

# OUR BOYS AND GIRLS.

DEAR GOOD GRANDPA. — A few days ago we received a letter from an old subscriber residing in a well known farming centre of the Province of Quebec. We publish it in this department, because it contains lessons for our young readers; it shows how deep and sincere is the affection of the fathers and mothers of the generation which came to this new country in pioneer days and laid the foundation of the prosperity and progress the fruits of which the boys and girls of the present are enjoying.

Our aged correspondent writes: "I see by the 'True Witness' that you are anxious that Irish men and women, old and young, in Canada should be good and true to their Church and to their country, and to the land of their forefathers if born in this country."

"I have a grandson of 11 years of age who a few days ago passed an examination in catechism class, and was named to make his First Communion. After informing his grandmother of the fact, he made a request that she should make him a flag to carry on that happy day when the Bishop of this diocese will be present. He described the kind of a flag he wished his grandmother to make as follows: 'I want,' said he, 'a green flag with a harp in the centre, and the harp to be set in a wreath of shamrocks.' His grandmother explained it would be impossible for her to make a flag such as he described. He then made an appeal to write to the 'True Witness,' and the director of the Boys' and Girls' column would buy such a flag. As I am desirous of making my dear grandson happy on the day of his First Communion, I take the liberty of enclosing a sum of money, and ask you to try and secure a flag such as I have described."

We are sure all our boys and girls will admire the spirit shown by this dear good grandfather. We succeeded in our search of the big stores of this city and purchased a beautiful silk flag of 36 inches by 24 inches with a harp and shamrock wreath, which with express charges cost the sum of \$2.10.

The flag was sent to its destination by the director of this department on Monday last.

A DOUBLE HERO. — One afternoon when Christy Kirby was going home from school, he happened to meet his little sister, Jo, who had run away from her nurse and was making pies in the middle of the road. He stopped and called to her: "Hello, Jo!"

"Lol!" she answered, smiling sweetly up at him.

"Come on home with me," said Christy.

Jo returned to her pies and said nothing.

Just then, hearing shouts and cries behind him, Christy looked back to see a big wagon with two horses to it plunging down the hill straight toward the very spot where Jo was playing. Three or four men were hurrying out of houses and across fields, only they were a long way off.

It seemed the most natural idea in the world to Christy to run across the road as fast as his fat little legs would carry him, seize Jo by the hand, and drag her out of harm's way. He was not an instant too soon; for the two small people had barely gained the roadside when the great horses thundered by, their flying hoofs stamping Jo's pies into powder.

Jo was filled with indignation, but, for some reason, Christy did not understand, everybody else thought that he had done a very fine thing. His mother patted him and cried over him; his father gave him a gold piece; and when he went down street to spend it, so many ladies stopped him to ask him questions and kiss him and make him presents of sticks of candy that he decided to give up his shopping for that afternoon. Christy was well pleased with it all. He liked to be called a "nice, brave boy;" he didn't even mind the kisses so much, and the candy he enjoyed extremely.

The next day at school most of the large boys who usually kept to themselves had something to say to Christy.

"If I were you I wouldn't complain of it; ill-tempered people might call you envious of him."

He strolled away, while Dan glared after him angrily, and then relieved his feelings by another attack on Christy.

"Being so proud won't make you get the prize any quicker. It can't take those absences off."

"I know it," said Christy, still trying to keep his temper.

"It can't teach you to learn arithmetic any easier."

Christy was silent.

"It can't make up for the bad mark you got last week whispering," went on Dan, with a snigger, for they both knew who was responsible for that bad mark.

Then Christy forgot that he was a hero. He stamped his foot and clenched his fist at Dan, and rushed into saying a great many things not polite enough to be put into a story.

Before he had finished, the bell rang and they had to go into school.

"Oh, dear!" thought Christy, dolefully, as he sat down at his desk. "There I've gone and got mad again, when I meant to try not to any more. Mother says I can't be the right sort of a fellow till I quit that. I think it's awfully hard, anyway, to be the right sort of a fellow when Dan Sproles is around."

