

WOMEN'S SOCIETY.—Established 1866, incorporated 1864. Meets in the hall, 92 St. Alexander street, Monday of each month; meets last Wednesday of each month. Officers: Rev. Director, J. J. O'Connell; P.P. President, J. J. O'Connell; Justice C. J. Doherty; J. B. Devlin, M.D.; J. J. O'Connell, B.C.L.; Treasurer, J. Green; Correspondent, J. Kahala; Secretary, T. P. Tenney.

WOMEN'S T. A. AND B. SOCIETY.—Meets on the second Sunday of each month in St. Patrick's hall, Alexander street, at 8 o'clock. Committee of Management in same hall on the 1st of every month at 8 o'clock. Rev. Jas. Kilgallon, P.P. Doyle; Rev. J. P. Gunning, 716 St. Patrick, St. Henri.

WOMEN'S T. A. AND B. SOCIETY.—Rev. Director, J. J. O'Connell; President, D. J. O'Connell; Sec., J. F. Quinn; Treasurer, M. J. O'Connell; 18 St. Augustin street, on the second Sunday of each month, in St. Ann's hall, Young and Ottawa streets, 8.30 p.m.

WOMEN'S T. A. AND B. SOCIETY.—Meets in the hall, 26 St. Lawrence street, on the 1st of each month, at 8 o'clock. Rev. J. J. O'Connell, P.P.; President, J. J. O'Connell; Treasurer, Thomas O'Connell; Sec., Robt. J. Hart.

WOMEN'S T. A. AND B. SOCIETY.—Meets on the fourth Thursday of each month at 816 St. Lawrence street. Officers: W. H. Turner, Rev. J. J. O'Connell, Vice-President; J. J. O'Connell, Recording Secretary; Denis street; James O'Connell; Joseph Turner, Secretary, 1000 St. Denis.

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The True Witness



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EPISCOPAL APPROBATION.
"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and general Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

ABOUT PREJUDICE.—In every sphere of life men are called upon to live down prejudices. There are no people in the world upon whom this duty falls more constantly than upon Catholics. The reason is very simple; because the prejudices existing against their Church and her doctrines, extend to them as individuals; and it is only by proving, through their lives and their conduct that such prejudices are unfounded, that they can ever expect to overcome them and to attain their rightful status in society.

Take, for example, a country like the United States—in Canada the same conditions do not and have not ever obtained—where the ostracism under which the Catholics are forced to struggle, extends to almost every social, political sphere, from the Presidency of the Republic down to the humbler offices of State importance. The public, grown accustomed to note the absence of Catholics from the incumbency of such positions, naturally falls into the erroneous idea that it is lack of competency that is the cause—and that the lack of competency is due to a defective religious training and a faulty educational system. It is, therefore, the duty of those against whom such prejudices exist, to so act, to so struggle, to so persevere, to so make manifest their real qualities and qualifications, that the moment they can secure, by fair means and against long odds, any posts of responsibility they will shine brighter in those spheres than any of their contemporaries of other origins and creeds. These prejudices have existed, in a marked degree, for long centuries against the Irish Catholic at home, and he has to contend with them in the land of "know-nothingism" and "Aparism."

By the representatives of people is that people judged; no matter in what sphere. Consequently if the Catholics of this continent wish to assist in the grand work of the Church's propaganda, they must be alive to the fact that their representative men, not only in the political field, but in every arena wherein the eye of the public sees them, should be up to the very highest standard. This does not necessarily mean that they must be the most erudite and the most attractive, but that they must be the most competent and most honorable. They must be calculated to command the deepest respect and challenge the admiration of the non-Catholic world. According as they rise in the estimation of those who are prejudiced against them and the Church, in such proportion shall they help to kill out the insane prejudices that are harbored against them.

One of the first conditions that should exist is that their private lives should be as irreproachable as their public lives. It is a poor commentary on the Church and her moral teaching to say that no matter what a man does, in his public capacity, as long as his private life is pure and honest, he can stand the test. We are not of those who have faith in any such sophistry. We cannot see how a man can be virtuous and honest as a private citizen, if he is immoral and double-dealing as a public official. Nor do we believe that any man, whose private morals are of the worst can possibly become a model of public virtue. The two lives must be considered as one; and what the Catholic needs is to be able to present as faultless a public and private life, as it is possible for him to practise. By such means does he help in the stupendous task of "living down" prejudices, and of creating brighter and juster prospects for his co-religionists throughout the broadening years that are yet to come.

HOME RULE.—Some idea of the tenacity with which the leader of the Irish Parliamentary party, Mr. John Redmond, holds to his convictions of urging the cause of Home Rule may be found elsewhere in this issue. In it he declared that he would not be found elsewhere in this issue, in which he declared that he would not consent to postpone for a single hour the demand for Home Rule, and that as they were the only united party that would return to Westminster for the coming session, they had a golden opportunity.

A GRAND SPECTACLE.—One of our English exchanges in referring to a magnificent religious demonstration in the streets of Milan, recently, says that 40,000 spectators witnessed a grand ecclesiastical procession with relics of "the Three Kings" brought from Cologne to Milan. Cardinal Ferrari wished the relics to be carried all round the city as a good augury for the New Year, but the civic authorities limited the open-air procession to the poorer quarter. The procession occupied an hour in passing a given spot. The public traffic was suspended three hours. The city was illuminated at night.

SIGNS OF THE TIMES.—There are many indications that the all-important question of an Irish University will soon be solved. Non-Catholics, according to many of our exchanges from England and Ireland, seem to manifest a strong desire to deal with the matter in a spirit of justice. Lord Dunraven has contributed a letter to the press in which he suggests the establishment within the University of Dublin of two additional colleges—the Queen's College, Belfast, and a King's College, to be established in Dublin—two colleges, like Trinity College, should be well equipped financially, and should be autonomous and residential, with governing bodies selected exclusively on academical grounds.

