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MONTREAL, SATURDAY, NOVEMBER 9, 1901. PRICE FIVE CENTS

CATHOLIC MAGAZINES FOR NOVEMBER

CATHOLIC FEDERATION—This topic which is now uppermost in the minds of members of Catholic societies in the Republic is thus referred to by the "Guidon Magazine." It says:—

When the idea of a federation of all the Catholic societies in America was first broached, it was most enthusiastically received and the preliminary steps for such an organization were soon taken. That was two years ago, but, as yet, little seems to have been accomplished. In fact, much has been done. Few of the promoters of the federation imagined the gigantic work that such a plan opened up before them, or realized the amount of work it involved. But when they did understand that, they did not flinch. If such a great good was to be accomplished, its foundation must be laid broad and deep, and this explains why so little has yet appeared on the surface.

This federation is to be composed of hundreds of Catholic societies having different individual aims and interests, many of them speaking different languages and covering the whole United States, and all comprising more than a million Catholic citizens. Any thinking man can see that all this cannot be brought about in a week or a year. During the summer a convention was held at Long Branch, committees were appointed and the work begun. A call has since been extended to every Catholic society in the country to affiliate itself to the movement. An initiation fee of five dollars is charged, and every society is entitled to two representatives, whether the society is independent or a branch of any national, state, or diocesan organization.

The call for the next convention is issued for the 10th of December, 1901, to be held in the city of Cincinnati, Ohio.

It is sincerely hoped that the response to the invitation will be prompt and hearty. Great work lies before us. Let us face it manfully for the sake of our Church and our country.

POOR OF NEW YORK.—Margaret E. Jordan contributes an article to the "Rosary Magazine" under the title "Among the Poor of the West Side of New York," from which we take the following:—

Within the present year, when kindly helpers began to gather around with welcome offerings, these daughters of St. Dominic felt that the hour had come for casting their own share in greater measure upon God's providence in order to spend, if possible, their remaining strength upon His poor. Going about now more as in the earlier days, Sister Mary finds the need of workers as great as in those days gone. Her note book of the past few months holds striking cases of destitution and suffering but above them all stands forth one case met with as late as April of the present year.

It was some one day, from a priest, that Sister learned to go in advance of him and prepare the poor woman for the reception of the last sacraments. She was living all alone and was to be taken to the hospital that day. The call had been sent to the church by a neighbor. To give a clear statement of the poor creature's state would be to depict a scene that one would scarce believe could be real in any Christian locality to-day, especially as she did not by any means seem to belong to the degraded poor. Distorted by rheumatic suffering, she was lying unwatched, uncombed, upon a heap of rags of all descriptions, no bed at all in the miserable dark room of the big tenement house, no sign of food around except a few half-eaten potatoes. The stench, the vermin, made the work of preparing the poor old creature for her abode a task truly heroic.

It was the work of hours that Sister Mary began as soon as she entered the room. When the priest arrived there was naught he could do but to bear away the Blessed Sacrament till some little spot was prepared for its reception. When the rags, outspread and heaped up, were removed the cause of the worst of the stench was revealed—rats, dead for days, were lying beneath them; while in washing the patient herself and putting clean clothing upon her, horrible to relate, one poor foot was found in such a state as to convince the beholders that rats had attacked even the living flesh. Once they saw kindly hands at work the neighbors vied with one another in sending necessary things; and when Emmanuel, "God with us," in the Sacrament of Love was borne there once again by His minister, the poor distorted one was resting in a cooling chair, clean and comfortable, and, unusually too, was at rest. After the Sacraments were administered the devoted territory still remained, helping her in her ambulance arrived and she was taken to the ambulance hospital where, in a day or two she died.

Oh! the pity of it that such cases of wretched destitution, loneliness and suffering, can exist in our midst! Oh! the greater pity, that when there are Saviors who are willing to die for us, we are still in such a state of suffering and misery.

er than that which is implied in the selection of men with the mere training and intelligence of mechanics to design improvement. That St. Patrick's, New York, is not, like so many of our American cathedrals, a travesty on Gothic architecture, but something instead of which we are all reasonably proud, is due simply to the fact that its design was entrusted to scholarly men.

JUDGE KINDLY.—From the always interesting Annals of Saint Ann we take the following timely article:—

How often do we pass judgment on a fellow-man by simply considering his faults and weaknesses, never thinking to give credit for the good there is in him. A man may live with us for years—honest, upright and respected, who at middle age or near the end of his life, makes some mistake in the pathway and falls; and from that condition the world too often judges him, entirely forgetting the good things he has done, and the bright spots upon the horizon of his life.

In passing judgment on our fellow-men let us always try to find the bright ray. To the present vision there may be a dark cloud, but do not judge a man wholly by his failings, for, though they may be many, they cannot obscure all his good qualities, if due credit is given to the latter.

It doesn't take long to enumerate a man's faults. As a rule, they stand out in startling prominence, and the whole world is ready to tell you what they are. There is always an abundance of black paint on hand, and plenty of workers willing to use it, unconsciously of the injury they are doing, while few, if any, will take the trouble to tell the good there is behind the dark picture presented.