When school was out there was a gentleman at the front gate talking to one of the teachers. His name was Dr. Morton, and he lived in the finest house in town. As soon as he saw Christy he called out to him: "Come here, young man, and let me shake hands with you."

Christy went. "You are the chap, are you, that saved your little sister's life? Well, you are a citizen to boast of, aren't you? Something ought to be done in the way of a celebration. How would firecrackers and ice cream suit you—around at my house?"

Christy did not venture to answer, for fear it might be a joke but his face, which had been very serious since recess, began to broaden into a smile, and his eyes began to twinkle. The doctor watched him and needed nothing more.

"We'll do it," he said, "to-morrow night. And let me see about the guests. Suppose I invite all the boys in your class here at school. What do you say?"

"Thank you," said Christy, hastily, growing grave again at having forgotten his manners.

The doctor laughed. "Not at all. Don't mention it. But what do you think of inviting your classmates to our party? Would it please you?"

"Yes, sir."

"Tell me who they are," said Dr. Morton, taking a pencil out of his pocket and a slip of paper and using the gate post for a writing desk.

Christy gave him the names, glibly at first, but more and more slowly, until finally the doctor did not know whether he had come to the end or not.

"Is that all?" he asked.

"Yes, sir; I guess so." But Christy hesitated, and Dr. Morton waited. "There's another boy," said Christy, at last; "but he doesn't really belong in our class; he only half belongs. He goes in a bigger room part of the time."

"Maybe we'd rather do without him," suggested the doctor.

"Yes, sir," said Christy, speaking now without delay.

So the doctor put the list in his pocket and walked off. But he had not gone far when Christy came running and calling after him.

"What's this?" said Dr. Morton.

"Did we forget somebody?"

"No, sir; but I suppose we'd better invite that other boy that only half belongs to our room. Yes, we'd better. I just thought I'd tell you."

"Very well. What is his name?"

"Dan Sproles."

The doctor added Dan to his list, and started off again without asking any embarrassing questions. But when Christy got to school the next morning, there, waiting for him, was Dan, full of questions. He began at once: "I say, I'm invited to your party just the same as all the rest. What made you do that? Dr. Morton said you asked him to ask me. Did you?"

Christy nodded unwillingly.

"What for?"

"Because I chose to."

"But why?" persisted Dan. "It wasn't because you liked to have me."

"No, it wasn't," said Christy, honestly.

"And you didn't have to have me. Dr. Morton said you didn't. So what made you?"

wouldn't be enough like you to—well—I'd rather you'd come to-night, even if you spoil everything."

Dan's face crimsoned as he understood what Christy meant, but he took it very meekly. "I won't spoil anything; you'll see."

Christy looked doubtful.

"You'll see," repeated Dan. "Just wait. Dr. Morton's a queer man. You tell him things before you think of it. I told him about how you got that mark the other day, and about plugging you sometimes, because it's easy. I told him I didn't think you'd want me at your party. He only listened and said: 'Humph!' and that he guessed you were two kinds of a hero, maybe."

"What did he mean?"

"Why, one kind is to pull anyone out of a danger, like Jo, you know; and those heroes are likely to get fireworks and ice-cream for it. The other kind is to treat any one that plays tricks on you as if he was as much of a gentleman as you are yourself; and those don't always get any fireworks."

"What do they get?"

"I asked him and he said: 'Nothing, very often only just the reward of being high-minded.' He said perhaps I didn't know what that was; perhaps I didn't care anything about that."

Dan stopped and wriggled the toe of his boot in the ground, and twisted the middle button of his jacket round and round. Then he said chokily, in a small voice: "But—but I do, you know. And—and, Christy, I guess it's true, what he said. I guess you were both of those two kinds of a hero, don't you know?"

They looked at each other and looked away again. Being boys, they saw no necessity for saying anything more on the subject. But Christy added: "Say, Dan stop for me to-night, will you?"—Elizabeth H. Miller, in St. Nicholas.

