. In the first place he is Irish of the Irish, with an abiding faith in Canada and in the stability of her institutions. In the second place he is a practical Catholic as well as his co-religionists, see a type of Canadian worthy of admiration and respect. In the third place he is a Liberal of the Liberals, and for years has given freely of his time and means to promote the cause of Liberalism, not only in the ranks of the party, but also on the platform and in the press. Mr. Murphy's claims upon the party are, therefore, not matters of to-day or yesterday. They have been accumulating since his boyhood, and it would be a graceful recognition of these claims on the part of the Government if Mr. Murphy was now invited to become a member of the Cabinet as the representative of the Irish Catholics of the Dominion. His grasp of public affairs, his ability as a logical and persuasive speaker, his personal and political integrity—all these qualities would combine to make him invaluable to the Government, particularly in the Province of Ontario, where the bulk of the Irish Catholic voters live and where they have received too little attention at the hands of the party, which they have supported through eighteen years of opposition with a constancy unequalled in the political history of Canada."

A Pill for Generous Eaters.—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have partaken lies like lead in their stomachs. Headache, depression, or a smothering feeling follow. One so afflicted is unfit for business or work of any kind. In this condition Parolee's Vegetable Pills will bring relief. They will assist the assimilation of the aliment, and used according to direction will restore healthy digestion.

Kingston Freeman
Advocates Appointment of Mr. Charles Murphy.

The Canadian Freeman, of Kingston, says among other things in a lengthy editorial upon "Irish Catholic Representation," in which it advocates the appointment of Mr. Charles Murphy, of Ottawa, to fill the vacancy caused by the election

Father Benson's Experience.

How or why they became Catholics has been told time and again by converts to the Church in stories possessing varying degrees of interest. A specially noteworthy account was given recently in a lecture in Liverpool on "The Experiences of a Convert before Conversion," by one of the most distinguished of living converts—Rev. Father Robert Hugh Benson, son of the late Archbishop of Canterbury.

At the outset of his remarks Father Benson said that an Anglican friend lately told him that the reason why he became a Catholic was that he never really understood the Church of England at all. If he didn't he must have been exceedingly stupid, for he was brought up in an Anglican household, was in the Anglican Church thirty years, and a minister of it for nine years.

Father Benson's first doubts came upon him in Egypt. It was at Luxor where (he goes on to say) "I went out one day for a ride, and passing through a little mud village I noticed standing at the side of one of the small streets a building of mud surmounted by a cross. Something prompted me to enter. I found myself in a Catholic Church, the ugliest, most wretched, and one of the smallest I have ever seen, and it was a very extraordinary thing that it was there that I felt the first faint touch of doubt about my religion. Near my hotel was a charming Anglican chapel, the music at which was good, and the congregation excellent. But the chapel belonged to the hotel, and it gave one the impression that the Church of England religion had been taken out in connection with the business. It was then that I thought of the humble little Catholic Church in the midst of the people, built for and belonging to the people; in which the same universal doctrines of the Catholic Church were taught and practised throughout the world; the same ceremonies, the same altar, the same service, the same everything. I was struck, and I said to myself then for the first time: 'Is it possible that this Church to which I belong is only the Church of England, and not the Church of Christ?'"

At Jerusalem he had an "experience" which gave him further material for reflection. The Church of England appeared to have no right or position there. Although her clergy were allowed to celebrate the Communion service in the chapels of the schismatic Eastern Churches, they were not permitted to share the altars, but every little Eastern sect was. The Catholic priest went to the chapel altars to say Mass, but the Anglican clergyman never. And yet here was I (said the young Anglican) claiming to belong to the true Church of Christ, that was the same now as she was six hundred years ago, that had not been broken at the Reformation, but had continued directly from the time of the Apostles. Why, then, had her clergy no right to offer the Communion service upon the altars at Jerusalem? I felt that my church was nowhere; that she was not recognized; that she was not counted.

Telling of his life in an Anglican (High Church) Monastery in England, Father Benson gives some very interesting particulars. At that time (says he) "I believed that we had the true priesthood, and we practised Catholic doctrine, and we observed silence during the greater part of the day, we wore a certain kind of habit with a girdle, and some a biretta. We used the Anglican Book of Common Prayer, supplementing it with a great part of the Catholic Breviary, and I for months—I might say years—before I became a Catholic, recited my Rosary every day. We taught the doctrine of confession, and I can tell you that which I conducted as part of my public work I used to hear far more confessions than I have heard as a Catholic priest. People came perfectly naturally to confession, and I thank God that I am able to say with certainty that most of them made true acts of contrition. I cannot bear those people who say that the Anglican Church is a mockery. It is not true, and to call it a mockery is almost as much as to say that its clergy were playing a hypocritical part. We were not. We believed that we were true priests, and I may say that we kept the seal of confession exactly as it is kept by Catholic priests. On practically every point except the supremacy of the Pope we believed the teaching of the Catholic Church, taught most of her doctrines, as thousands of Anglican clergymen are doing to-day, and it is this High Church teaching that is building the bridge over which Anglo-Iris will come into the true fold."

