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## Missions to Non-Catholics.

St. Joseph's Church, Eastern Shore, Md., as the Jesuit Fathers are wont to call it, is one of the oldest Catholic churches in the diocese of Wilmington. It was begun as a mission by the Jesuit Fathers in 1755, when Rev. Joseph Mosley was sent from St. Mary's County to locate on the Eastern Shore. Father Mosley finally settled in the upper part of Talbot County as the most suitable point, whence to attend the different missions under his charge. Here he erected a brick church and dwelling, which he completed in 1782. The trials of his missionary life have been preserved in part in a series of letters to a sister in England named Mrs. Dunn. From these we learn that even in Catholic Maryland during the Revolutionary War it was forbidden to build a Catholic Church. Father Mosley was obliged therefore to build the church as an annex to his small house. It was known legally as Mr. Mosley's private chapel, although it was a case where the part was seemingly greater than the whole. Both church and house were solidly built, and have been used for worship and residence uninterruptedly until the present. Small additions have been made to both, but the original building stands intact, a monument to the missionary who labored single-handed and single-hearted for the faith in these parts.

The church is situated in a fertile agricultural section, and most of the Catholics are well-to-do farmers. When one sees the beautiful farms that surround the church on all sides, it is impossible not to wish that a larger number of our Catholics would settle in such a region. If our Catholics laboring in the factories of the cities and the mines of the mountains knew the advantages of such a life as that offered by the country around old St. Joseph's, many of them would write for information to Father Temple, at Easton, Md., who is continuing the work begun by Father Mosley a century and a half ago.

As the church is in the country, Father Sutton lectured in a hall in the neighboring town of Cordova, situated three miles from St. Joseph's. The hall would accommodate about 300 persons. Every available object was used to give the people the comfort of a seat—chairs, some without backs, benches, boxes, nail kegs, butter tubs and plain boards, laid from box to box. The place was jammed every night.

The mothers brought all the children, even babies. The good farmers with their wives and children sat for over an hour each evening and drank in the word of God as the parched earth drinks in the welcome rain.

Two hundred copies of "Clearing the Way" were distributed to non-Catholics. Each evening before the lecture began Dr. Temple, the pastor, and Father Sutton stood at the entrance to the hall and spoke to every one as he or she came in. After a few nights the shyness of the non-Catholics seemed to wear off and they would remain after the lectures and chat pleasantly with the priests. The second day some Catholic ladies spent the afternoon in decorating the platform with rugs and flowers, giving it a pretty appearance in strong contrast to the rough rude hall.

At St. Joseph's each morning Mass was celebrated, a sermon preached to Catholics and confessions heard, Father Sutton devoting the morning to Catholics and the evening to non-Catholics. The three-mile drive before and after the lecture was not so unpleasant as it might have been had the weather been less favorable.

Some few questions were dropped in the box. The following was given to Father Sutton, to which he was requested to give a full answer:

"Is the Roman Catholic Church identical in doctrine with the old Apostolic Church? Historical identity is fully and freely admitted, because she can trace an organized existence back to Apostolic times; but in doctrine she has not widely departed from Apostolic faith from time to time since the year 600 by addition?"

"The additions are based upon the decisions of the Council of Trent, which closed its session December, 1563. They were formally published by Pope Pius the Fourth, November, 1564. The Article of the Immaculate Conception of the Virgin Mary was added by Pius the Ninth, December,

1855. The Article of Papal Infallibility was added July, 1870."

(Signature given.)

ANSWER.

"The 'Stumbling Blocks' arise from the confounding of the definition of the existing faith of the Church with the creation of new tenets not flowing from the legitimate extension and application of admitted principles. They mistake the language of definition for the words of creation. Many Protestants erroneously date the commencement of a doctrine from the time it was made binding by an explicit definition, although it had always existed in the Church. Such definitions are inseparable from the nature of man, and when there is a judicial power to settle and determine the full meaning of the law.

