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The True Witness



MONTREAL, THURSDAY, NOVEMBER 17, 1904. PRICE FIVE CENTS

Meeting of Catholic Boys and Girls at Ottawa

TO WELCOME ENGLISH VISITORS.
 Important Announcement on Catholic Emigration Work

A meeting of the Ottawa Branch of the English Catholic Old Boys' and Girls' Association was held at New Orpington Lodge, Hintonburg, Ottawa, on Sunday night last, to welcome to Ottawa the Rev. E. Bans, Secretary of the Catholic Emigration Association, London, and Mr. Arthur Chilton Thomas, of Liverpool, England, a member of the Executive Committee.

The proceedings were opened by Mr. Cecil Arden, Canadian Agent of the Association, who in a few words explained the pleasure the old boys and girls had in welcoming amongst them Father Bans and Mr. Thomas. Mr. Arden explained that in Ottawa the old boys and girls had joined together to form an association which, while being a means of enabling them to hold social reunions amongst themselves, would also demonstrate to the people at home in England, by their condition in life to-day, the value that their emigration to Canada had been to them. Before concluding, Mr. Arden expressed the pleasure it was to them to have amongst them Mr. G. Boyne Smart, Dominion Government Inspector of British Immigrant Children and Receiving Homes, who always took so keen and so kindly an interest in everything that concerned the English boys and girls.

The Rev. E. Bans, replying, said: I can assure you that it gives me the very greatest pleasure to meet you all on this occasion. You are aware that I have taken a keen interest in the emigration of Catholic boys and girls to Canada, and have noted with great pleasure the success of those who have come to your great Dominion. That success is not only a great consolation to those who have sent you out, but also a magnificent tribute to your own personal worth; for however great the opportunities offered to a person are, they are useless to him, unless he has the good sense to avail himself of them.

I need not tell you that, this is not my first visit to Canada, nor is this my first connection with the practical work of emigration, for I have been for some time president and treasurer of an Emigration Society which has always worked in harmony with the one under whose auspices you came to Canada. Until last Monday night there were two Catholic Emigration Societies, one the Canadian Catholic Emigration Society, started by Canon St. John, and Lord Archibald Douglas, the other the Catholic Emigrating Association, to which I have already referred. Both these Societies had long desired union, but certain technical difficulties had to be overcome. These difficulties have been overcome, and union was effected on Monday last.

The form which the union took was the bringing into existence of a new Society, called the Catholic Emigration Association, taking over all the responsibilities, duties and legal rights exercised by the two old societies which then ceased to exist. I am certain that it will be a real pleasure to you to know that Canon St. John, who has worked so long and so untiringly for you, has accepted the position of President of the new Association, and will therefore still be intimately connected with the work.

The committee of the new society has felt that the most serious duty, that they had to perform was the securing of a suitable representative in Canada. They required a man who would be devoted to the work, who would expend himself for the children under his care,—they required a man who would also be acceptable to the old boys and girls. They had before them the fact that the Old Boys' and Girls' Association had made Mr. Cecil Arden their vice-president and chairman of commit-

tees. They felt, therefore, that his appointment would be acceptable to you, and they had proof in his work for one of the old societies of his devotedness to those under his care. I have therefore great pleasure in announcing that Mr. Cecil Arden has been appointed and has accepted the appointment of Canadian representative of the new society, and I feel certain that he will receive your cordial co-operation and support in his work.

I myself have accepted the secretaryship. I know that I have taken a heavy responsibility upon myself, for now not only shall I have to care for those who were sent out by the old society to which I belonged, but also for those children who were sent out by the other society.

You are aware that by Canadian law a society has the duties of a parent to those whom it brings into the Dominion until they attain the age of 18 years. The new society will therefore exercise all the legal rights conferred upon it, and for the protection and aiding of its children will put into operation certain well considered regulations, many of which have been suggested to us at interviews with many of you, the boys and girls who have been so long in the country, and who have acquired so good a name for yourselves.

For you may remember that at our last visit to Canada two years ago, we devoted much of our time to interviewing many of you individually, both at New Orpington Lodge and elsewhere, as one felt that we could best guard the rising generation by the knowledge of their difficulties acquired from the citizens of this great Dominion who had themselves been at one time in the position of emigrated children. Your experience, therefore, has helped us to a considerable extent in building up the system which will be followed in dealing with the children under our care. It is to you, the old boys and girls, that I look for assistance and encouragement in the difficult task which is before us. From the press you will be aware that from time to time certain adverse statements have been made even by responsible persons as to the character of the children who come to Canada. We have gone carefully into these statements and whilst we are prepared to admit that we emigrate children, and not angels, yet we are clear that the vast majority who have been sent out are well behaved young persons, and could there be a better proof of that fact than the company which I am now addressing, and that which I had the pleasure of addressing at Montreal last week.