Let us look for the good there is in men, and not cast them off until the searchlight of true justice has penetrated their lives. Offset their good deeds against the errors, and, unless the bad outnumber the good, there is a balance on the credit side in the scale of manhood.

Weigh carefully before placing the seal of condemnation upon a fellow mortal. "Don't look for flaws as you go through life. And even when you find them. It is wise and kind to be somewhat lenient. And look for virtue behind them. For the cloudiest night has a hint of light. Somewhere in the shadow hiding; It is better by far to look for a Than the spots on the sun abiding."

ARCHBISHOP CORRIGAN'S Denunciation of Socialism.

SOCIALISM was the theme of a second and impressive sermon delivered by Archbishop Corrigan in St. Patrick's Cathedral on Sunday last. His Grace treated his subject in a manner which carried conviction to the large congregation present. At the beginning of his discourse he read an extract from a recent encyclical of the Pope, condemning the socialistic theory, in order to remedy the evils of the day, private property should be destroyed and that the individual possessions should become the property of the State.

"Every living man is entitled, according to the Declaration of Independence, to life, liberty and pursuit of happiness," the Archbishop continued. "He has a right more to self-government, the Holy Father, in an encyclical, said that there was nothing common between a man and two, and that there was as much difference between them as between light and darkness."

INDIVIDUAL RIGHTS.—"When these Socialists say that it is not necessary to own land because the State will provide for one's wants they are simply begging the question. Private property is always recognized as a legitimate possession, and individual rights are always prior to those of the State. It is folly to say that man, with all his innate rights, should be subjected to the State. The sculptor who carves the statue is entitled to the stone, and so, when a man takes a piece of barren land and makes it productive, he is entitled to it."

The founder of Socialism said by the theory of value and exchange all difficulties could be solved. Against this his own disciples rebelled, and on his deathbed the Socialist himself admitted that his theory was false.

"The next great Socialist held that the law of wages was the basis of Socialism. In the recent Socialists' Congress in Germany last year it was finally shown and admitted that this is not possible."

THEIR FALLACIES.—"The Socialists say that competition causes waste in trade and ruins the poor workman. And they attack this side of the question with great zeal, but they have no argument there."

Because people drink to excess, that is no reason why wine should be abolished. If everything which is used excessively were to be abolished we would all die from want. Because competition produces evils, therefore Socialism is right, they argue.

"It cannot be shown that good cannot exist without evil. The contention of the Socialists that the marriage bond should be broken by natural consent is also directly opposed to Christianity."

"The whole basis of Socialism is the denial of the right of private ownership. If Socialism prevailed the world would be in utter confusion. The liberty and rights of man would be reversed."

NOTES FROM ROME.

THE POPE AND ROSARY.—In the recent letter addressed to the Faithful on the consecration of the Rosary Church at Lourdes the Holy Father says:—

"We refer to the occasion all the more joyfully because it concerns France, the country made illustrious by so many and great favors bestowed by the Blessed Virgin, the country which glories in having sheltered St. Dominic, the father and founder of his Order; the country which is the cradle of the Rosary. It is well known among Christians how St. Dominic came from Spain to France to combat the Albigensian heresy, which like a deadly plague at the foot of the Pyrenees enveloped nearly all Aquitaine."

In our times the expounding and preaching of the admirable and holy mysteries of our Divine religion, he scattered the darkness of error and relit the torch of truth. St. Dominic composed that prayer in honor of Mary which is fitly called the Rosary, because when we unite in reciting the 'Hail Mary' and salute Mary full of grace, we offer, as it were, through this repeated praise sweet roses full of delightful perfume. In our times the old Albigensian heresy, under a fresh name and other auspices, reappears in a surprising manner in new forms of seduction and error of impious tendency, and insinuates itself afresh into various countries, bringing with it infection and shameful contamination to Christian people, whom it lamentably enslaves to their loss and eventual ruin. We see and deeply deplore the tempest raised, especially in France, against the religious families, who have suffered so well of the Church and of the people by their works of piety and charity, etc., etc."

The rest of the letter consists of praise of the Rosary, an exhortation to practise it as usual during the month of October.

MASSACRE OF MISSIONARIES.—We clip the following from the Roman correspondence of the Liverpool "Catholic Times":—

Some time ago a telegram was received in Genoa announcing that missionaries and Genoese Sisters had been massacred by Indians at Alto Alegre in Brazil. Until now nothing further was known of the circumstances. A letter written from San Luis by Father John, of Milan, to the General of the Capuchins and just received gives some details of the frightful butchery. Brazilian troops, who were accompanied by Father John, of Milan, were sent to Alto Alegre in the morning, and after forty days after the massacre, Father John found the pavement of the church, the stairs, and the cloisters stained with blood. In a neighboring forest he discovered a number of dead bodies of Sisters, natives of Genoa, who had been put to death at the same time. A little girl of ten years, who escaped the Indians almost miraculously, told Father Victor as well as she could, at five o'clock in the morning, and Father Victor was beginning to offer up the Holy Sacrifice a troop of savage Indians burst into the church. They shot the priest dead, and then commenced shooting and stabbing all in the church. They searched out the Brothers and murdered them, and then visited the convent and took the lives of the Sisters. Next they went about the neighborhood and killed all the Christians whom they met, setting fire to the houses. About 150 children whom they spared at first they led into a wood, and the little ones perished there. The victims numbered altogether about 300. The Indians were captured by the Brazilians.