Certainly the experience of Father Benson tends to the confirmation of such belief. Let us hope that it will be realized.—N. Y. Freeman's Journal.

Address and Presentation.

Division No. 10 Ancient Order of Hibernians, Honors a Brother Member.

Division No. 10, A. O. H. Hall, Berri street, was the centre of gravity for the north end of the city, on Thursday evening last, when, following the regular meeting and the address and presentation of a handsome engraved gold ring were tendered Mr. Augustus F. Dillon, in recognition of his marked ability as a member of the Senior Shamrock Lacrosse team during the past season. Following is the address:

Montreal, Nov. 7, 1907.

To Augustus F. Dillon.
Dear Sir and Brother:
The custom of nations, as of societies and individuals, demands that when one of any number steps out from the ranks, and through his personal personality, his natural gifts, his industry, his determination, his honorable distinction, his friends and well-wishers gather around him and, in union of heart, pay cheerful tribute to his success.

The members of Division No. 10, Ancient Order of Hibernians, were not surprised when, some months ago, they saw your name heralded in the daily press from ocean to ocean, as one of the younger players in the Senior Shamrock lacrosse team, with victory after victory perching on its banner, each member proving himself a worthy aspirant for honors at the close of the season, in winning the Minto Cup, and holding it once more as a trophy of prowess on the field of friendly combat, and of superior skill and muscle as against any other twelve lacrosse players in the whole civilized world.

Your brother members of Division No. 10 were not surprised on learning of your being drawn into that already formidable team, for they knew full well that you possessed, through inheritance, the sustaining and enduring qualities so necessary to achievement. They knew that you had never abused those qualities, but, imbued with sound and sustaining common sense, you invariably adhered to those rules for physical guidance which have added to your natural health and vigor.

The members of Division 10 were not surprised at your speedy step to the highest rung in the ladder of scientific and muscular prowess, for they knew that the dauntless name of Dillon never stood for defeat, nor the proud Roman name of Augustus for aught but valor, for pursuit of right and indefatigable resolve to achieve it.

They were not surprised when that combination name was flashed to the world at the close of most every contest throughout the season, in which you took part, as among the winners in the favored field of friendly team lacrosse, irrespective of what senior, or combination of teams was pitted against yours, the reputable Senior Shamrocks of Montreal, the acknowledged champions of the world.

You will go, with your champion brother players next spring, to visit the native land of the shamrock, and you will carry to your people's people in that cherished land of Erin (that dear old land of valiant sons and daughters), convincing testimony that her children's children, in that great land of freedom across the seas, are proving themselves the superiors of the world in friendly physical prowess, in determination in any and every honorable contest between man and man, where endurance, speed and clearness of perception, are requisites to success. You will land on the green shores of that Island of Heroes with the proud knowledge that you are one of the twelve descendants of that land, who, as a team, has conquered the world in friendly contest.

The fact that your team bears a name so closely identified with that cherished and well-beloved emblem of the Green Isle will be sufficient introduction to mark your movements while there, with the proud stamp of true sons of Erin, who have added to her long list of valorous descendants all corners, thus upholding her cherished desires in your behalf, and proving to the world that Irish blood and brawn are as invincible to-day as in the days of Brian Boru, of Hugh O'Neill, of Patrick Sarsfield, and of storied Fontenoy.

The proud officers of your club have already singled you out for tangible honors as well as special mention for your marked achievements. They have presented you, at a public dinner, with a handsome engraved gold watch, chain and locket, and now to round such recognition with your never-dying appreciation of you, as an esteemed member of our Division, you will kindly accept this ring.

That all your efforts in the future may be as eminently successful as in the past is the united wish of your admiring brothers of Division No. 10.

Mr. Dillon, taken entirely by surprise, replied at some length, thanking the members of Division No. 10 for what he considered, was more than generous approval and recognition of any services he had rendered

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Is a man's great comfort at all times, with a combination of pretty designs cut in the latest coat shirt fashion, and the prices from 75cts. up.

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in the field, and stated he would always look upon the gift in the light which prompted its presentation from his fellow members of the Division, rather than as a trophy of achievement.

Short addresses were then given by Rev. Father McCrory, ex-Provincial President, W. H. Turner, President James Brady of Division No. 2, J. H. Dillon, B.C.L., W. D. Burns and J. J. A. Murphy, after which those present, some sixty in number, took part in a free progressive euchre, five valuable prizes being donated for the occasion.

St. Martin's Day

Celebrated at St. Patrick's School.

St. Martin's Day, Nov. 11th, the feast day of the revere pastor of St. Patrick's, is celebrated annually in St. Patrick's Academy, and "Father Martin's Feast," as the children affectionately call it, is easily the event of their scholastic year.

On no occasion was this more evident than on last Monday morning, though the celebration this year was devoid of its usual elaborate details. Owing to the re-modelling of the Academy and the consequent difficulties in the way of preparation for the event, the programme was of the simplest character.