In conclusion, I bless you all, I pray that none of you may ever forget that the good name of the Catholic Church so dear to us all, the good name of the old country from which you came, the good name of the emigration association which enabled you to settle in this country, the good name of the school or home in which you were brought up, the good name of those who cared for you during the tender years of your life, and your own good name is in your hands.

We are deeply grateful to you for coming here to-night to meet us. If it is a pleasure for you to see us, it is a greater pleasure for us to see you. I wish you every blessing and prosperity.

I would add one thing more. I see by papers Mr. H. B. Willing, of the Keystone Newspaper of Whitby, Ontario, has stated that he, when travelling through Ontario County, was greatly struck by the miserable manner in which English emigrated children were treated. They were neglected, did not receive proper education, were made to slave from sunrise to sunset, and were thrashed for the least offence. He did not say that this was always the case, but in nearly every instance which he followed up, he found ill-usage and neglect. We do not know whether any of the children referred to were sent out by a Catholic society, but we hope that he will furnish the names and addresses of the cases of ill-treatment. The charge he makes is a reflection upon the Canadian people, which we, from our experience, are certain is unfounded. Just as some children are not angels, so also a few employers are not all

that they should be. We shall endeavor to get into communication with Mr. Willing, as we are clear that he is acting as we are in the interests of the children. We are anxious for the fullest information, for we do not think that anybody will credit those in England who work in season and out of season for the benefit of poor children with any other motive than that of doing the best for them, and placing them in positions where they will be happy and well cared for. It is that we in England are convinced that putting children amongst the kindly inhabitants of the Dominion is for their benefit, that makes us expend vast sums in so placing them.

Mr. Arthur Chilton Thomas, of Liverpool, England, rose to beg to be allowed a word. He said Mr. Arden had referred to the pleasure it was for them to see amongst them Mr. G. Boyne Smart. While Mr. Arden was speaking on behalf of the boys and girls and the association in Canada, he could speak on behalf of the officials of the Association in England, to whom it was always a source of the liveliest satisfaction to note the deep personal interest which Mr. Smart took in the welfare of their children. He could not express in too high terms the high opinion they held in England of Mr. Smart and his work.

Mr. G. B. Smart, Dominion Inspector of British Immigrant Children and Receiving Homes, rose to congratulate the old boys and girls on the formation of an Association for mutual help and encouragement. He thought they had done a wise thing, it was a move of which he highly approved, and wished it every success. The success depended entirely upon the individual efforts of each member, and the motives which animated them in banding together. It was impossible to estimate the value which such homes as the one they were then in, were to the English children in Canada, said Mr. Smart. The condition of the Homes testified to the care and interest the people in England took in their children, even when far away, and it remained with the boys and girls to maintain the honor of the societies responsible for their emigration. He reminded his hearers that every successful case was a subject for rejoicing on the part of their benefactors in England, and this should spur them on. On the other hand, every failure was the subject of regret and sorrow to those who were watching their progress.

I am quite sure, said Mr. Smart, that no apology whatever is needed for the average Home boy; the prefix "Home" is in my opinion, and should always be, an honorable one. Concluding, Mr. Smart congratulated the new association on taking over the two existing Catholic Emigrating Societies, and expressed his pleasure at the announcement that the new association was to be under the control, in Canada, of Mr. Cecil Arden, whom he had always found so thoroughly interested in all that concerned the welfare of his charges.

Mr. Chilton Thomas, of Liverpool, in moving a vote of thanks to the chairman, impressed on his audience the advantages of the Old Boys' and Girls' Association, especially in view of criticisms that were made on the position of emigrated children, as such a meeting as the one to-day was an answer to such criticism. He paid a tribute to the work of the Misses Brennan, extending over 15 years, for emigrated children in Montreal, and said how fortunate the committee had been in securing their services in Ottawa. The Emigrating Society intended to make a special room for old boys and girls' meetings at New Orpington Lodge, and he hoped that they would make use of it. He reminded them that the Home was started and maintained at great expense to help them and begged them to remember that the regulations made were formulated to help them and for no other purpose.

Don't go to Heaven alone! Take somebody with you. Mothers, take your children with you. Pray as long as you have breath in your body—never despair, and never give up the hope that your loved ones, no matter how far their footsteps have wandered, will one day stand with you before the Great White Throne.
 —Rev. P. J. McCorty, C.S.P.

DR. DE COSTA DEAD.

He Was the Most Noted Convert Given by America to the Catholic Church.

Rev. Father Benjamin F. De Costa, whose retirement from the Episcopal ministry five years ago and subsequent reception into the Catholic Church attracted widespread attention, died on Nov. 8 in St. Vincent's Hospital. He was 74 years old and had been in poor health for more than a year.