CATHOLICS AND THE GOVERNMENT.—Where this better and senseless feeling against Catholics, which is made manifest in difficulties countries at present, will end is difficult to surmise. From recent exchanges we learn that there seems to be a tendency on the part of the Italian Government to conciliate extremists by measures against the Catholics. And this tendency is believed to have been largely the cause of the enthusiastic reception given to the King and Queen at Milan, a city which in 1898 was ready to rise in insurrection to the cry of "Long live the Social Republic!"

The new policy of the Government may have the effect of creating a new movement among the Catholics. I hear from certain parts of the country that the leading Catholics are starting an organization

more or less political. Of course the prohibition against voting at Parliamentary elections still prevails, and will be obeyed, but what the Catholics who advocate the organization of political forces say is that though continuing to abstain from going to the voting-urns as said his the Holy Father desires, they should be in a position to use their strength and prepared for all eventualities.

IRELAND'S LEADER IN NEW YORK.

New York, Nov. 3.—Ireland's brilliant orator and foremost citizen, Mr. John E. Redmond, M.P., opened another campaign on the lecture platform in America in this city last night, assisted by two patriotic and scholarly fellow-countrymen, Mr. Patrick McHugh, M.P., for Leitrim, and Thomas O'Donnell, M.P., for County Kerry. Carnegie Hall "There the great Irish leader and his companions were honored a reception was the scene of the largest and most enthusiastic gathering, witnessed in this city for many years. Hundreds of Irishmen and Irishwomen, of every class, and with each other in the endeavor to give some manifestation of their great appreciation of the Statesmanship which the leader of the United Irish Party has shown since his accession to office."

Mr. William A. McAdoo, assistant secretary of the Navy, under Mr. Cleveland, was called to the chair. In a brief speech he welcomed the distinguished visitors, whom he said had come to this country at a critical time.

Mr. Redmond upon rising to address the vast assemblage was received with ringing cheers and waving of handkerchiefs. He was in splendid form and spoke with much vigor and enthusiasm. Naturally, the question which was first touched upon and which was justly emphasized was the fact that unity among Irish Nationalists in the old land was complete,—that Nationalist Ireland is united as one man to its own words. Mr. Redmond in referring to the rise and progress of the United Irish League said it had been adopted by the two conventions and by the verdict of eighty constituencies in Ireland, and had spread all over the country. Mr. Redmond, it has more branches than either the National League or the Land League. In the past, the most powerful test of the Irish people have within the past fifteen months out of their poverty subscribed \$150,000 to carry out the programme laid down at the convention to conduct elections to sustain the Irish party in Parliament and to spread the United Irish League.

"Of that sum of \$150,000, practically none whatever came from our brethren in other lands, and I know not what more conclusive test can possibly be suggested to prove that the reunion in Ireland of a genuine and complete one, and that the present movement has at its back the confidence and unanimous support of the Nationalists of the country. This record entitles me to say, therefore, that Irish unity in all questions of principle, organization and policy is an accomplished and indisputable fact."

"Whether the Irish people at home are left in the lurch on this struggle against England without the aid of their brethren throughout the world, or not, we at home are disheartened, and strong enough, and earnest enough to carry on this movement ourselves, and at any cost we shall do so."

"We propose to advance the national cause of Irishmen by making the Government of Ireland by England in every department, both in Parliament and out of Parliament, difficult and dangerous and finally impossible. We propose to accomplish this end first by means of the United Irish League organization. "Now the second way in which we propose to make the Government of Ireland difficult and dangerous and in the end impossible to England, is by action of the Irish party in the House of Commons. I claim that the record of that party's last session in Parliament has been something of which all Irishmen may be proud. Mr. Redmond touched upon the subject of the war in South Africa, and insisted that the attitude of himself and his followers would in no way affect the Irish cause as was stated in certain quarters. He closed his powerful and eloquent address by a spirited review of Mr. Chamberlain's new tactics in treating Irish affairs. Mr. Redmond was followed by Messrs. McHugh and O'Donnell, who both made an excellent impression on the large audience."

ALASKA SEAL JACKETS.

These we make so good that no furrier in America can make better. Genuine Alaska Seal, dyed by Rice, of London, England, goes in every garment and each is lined with the highest grade silk or satin manufactured. Any body anticipating the purchase of a Seal Skin that will find upon investigation that she can do better here than anywhere else in America. Charles Desjardins & Co., the largest retail furriers in the world. Come and see our Grand Display of Novelties for 1901 and 1902 at our store, 1837 to 1841 St. Catherine street, Montreal.

... of fine imported ... lined through silk.