"Suppose a case came before the Supreme Court of the United States as regards the construction of one of the articles of the Constitution; the Court would determine its meaning and bearing. Would any one be so foolish as to charge the Court with creating a new fundamental law, when it simply declared what that law meant? Would any one say the Constitution had not always been what the Court declared it to mean? To declare what is the law and to make a law are very different. One is to create, the other is to define or explain that which is already made.

"So with faith. The Church does not create new doctrines; she defines what has been the faith committed to the Apostles by Christ.

"St. Augustine in speaking of the definitions of doctrine that had been up to his day, shows how the definition brought out more clearly and more emphatically what had always been the teaching of the Church. He says: 'The dogma of the Trinity was not perfectly brought out till the Arians declared against it, nor the efficacy of baptism till questioned by unbaptizers. Thus the errors of heresy, instead of injuring the Catholic Church, have really fortified it, and those who thought wrong were given an occasion of ascertaining the right. What had been but piously believed became afterwards fully known.'

"To say, therefore, that every definition of faith was an addition to the fundamental revelation made by Christ, would be as false as to say that every new definition by the Supreme Court of the United States of an article of the Constitution was a new law not contained in the Constitution of our country. Take, for example, the infallibility of the Pope. Before the definition of infallibility all Catholics agreed that it resided in the Church. Some held as matter of opinion that it resided with the Pope, others that it was lodged in the Pope and a general council. Yet the decrees of general council were not of any value without the Pope's assent. Infallibility was admitted by all Catholics; the question was: Where does it reside? That question was decided by the Church declaring that it resided in the Pope as chief teacher of the entire Church. Cardinal Newman in his book on 'Development of Christian Doctrine,' could be read with great profit by those who find the definitions of doctrine a stumbling block to their recognizing the Catholic Church as the teacher of the unchanged doctrines of Christ."

Dr. Temple is delighted with the good results of the mission. Several fallen away Catholics have been brought back, and many of the non-Catholics expressed the great joy it had given them to hear the doctrines of the Church explained. Some of the inhabitants of a neighboring town, in which there is not a single Catholic, have expressed their desire to have Father Xavier Sutton come there and give a few lectures in the Town Hall.

Old St. Joseph's has taken a new life. On Sunday at Mass the church was crowded with devout worshippers. In the spring it is the desire of the pastor and people to have the old historic church renovated and improved.—Catholic Standard and Times.

### EMIGRATION FIGURES.

"The emigration statistics for the first ten months of the present year show that 887,823 persons left ports in the United Kingdom for places outside the kingdom. Of these 150,000 were foreigners, who simply touched at a port to leave again immediately. Of the total of those of the three nationalities—English, Irish, and Scotch—namely, 181,314—118,177 were English, 23,406 Scotch, and 89,741 Irish. From these figures it will be seen that Ireland, whose population is now less than Scotland's, sent out half as much again of her blood and sinew to lands of practical exile.

## Shorthand as a Stepping Stone.

In what I am going to say it may appear that I believe the only saving grace for a young man who wishes to succeed in the business world is a thorough knowledge of shorthand. Please disabuse your mind of this impression at the outset; I am far from believing anything of the kind.

If one were called upon to select a name for this age of ours he might well call it the "Age of Specialties." In the old days—and not so very old, by the way—when young men cut loose from the responsibilities of home and school life, and started out into the world each to make or mar his own fortune, he was considered the most fortunate who secured a position as office boy with a respectable and responsible firm—hours from eight to six—salary two dollars per week, with an increase of one dollar per week for every year of his service. And these were boys of fair education, too; in fact "good handwriting" and a common school education were absolutely necessary—a "sine qua non."

Things are changed now-a-days. Few of the old time office boys are to be found, or, indeed, are wanted. Read the advertisements in the "Herald" and note what is called for: "Office Assistants," "Bookkeepers," "Cashiers," "Stenographers," that is to say, trained help. And further than this, the magic word "experience" appears in eight out of ten of these advertisements. The logical sequence is that experience, in one form or other, must be had, before a young man can expect to get or to satisfactorily fill these positions. In other words, the boy who wishes to succeed must be a specialist—he must know some one thing—must know it well, better, if possible, than any one else may know it.