Benjamin L. De Costa was born in Charlestown, Boston, July 10, 1831, and his earliest playground was the green sward of Bunker Hill. His father was a French Huguenot, but he died when Benjamin was only three years old. Of his mother, he says himself, in his memoirs: "I was taught by a devoted mother to say my prayers and love God. When I decided to enter the Episcopal Church she told me that it was 'next door to Rome,' and then followed me. She passed from earth to my unextinguishable regret at the age of 83. Under God, I owe everything to my mother. She was baptized in the Catholic Church in infancy through the influence of a relative and would often sound Latin sentences from the Mass in my wondering ears. Early, however, she was withdrawn from Catholic teachings, but she died in good faith. Had she lived she would have followed me, not only to the 'next door,' but to Rome itself, and assumed her rightful place in the Church of which she was in childhood an actual member."

A sister of her father was a nun in the Ursuline Convent of Charlestown that was burned by a Know-Nothing mob August 13, 1834. She was Sister Mary St. Claire, and he tells this story of a visit he made to her in the Boston Convent where the homeless Sisters were domiciled after their convent was laid in ashes.

"At the time this calamity fell upon the Ursulines his aunt, Sister Mary Ste. Claire De Costa, was a member of the community, having joined the Order at its beginning, in Boston. She was converted to the Catholic faith under the great Cheverus, later Cardinal in France.

"A short time after the destruction of the convent, the author of these reminiscences was taken by his sister, who was much older than himself, to visit Aunt Claire in Boston, where the nuns had found a temporary refuge at a religious house. Unfortunately the details of this visit are not remembered. On the sidewalk in Charlestown in front of the ancient Makepeace House, where he then lived, the little boy stood for a moment, full of childish expectation, holding fast to his sister's hand; but in an instant, like Philip translated to Azotus, he was borne away to Boston and found himself in the great hall of a conventual building, still holding on tight to the trusted hand. Then a sweet-toned bell struck a clear, silver note, and, at the instant, a figure appeared at the top of a broad, impressive staircase. It seemed as though this must be an angel, one of those beautiful beings about whom he had been told. It was his aunt, Sister Mary Ste. Claire, in the habit of the Ursulines, now seen for the first time. He remembers distinctly how she descended the stairs, not in any human style, but gliding down in a spiritual way, and sweeping towards him, all sweetness and dignity, her face beaming with a peace and joy that he had never seen before, and has never seen since, upon the human countenance. The next moment he was clasped in the arms of this fair being, a most loving kinswoman and consecrated nun. Imagination is not invoked to form the picture, so transient yet so beautiful. I shall never forget that one sweet, bright dramatic scene, and never expect to outlive the spell woven about me then. Years passed. Strange lands and peoples broke upon my sight, but scenes witnessed on four continents had no power to dim the vision of Saint Claire. The very thought of her was attended by a mysterious influence, almost a presence. Nor is this strange. The

little boy never ceased to be the subject of her prayers, kneeling daily before the statue of Our Lady of Prompt Succor, in her convent in New Orleans, whence, September 25, 1874, she passed to her rest, after more than half a century of faithful, devoted and humble service in her chosen and most beautiful order."

He tells of his early school days, and how his first lesson in Latin (which he was eager to learn) was when a son of the Emerald Isle answered in a rich brogue his question as to what "Gloria in Excelsis" meant.

In 1882, nearly forty years later, he had the legend printed in gold letters on the arch in his Episcopal church in New York, "so powerful has proved the influence of a single Sunday morning of boyhood upon all these long years." This Catholic's influence was with Dr. De Costa all his life, though he did not know it. Everywhere he went, as boy and man, as minister or layman, his eye was pleased with her ceremonies, his ears delighted in the music of her hymns and chants, his heart was touched by the application of her ritual to every known want of the human soul, and his steady mind recognized the rock on which dogma and practice were built for eternity. But all man's knowledge and keen judgment and fine feelings avail but little if the grace of God be lacking. But "Blessed are the pure of heart, for they shall see God." This grace came from God, and was at once fully responded to. Dr. De Costa was added to the impressive procession of Anglican clergy and laity that for forty or fifty years past had been moving on from Canterbury to Rome.

After years of heroic effort as an Episcopalian to ward off the disintegration of Protestantism he left his old associates, the old parishioners whom he loved as a father, and who loved him, stepped inside the true fold just outside of which he had worried along for over sixty serious years.

The New York Independent (Protestant) said of his conversion: "Dr. De Costa goes home. He has done what was expected of him—he has gone over to the Roman Communion. He has satisfied himself and he is glad, and we are glad. If he belongs there he ought to go there. There he seeks rest, and there we hope he will find authority and peace."