## In Our Legislative Halls

(From Our Own Correspondent.)

Ottawa, May 14.

THE SESSION is now over; the guns have not yet been fired at Nepean Point, nor has the Governor-General yet come up to prorogue the House; but before this letter is in type the shortest session since Confederation will have ended. Three months and two days constitute a very brief space of time to get through the yearly labors of Federal legislation. Already the place is becoming deserted, and in a few days a silence will fall upon the great censing back over the three months that the building of Parliament. In glances have elapsed there is little of any moment to record.

ONE OF THE BILLS, out of the 169 that have been introduced, of interest to the readers of the "True Witness," is that which Hon. Mr. Fitzpatrick, Minister of Justice, brought in and had passed, respecting the Halifax Industrial School and the St. Patrick's Home at Halifax. The purpose of the Bill is to amend the chapter of the revised statutes incorporating these two institutions; by making the ages at which boys and girls respectively may be sent to these Homes—instead of to prison or reformatory—two years more than has been the limit heretofore. The better to grasp the full meaning and importance of this amendment I will quote the two sections of the original statute or act, which read as follows:—

"Whenever any boy, who is a Protestant and a minor apparently under the age of eighteen years, is convicted in Nova Scotia of any offence, for which by law he is liable to imprisonment, the judge, stipendiary magistrate, justice or justices by whom he is so convicted may sentence such boy to be detained in the Halifax Industrial School for any term not exceeding five years and not less than one year."

The corresponding section says:—

"Whenever any boy, who is a Roman Catholic and apparently under the age of eighteen years, is convicted in Nova Scotia of any offence for which by law he is liable to imprisonment, the judge, stipendiary magistrate, justice or justices by whom he is so convicted may sentence such boy to be detained in St. Patrick's Home at Halifax for any term not exceeding five years and not less than one year."

Now the amendment reads thus:—

"In its application to the Halifax Industrial School and St. Patrick's Home at Halifax, section 956 of the Criminal Code, 1892, shall be read and construed as if the word 'eighteen' were substituted for the word 'sixteen' in the third line thereof, and the word 'one' were substituted

for the word 'two' in the thirteenth line thereof."

This makes the section of the Criminal Code of Canada agree with a similar provision in the act passed, respecting these institutions, by the Local Legislature of Nova Scotia. The purpose of this amendment is to raise the limit of age in boys from sixteen to eighteen, and to make the minimum term one year instead of two years.

THE WORK ELSEWHERE. — In order to come to a clear understanding of the importance of this amendment, I will turn to the seventh annual report of St. Vincent de Paul Children's Aid Society of Toronto. A Children's Court is there established and boys and girls who are guilty of offences not of a very criminal class, instead of being tried in Police Court, are taken before this Children's Court and are sent either to the St. John's Industrial School, for boys, or the St. Mary's Industrial School for girls. The great regret is that the age limit is too low, and there are many boys over sixteen, and girls over fourteen who could be saved from the taint of prison and made good, useful and virtuous citizens, but the law has fixed the limit, and if beyond it they must go the way of common criminals. It was to remedy this evil, and extend the usefulness of these institutions in Halifax, that Hon. Mr. Fitzpatrick had the law so amended. And it is to be hoped that a similar course may be taken for the Toronto institutions next session; or that the new provisions be made general for the whole Dominion. To better elucidate the question I take the following extracts from the Toronto Society's report. In the first place, regarding the general purpose and work of the society we learn this:—

"Children up to the age of sixteen years come within the scope of our work, and many little ones taken from squalid surroundings and removed from inhuman parents, have been placed in good foster homes with every opportunity for proper development, both morally and physically. To remove these children from bad and neglectful parents, and place them with good adopted guardians, is a wise and very charitable action, much more so than placing them in institutions, for these unfortunate soon find a place in the hearts and homes of Christian men and women, who give them the same affectionate care and love that they would give their own children, and often apparently more. The great effort that is required in this good work, makes it an ideal Christian act, more so than any other system that we are aware of. The children placed in our care grow up, as a rule, without any taint of the institutions and but little knowledge of the character of their parents, and with all the necessary assistance to fit them for the struggle of life on equal terms with other children."