And note, also, that so great is the demand for the young man so equipped that he is able to make a choice of the particular line of business toward which his fancy directs him. He is not compelled to take hold of the first thing which comes to hand, in order that he may be decently clothed and well housed and fed. He knows, if he is a bright young man, that his knowledge has a definite value, and that the demand being greater than the supply, he is absolutely certain of selling at the highest market rate at any time when he is so disposed.

No young man in business is a specialist to any great extent than the stenographer. He can in no sense be trained in the office. He must perform his technical duties as well the first day, as at the end of the first year of his service. His is a profession, and like other professional men—the lawyer, the doctor, the clergyman—his preparation is his "experience" and is paid for in the proportion that it has been thorough or the reverse. He holds a peculiar position. He is in constant touch with the head of the firm or corporation. Nine-tenths of ordinary business is done through correspondence, and this correspondence must pass through his hands. Under ordinary circumstances he is more thoroughly posted upon the affairs of the concern for which he labors at the end of his first six months of work, than the old-time clerk who has been in the same employ three years. He stands in the same relation to the members of the firm as did the "head clerk" of the old days. Their secrets are his secrets, and he finally becomes a depository to which they consign all matters of note and draw from same at will. He is their memory; their memorandum book. What is the result? His time soon becomes too valuable to be spent hammering upon a typewriter or taking dictation. This department wants a head, or that branch of the business wants a manager, and whose knowledge is more extensive or who can be relied upon more implicitly than the trusted stenographer? From that day—and in fact, from the first day of his service his course is upward, and at no snail's pace.

I have spent more than twenty-five years of my life watching transitions like this. I have before me a list of more than five hundred young men, all of whom I know started out in their business career as stenographers. Some, in the natural course of events, have gone from the world. A few, I am sorry to add, have formed habits and associations which led to ruin and disgrace. But more than ninety per cent. have become men of prominence and are respected members of the business community of New York to-day. Not one in fifty did a stroke of shorthand work last year, or will ever again take up the duties of a stenographer,

but without exception they will, with gratitude, ascribe the greater measure of their success to the stepping-stone, the specialty which proved for them the entering wedge,—short-hand.

And there are other advantages connected with a specialty of this kind. One hundred years ago every New England boy was taught a "trade" as a sure protection for the coming of that rainy day which was always prophesied for him. It was a grand scheme, and the hard-headed common-sense of the parents of those days is still to be seen in the rugged self-dependence that exists nowhere else so strongly as in New England. Ours is the same idea. Give me a young man thoroughly equipped with a knowledge of shorthand in his brain and a Remington typewriter under his arm, and I will put him down in any city in these United States, a stranger, and without financial support, and in three days will see him securely seated in some prominent business office, drawing a salary that is ample for his support, and for a wife and family as well.

From the standpoint of mere money getting such a specialty is far more valuable than a college education. I have in mind a graduate of Yale who, finding that his knowledge was not of the saleable kind, took up shorthand and is now private secretary to a well known college president. Unquestionably his college training is of the utmost value to him, but without the specialty he could never have obtained and could never have held his situation. I have on my desk a letter from a young man in which he tells me that he is director in thirty financial concerns of magnitude throughout the country, and concluding with the statement: "This is what shorthand did for me." I could multiply such cases from my own experience and from public sources as well.

It is no man's province to advise a great number of young men indiscriminately to take hold of any one thing, simply because he believes in it, and I do not wish it taken for granted that I do anything of the kind. I am simply a guide-post, pointing out one way, which I know to be good, and which will lead to the pleasant pastures of Success. Other guide-posts, equally reliable, will point out other ways, with which I am not familiar, but which will undoubtedly lead to the same destination. I know, however, in regard to the specialty of which I speak, that the demand and supply are so far apart as not to be on speaking terms. I know that the circulars sent out by the U. S. Civil Service Commission state emphatically, in italics, that the supply of male stenographers is far too limited to equal the calls made upon the Commission by the departments at Washington and elsewhere. I know that the pecuniary rewards which come to him who has such a specialty as this, are fifty per cent. greater than those which come to him who has it not; and for such reasons as these I would advise any young man to grip fast hold such a specialty rather than sit down supinely, Macawber-like, waiting for something to turn up. Things don't turn up—they have to be turned up. If you have nothing better to tie to, take up shorthand; but in any event take up some one thing and know it, from keel to main-royal-truck, and from flying-jib-boom to rudder-post.—J. N. Kimball in the Young Men's Home Journal.