The pupils assembled in St. Patrick's Hall at eleven o'clock and when the reverend pastor appeared, such a welcome was accorded him as only "Father Martin" can evoke. He was accompanied by his popular and energetic curate, Father Peter Hefferman.

A solo and chorus, with the words referring particularly to the guest of the day, preceded the splendid address, and at its close, a beautiful bouquet of the season's choicest flowers was presented to him. Father Martin's pleasure was evident. When he rose to reply there was a renewal of the enthusiasm which greeted his appearance in the Hall, and it was some little time before quiet was restored. When allowed to speak, he voiced his appreciation of the spontaneity of the little celebration and the grace of its expression, and then, for a few moments, entertained the children in the way they love best, and concluded by granting them a congé, a proceeding which added the final touch to the joyousness of the occasion.

Rev. Father Descaries, the devoted pastor of St. Columban, once more gave his parishioners the pleasure of a retreat. Rev. Father Ethelbert, O.F.M., was the preacher. This is the first time a Franciscan has preached in St. Columban, and the people showed their appreciation by attending in good numbers despite the trying weather. On Wednesday evening at the close of the retreat, all the men renewed their temperance pledge, the women and children doing their part by promising to pray for the good cause. But the feature of the evening outside of the pledge renewal was the blessing and indulging of a large and handsome crucifix, the gift of an old St. Columbanite. Standing as it does in the sanctuary, the beautiful crucifix will remain to the people of St. Columban a token of affection of former parishioners, and will be a memorial, too, of the first Franciscan retreat and temperance pledge renewal there.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

This office is prepared to do all kinds of printing on short notice and at reasonable prices.

Catholic Newspapers

Eulogised by Rev. Martin Callaghan

In Powerful Sermon in St. Patrick's Church.

In the course of an eloquent sermon in St. Patrick's Church, on Sunday last, dealing largely with the Catholic press, Father Martin Callaghan, pastor, spoke as follows:

No man can be properly developed and duly qualified for his task in life unless he reads. The food of the mind is thought, and thought is supplied in abundance from reading. All that is printed should not be read. To read what is bad is to unbridle the passions. There will always be newspapers. They have a tremendous responsibility and unlimited power. They are high ubiquitous. If they are reprehensible from an ethical standpoint they should not be tolerated in the homestead. Catholic journals are seldom thought of or asked for. They should have something to do with politics and should not deal too much with questions of religion. They do not advertise with sensational headings, the various crimes which are committed, and emotion in no way whatever the violation of the Decalogue. They contain a sufficiency of news, both interesting, instructive and edifying. If they are not up to the standard of excellence they should reach it, it is the fault of the Catholics who do not patronize them and enable the managers to secure the best talent. If they are not what we would like to see them, it is not owing to a lack of ability on the part of Catholic journalists. Such journalists figure with distinction on many an editorial staff in English-speaking countries. It is a misfortune they cannot be utilized in connection with

our own papers. "If," says Archbishop McHale, "you wish for an honest press you must give it an honest support." Catholic papers should be encouraged. We should prefer the True Witness to any other similar paper that may be mailed us. It is our own. It never lost its original spirit. With all the notes of the gamut it has transmitted the traditions of our history. It is an intrepid advocate of Catholicity, patriotism and every worthy cause. It is the staunchest friend of both the clergy and laity. This newspaper should be a regular and welcome visitor. Not the least of its aims has been to keep united the sons and daughters of Ireland. When united they are strong, irresistible and triumphant. When disunited they are weak, scattering and insignificant. The children of the Gael should go hand in hand and stand by one another in adversity and prosperity.

Cardinal Manning's Tomb.

The long-deferred monument to the memory of the late Cardinal Manning is to be at last erected—a movement being on foot to place an effigy in bronze over the Cardinal's resting place in the crypt of the Westminster Cathedral. The form of the memorial is to be a recumbent figure of the prelate clad in full vestments of an archbishop. A panel in red marble in front of the tomb will bear a suitable inscription, recording the rank and dignity of the late Cardinal. The sarcophagus will be carved with the armorial bearings of His Eminence, and also the arms of the See of Westminster. The cost of the memorial is estimated at one £600 to £700, of which about one-third is in hand.

Father Ethelbert Conducts Retreat at St Columban.

Rev. Father Descaries, the devoted pastor of St. Columban, once more gave his parishioners the pleasure of a retreat. Rev. Father Ethelbert, O.F.M., was the preacher. This is the first time a Franciscan has preached in St. Columban, and the people showed their appreciation by attending in good numbers despite the trying weather. On Wednesday evening at the close of the retreat, all the men renewed their temperance pledge, the women and children doing their part by promising to pray for the good cause. But the feature of the evening outside of the pledge renewal was the blessing and indulging of a large and handsome crucifix, the gift of an old St. Columbanite. Standing as it does in the sanctuary, the beautiful crucifix will remain to the people of St. Columban a token of affection of former parishioners, and will be a memorial, too, of the first Franciscan retreat and temperance pledge renewal there.

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