The point of Hon. Mr. Fitzpatrick's amendment may be gleaned from this following paragraph:—

"Owing to the low age limit (14 years) for admittance for young girls to the Industrial Schools, many of them slightly over that age have to be sent to the Mercer Refuge, or to the Gaol. Our Society, however, with consent of the court, provide for the less guilty ones by placing them with the Sisters of the Good Shepherd for terms varying from three months to a year for discipline, with excellent results, and some have even requested and been received who have not been brought before the court to be so treated for amendment."

It is exactly this low age limit that experience has taught should be raised, and it is to effect that change for the Industrial schools in Halifax, that this Bill was brought in. It might serve to cast another ray of light on the subject were I to quote another passage from the report in question. It shows how important to Catholics are these Industrial Homes, and how much so is the system of Children's Courts.

"In 1887 the Ontario Legislature passed an act for the establishment of Provincial Industrial Schools, being schools of restraint for ungovernable and wayward children, to be supported by the municipalities and the Government. In 1893 they passed another act for the formation of Children's Aid Societies for the protection of the neglected and dependent children of Ontario. These societies and schools were empowered to act as guardians over all such children entrusted to them by the courts, parents, or guardians, and to have the power to control and give out for adoption said children till they were 21 years old; and the courts were empowered to take all such children from their parents or guardians when, in the opinion of the judge, the safety and welfare of the child called for such action. These laws also provide that all Protestant children should be placed in Protestant institutions or homes,

and all Catholic children should be placed in Catholic institutions or homes, where there were Catholic or Protestant institutions, Industrial Schools, or Catholic Aid Societies duly incorporated to receive them; and if there were no separate provision made for Protestant or Catholic, then all the children had to be handed over to the one in existence to dispose of them as they thought best within the Act. Such was the state of affairs in this city in 1894. The Protestants were fully equipped with the Victoria Industrial School for Boys, and the Alexandria for girls, and the Protestant Children's Aid Society, and our children were being drafted into them by wholesale, owing to the fact that we had none of these institutions at that time. The St. Vincent de Paul Society, seeing the dreadful advantage this gave our separate brethren for proselytizing, at once raised the alarm, and brought the whole matter before His Grace, the late lamented Archbishop Walsh. The results of which were that the Society, under directions of His Grace, applied to the Government for an Act of Incorporation, which was granted on the 27th day of October, 1894, under the name of the St. Vincent de Paul Children's Aid Society of Toronto, and soon after St. John's Industrial School for Boys was incorporated, and some eighteen of our children were transferred from the Victoria Industrial to it, and two years since, through the efforts of His Grace Archbishop O'Connor, our child-saving institutions were completed by the addition of St. Mary's Industrial School for Girls. While His Grace the Archbishop and the St. Vincent de Paul Society were securing the necessary authority for our industrial schools and the Children's Aid Society, to rescue our children from wholesale proselytism, the Rev. Dr. Treacy was placed in charge of our temporary child-saving work, and rendered heroic services till the Children's Aid Society came to his relief."

Thus we see the grave importance, both for the Faith as well as for the morals of the younger Catholics of our different communities. Our boys and girls can be saved both from the contamination of prison and reformatory, and can equally be saved from the anti-Catholic influences that the State Industrial Schools would exercise, when no Catholic Industrial Schools exist. The readers can now see how much importance is attached to this small and simple Bill introduced by the Minister of Justice.