## Charitable Work In Scotland.

Last year a branch of the Catholic Needlework Guild of Scotland was formed in Glasgow by Lady Anne Kerr. The object of the Guild is to provide suitable clothing for the poor of the archdiocese where branches of the society may exist. Last week the first yearly meeting of the members and associates was held in the Diocesan Hall, Great Clyde street. Very Rev. Canon McCarthy who presided, expressed the hope that by this time next year a branch of the Guild would be established in every parish in the West of Scotland. The report submitted showed that the membership of the branch was already 116, that the number of garments on hand was 200, and the money to the society's credit £7. The 200 garments were afterwards allocated to the different Catholic charitable institutions of the city.

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"True Witness."

## "A Requiem Mass Swindler" Arrested

Frank Richards, the alleged "Requiem Mass Swindler," whom the police characterize as "the meanest man who has visited New York in years," was captured by Policeman Rooney of the Wakefield station, with the assistance of two Catholic priests, Wednesday afternoon. Richards is believed to be the man who has for months past been swindling the Catholic clergy in New Jersey with a "Requiem Mass" system, which consists of a pitiful tale he tells concerning the death of some beloved or friend, after which, to express his gratitude to the priest for the saying of the Mass for the repose of the dead one's soul, a bogus check is tendered for a sum greatly in excess of the amount promised the priest for saying the Mass. Of course, his object is to get the change, and he succeeded, according to the best information obtainable Wednesday, in getting substantial sums on more than one occasion.

Richards, or as he called himself to the clergy, Louis Berry, appeared at the door of the rectory of St. Agnes' Church, on East 43rd street, near Lexington avenue, Monday night, and asked for Father Brann, the rector, who in answer to the summons, met him in the parlor of the rectory.

"Father," said Berry or Richards, "I am a tailor, and work on 45th street, and I want you to say a Requiem Mass for the repose of my poor dead mother's soul."

"How long has your mother been dead?" Father Brann asked the stranger.

"Nearly a year," was the reply, "and she is buried in France, the country of my birth. What will the Mass cost, Father? I am willing to give something to the Church, and, then I want music, too."

Berry said the price suited him, and then explained to Father Brann that he did not have the necessary amount in specie, but that he did have a check that was as good at the Bank of England or words to that effect in his pocket. He then tendered the check, which was for \$24, made payable to the order of Louis Berry, and signed "Max Stenberger." It was drawn on the West Side bank.

"I felt a little suspicious when he showed me the check," Father Brann said, "but he was apparently so sincere, and then he was a nice-looking young fellow, well dressed, and I could not believe that any one could be so mean as to use his mother's name in telling such a terrible falsehood, so I decided to trust him, and gave him back \$14 in change. That was on Monday. After the man had gone I sent the check to the bank, and it was sent back marked no good. I could hardly realize that any man could be so mean as was that one, and at first I was loath to believe that he really intended to swindle me. I very soon realized that I had been duped, however, and I determined to acquaint the police with the facts."

"Accordingly, I went to the East 51st Street Station, and told Capt. Lantry of the swindle. The captain was very courteous, and assigned Detective McCauley to the case, and then had a general alarm sent out for the arrest of the man. The swindler was about 30 years of age, dark complexion, of slender build, about five feet eight inches tall, and had dark hair. He appeared to be a Frenchman."