And again in the same paper: "Dr. De Costa has been best known to the people of the United States for his periodical assertions of the 'failure of Protestantism.' He has always disliked the word Protestant—and a bad word it is for a religious body."

De Costa's conversion made a stir in Protestant circles, and gave him opportunity to put forth in the press and otherwise many a grain of thought for the doubting, and for the thoughtless, the good fruits of which only God may ever know.

In Archbishop Farley he found a true and warm friend. It was the Archbishop's solicitude that enabled and encouraged him to prepare for ordination, though he was then past man's allotted three score and ten. He was ordained in Rome in October, 1903, and after saying daily mass for a month or so his failing health warned him to leave Rome and get home to New York, where he wanted to die. Accompanied by a nurse, one of the "Little Company of Mary," he was brought to St. Vincent's Hospital. Like a tired child he went to his sleep there on November 3. In the parlor he lay in state, surrounded by the sisters and scores of his old Episcopalian parishioners, as well as scores of old Catholic friends and fellow converts of "The Converts' League," of which he was president.

Dr. De Costa's experiences in various New England schools are pleasantly narrated in his "From Canterbury to Rome." He early showed talents for poetry and painting, and might have made a name for himself in either if a higher call had not been sounding in his ear always from his very earliest dawn of reason. Religion had come to be something real to him, even as a boy, and he resolutely put aside palette and brush and "ranged in the second-hand book stores for Latin

and Greek grammars and lexicons."

At twenty he entered Wilbraham Seminary, Massachusetts, where a four years' course gave him a good hold of mathematics, logic, Latin and Greek. Here he got interested, accidentally, in Scandinavian literature and history, which resulted in that splendid volume of his published in 1868, "The Pre-Columbian Discovery of America by the Northmen," and in connection with which he made his first visit to Rome and the Vatican archives. His artistic and poetic nature was charmed with so many things in Rome that this visit was often repeated, and he had only words of praise for the church and Pius IX. and his illustrious successor, though he remained a good Protestant all the time. He studied theology in Concord, and in the face of many obstacles sought and obtained ordination in the Episcopal Church, believing that its ministry was apostolic. It was only when he was convinced that only Catholic bishops could claim succession from the Apostles that he, in 1899, became a Catholic.

When the Civil War broke out the young Episcopalian churchman went as chaplain to the Fifth Massachusetts Infantry. Later he was with the Eighteenth Massachusetts, and was a friend and admirer of Father Scully, the Catholic chaplain of the Irish Ninth Massachusetts. Then he came to New York to St. Philip's in Mulberry street, and in connection with his church work, published with Dr. Henry C. Potter (now Bishop Potter), "The Christian Year," and his one large work, "The Rector of Roxburgh." In May, 1873, he began a tour of Europe, staying abroad nearly three years, seeing Catholic life, and liking it wherever he went, yet not dreaming of entering it.

His journal of that three years' trip is very pleasant reading. He has a pleasant style, full of quiet humor, and he always saw the good in his fellowmen. On his return he was given the rectorship of St. John the Evangelist, at West Eleventh and Waverly place, New York, where for eighteen years he did his duty as he saw it, preaching and writing, and in time making St. John's the headquarters for many social reform movements—making valuable contributions to the book world.

In 1894 he went to Palestine, where he met Dr. Burstall and Father McLaughlin, and where his admiration for Catholic practices grew daily. In 1896 a second voyage to Jerusalem drew him further away from the emptiness of Protestantism, and when in 1898 he once more visited the East, staying on his way home a good while in Italy, came back a Catholic in heart and prepared for the step which soon followed—the resignation of his place as an Episcopal minister and his humble and complete submission to the one true church, so plainly revealed to him.

NEW ONTARIO DIOCESE.

The official announcement from Rome with regard to the division of Peterborough Diocese was read on Nov. 13 in St. Peter's Cathedral. This was accompanied by the documents appointing Rev. Father Scollard, of North Bay, Bishop of the Diocese of Sault Ste Marie, the name of the new jurisdiction. The latter will be 800 miles in extent, and includes Nipissing, Algoma, and Thunder Bay Districts. These constitute a territory considerably larger but less compact than the remaining portion of the diocese, which comprises the counties of Durham, Northumberland, Peterborough, Victoria and the Parry Sound District.

Rev. Father Scollard, who will be the new Bishop, was born on Nov. 4th, 1862, in Ennismore Township, in the County of Peterborough. He was educated in the local primary schools, and later in St. Michael's College, Toronto, and the Grand Seminary, Montreal, in both of which he took a very high standing. On the 21st of December, 1890, he entered the priesthood. For five years he was stationed in Peterborough, and in February, 1896, he went to North Bay, where he has been located ever since. He will be consecrated Bishop in St. Peter's Cathedral, Peterborough, about the first of January next.