IN HONOR OF DE LA SALLE. — Ottawa is so full of prorogation that there is apparently nothing else to write about. However, on last Tuesday a grand celebration took place here. It was in honor of the Blessed De La Salle, the founder of the Order of the Christian Brothers. Grand and solemn High Mass was sung at the Basilica, by Mgr. Rouhier, the Vicar-General, assisted by Rev. Canon Bouillon and Plantin. Mgr. Falconio, the Apostolic Delegate, assisted. A very eloquent and most learnedly instructive sermon was preached by Rev. Father Albert, of the Capuchin monastery. At noon a splendid banquet was given in the large hall of the Christian Brothers' splendid school on Sussex street. The members of the Order from Hull and Ottawa attended, as also members of all the religious orders in the city, and scores of priests and prominent citizens. It was one of the most successful and happy reunions of the kind ever held in Ottawa, and was a grand evidence the high esteem and deep affection in which the good Brothers are held by the Catholic population of the Capital.

## New Church of St. Jean Baptiste.

(By Our Own Reporter.)

The new Church of St. Jean Baptiste, Rachel street, which is situated on the site of the former structure, destroyed by fire four years ago, is rapidly approaching completion. The exterior is already finished, and the interior was opened on Sunday last for the inspection of the parishioners and others who desired to visit the sacred edifice.

A "True Witness" representative was among the crowds who thronged to and from the new church on Sunday. His first impression on entering it was that he was in St. James Cathedral, with its white walls, its harmonious proportions, and its vast dome. The illusion was quickly dispelled, however when the absence of pews, altars, pictures and statues was noticed. The absence of pillars was also remarked.

The interior will be decorated as the funds come in; and the Rev. Father Auelair, the esteemed pastor, is naturally anxious that they should come in rapidly. The present plain glass windows will be replaced by stained glass ones, which will have the effect of subduing the intense light now observable, and give to the interior that "dim religious light" of which Milton speaks. There will be seven altars, the high altar being situated under the dome. A screen will be placed on each side of the high altar, and immediately behind the latter will be the altar of the chapel in which the Irish and other English-speaking Catholics may attend Mass and other devotions. This chapel will accommodate nearly one thousand persons. The other portion of the Church has seating capacity for 3,200, while the basement, where the devotion have taken place for some time, can easily accommodate 2,200. Up to the present time \$180,000 has been expended upon the building. The screen which is to divide the English-speaking from the French-Canadian worshippers will be a movable one, so that on great festivals both congregations, which will face each on account of the position of the altars, will be able to see one another.

The style is the Italian Renaissance, except with regard to the dome, which is pure Roman, and which when gilded, as is intended, will make an imposing spectacle.

The new Church will be an edifice worthy of the great parish in which it is situated, worthy of the great pastor who is in charge of it, and who already possesses a lasting monument to his zeal and energy in the Hospice Auelair, and worthy of the great archdiocese of Montreal, of which city it will be splendid ornament.

Although not yet dedicated to religious purposes there is an air of sanctity about the immense interior of the Church which makes itself distinctly felt. There is also something which suggests the thought of how much good, how much adoration and praise and prayer, and how many miracles of grace will take place within its hallowed precincts.

PERSONAL.

Rev. H. W. Cleary, the scholarly and patriotic Editor of the New Zealand "Tablet" of Dunedin, N.Z., a journal which has rendered yeoman service to the cause of Catholicity in that progressive country, called at the composing rooms of the "True Witness" a few days ago. Father Cleary is in the prime of vigorous manhood and is both enthusiastic and practical. He expressed convictions regarding the possibilities of Catholic journalism which we believe will be realized ere long.

## Sportmen's Stores.

The rush is on. Send in your lists at the earliest possible moment. Careful and experienced packers. Everything of the very best.

### SUMMER TIME TABLE.

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Orders for all points must be in our hands on Fridays.

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Saturdays. Orders must be in our hands on Fridays.

The Back River Route.

Cartierville, Sault Au Reclot, Bordeaux, Bord A Plouffe, Ahuntsic, Etc., Etc.

Every Friday morning to all points along the Back River Route. Orders must be in our hands on Thursdays.

Outremont, Cote des Neiges and Round the Mountains.

SATURDAY AFTERNOONS.

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