As soon as Detective McCauley was put on the case he went around to the rectory of the church and advised Father Brann to notify other priests in New York to be on the lookout for the swindler, which advice Father Brann is understood to have complied with. After this, nothing was heard of Berry until Wednesday afternoon, when a man who said that he had lost a very dear friend who had been more to him he said, than a brother, assisting him in many difficulties, besides doing a lot of other things for him, calculated to make a man feel grateful, rang the bell of the rectory of St. Mary's Church at Williamsbridge, and asked for Father Carr, the rector. Father Carr was at home and met the man in the parlor just as Father Brann had done. Berry told Father Carr about his great and much beloved friend who died many months previous. He then recited all the good things that the dead man had done for him.

"Now Father," said Berry, "I want you to say a Mass for the repose of his soul to-morrow. I think I ought to do that much for him, at least, and I am willing to pay the Church what is right for the service. I will want music. I will

pay you \$15, if you think that enough."

Father Carr thought \$15 an ample sum, and agreed to say the Mass as requested.

Berry, after expressing his gratitude to the priest, told him that he was very sorry that he did not have the amount promised in money, and added: "But I have a check that is just as good."

He then produced a check similar in every respect to the one given Father Brann, the amount being the same, the institution on which it was drawn being the West Side bank and the alleged signer of it being Max Stenberger.

Father Carr looked at the check a moment and then he remembered something, and told his assistant, Father Collins, who was present, to arrange the details of the Mass with Mr. Berry, while he went after the change. Leaving the rectory, Father Carr went to a nearby telephone and telephoned the bank and asked if the check was good.

"It certainly is not. You must have run across the same man that Father Brann did? Was the answer from the bank.

Father Carr then started back to the rectory, and, meeting Policeman Rooney, asked him to accompany him and make the arrest. Rooney promptly placed the man under arrest and escorted him to the station. At the station house Berry said his name was Frank Richards. Asked where he had gotten the check, he replied:

"I found it."

That was all he would say, and he was locked up.

It is understood that Berry or Richards has visited a number of Catholic churches in Harlem and the Bronx. He also visited St. Patrick's Cathedral last week, and asked for Father Lavelle, the rector. Father Lavelle was out, however, and Father Tole, the assistant rector, met the stranger. Father Tole got the same story that Fathers Brann and Carr did, with the exception that he was to pray for the soul of an aunt who had died about eight months ago, and who, according to Berry, came as near being a perfect woman as ever lived. Father Tole agreed to say Mass, but when the \$24 check on the West Side Bank, signed by the faithful Stenberger, was presented in payment, he had to decline it, for the reason that strange checks are not received at St. Patrick's.

Referring to the operation of Berry or Richards, a prominent priest said that it was similar in many respects to a system that was practiced in England a few years ago by a shrewd swindler. In that case the swindler would appear at the rectory, he said, accompanied by a very handsome young woman, and ask to be married. After the ceremony he would tender a check in excess of the fee, and in a great many cases received the change. The man was married no less than 200 times to the same woman, the priest said, before he was finally captured and sent to prison.

## The Church in Ireland.

About the Catholic Church in Ireland these interesting statistics are given by Father Hull, S.J., of Dublin, in a letter to the Glasgow "Observer":—

The total population of Ireland is roughly about 4,500,000. From the Propaganda report of 1901 the Catholic population is about 3,500,000. The Catholic Directory of 1901 shows that there are in Ireland 28 bishops, 1,090 parishes, 1,010 parish priests, 1,869 administrators, curates and other priests, 557 priests of the regular clergy (total of priests, 3,438); parochial and district churches, 2,433; houses of religious:— From these figures, taken in round numbers, the following rough results seem to follow:—

One church for every 1,300 of the Catholic population.

One parish for every 3,500 of the Catholic population.

One parish priest and one or two curates for every 3,500 of the Catholic population.

One parochial priest for every 1,700 of the Catholic population.

One priest, secular or religious, for every 1,000 of the Catholic population.

One male religious house for every 17,000 of the Catholic population.

One convent of nuns for every 10,000 of the Catholic population.

And all this great establishment is maintained by the voluntary contributions of a people among the poorest in the world.