REPORTS FROM FRANCE.—That Roman despatch of the 15th instant, regarding the latest action of Premier Combes and his Government, tells a story not at all surprising, but certainly very disheartening. It says that the French Government has presented the Vatican with a note in the nature of an ultimatum, regarding the appointment of Bishops to vacant French sees, substantially saying that either the Pope must approve the selections of the French Government, or they will be announced officially without the approbation of the Holy See. In addition the Papal Nuncio will be asked to leave Paris, and the clergy will be forbidden to collect Peter's pence in the churches; but the Concordat will not yet be denounced.

The despatch, from which we have quoted, says further that the Vatican hopes to succeed in weathering this tempest by means of a conciliatory character, and has no intention of submitting to such unwarranted intrusion upon its inalienable rights. Of course, all such news may be exaggerated. However, should the reports be based upon fact, the Church will not only triumph in the struggle, but will come out of it, as she has come out of hundreds of like ordeals, stronger than ever. The men who are devoting all their time, energies, talents and opportunities, to such a crusade, will infallibly pass away; their government will sooner or later become a thing of the past;

their very names will be unknown to the world. But the Church shall live on.

FATHER FALLON HONORED.
Jerseyville, Ill., Jan. 14, 1904.
A reception was held here last Monday evening at St. Francis School hall in honor of Rev. P. Fallon, who left for his new post at Paris, Ill., last Wednesday. An excellent literary and musical programme was rendered by the children of the parochial school, after which Thos. E. Ferns eloquently addressed a few remarks to Father Fallon and assemblage, and presented him, on behalf of the gentlemen of the congregation, a generous purse. After which Rev. J. J. Driscoll, of Charleston, Ill., on behalf of the ladies of the parish, in a short address, presented to Father Fallon a handsome gold watch. He was also the recipient of a number of other presents from the school and others. Father Fallon responded to all in his usual pleasing manner, expressing his kindly feelings and good will towards not only the members of the congregation, but also all the people of Jerseyville and Jersey County. The XX. Century Quartet, contributed to the programme, sang sweetly and were encored liberally. After the close of the programme and addresses the large assemblage passed around by the stage and bade Father Fallon good-bye. Catholics and Protestants alike regret the departure of Father Fallon from this city. During his residence here he endeared himself to all by an exhibition, day in and day out, of those priestly virtues that are always associated with true apostolic zeal in the vineyard of the Lord. Among the reverend clergy present at the reception were: Rev. J. J. Driscoll, of Charleston; Rev. Father Purse, Hardin, and Rev. P. A. Marks, Jerseyville. Readers of the "True Witness" who remember Father Fallon in connection with St. Patrick's Church, will rejoice to learn of his progress. Father Fallon is a brother of our esteemed fellow-citizen, Mr. John Fallon, of the Montreal Water Works Department.

Mr. Redmond On the Situation In Ireland.

In the course of an address to his constituents in Waterford recently, Mr. John Redmond said that at no time were the possibilities for the future of Ireland greater than at present, and their realization depended on the organization of the country and the party. The hopes of the country were greater than they had been for a generation, and since anxiety and the gravest responsibility was cast on those who had the conduct of the National movement, the Land Act was working slowly and painfully. Difficulties had been discovered in it, and the spirit of conciliation by the people had not been reciprocated by the majority of Irish landlords, and there was some disappointment in connection with the extravagant hopes which were aroused. The Act was a great one, and the defects in it would be easily remedied in the future, and the landlords' self-interest would speedily overcome landlord hostility or incapability, and nothing would then prevent the working of the measure, which was destined in a trifling small number of years to put an end to landlordism in Ireland.

Some English politicians believed that this would mean the abandonment or postponing of the demand for Home Rule, but the demand for Home Rule and the movement for Home Rule would now again come to the front, and English politicians of all parties would be made understand that no concession of any sort would induce the Irish people to cease demanding Home Rule, and the coming session would present unusual opportunities for pressing the National demand. English political parties are broken and disorganized, and the Government could not survive the present session except with their aid, and the Liberal party could not succeed to office without requiring to be handled with caution and care in the House of Commons. Important changes might take place at any moment, and he would be little short of a madman, if he induced the party to discuss or sketch a plan of campaign, but certain broad lines might safely be laid down. There was a golden opportunity, but it would slip away if Ireland did not remain organized. In essentials there was no difference of opinion among Irish Nationalists, and they would be a nation of fools if they allowed non-essentials to distract their council or to weaken their ranks, but he had no fear whatever on that point, and he believed Irish members would go back to Parliament the only united party there.

The National programme had undergone no change, and with the near approach of the general election, he appealed to all to strengthen the League, because a vigorous organization and a united party were the first essentials to enable them to seize the opportunities of the session. It would be the duty of the Party to revise the National question. O'Connell once said that Ireland had got no government, and that was true. To-day Ireland was occupied by a hostile force, and what went by the name of Government was unworthy of the name of Government. It was not merely a despotism, and a Government carried from day to day in opposition to the declared will of the overwhelming majority of the people, but it was in itself and in the origin rather extravagant, corrupt, and inefficient. This Irish Government was the most costly in the world, and cost double as much per head of the population as did the Government in England. It was corrupt because it was maintained by the distribution of enormous bribes to certain classes of the population. The words were as true to-day as when Mr. Lecky used them—viz.,

that the unbribed intellect of Ireland was against the Government of the country. In every department the most extravagant cost was coupled with the most disgraceful inefficiency. In the matter of education, technical instruction, and industrial development, the Government was inefficient. It had caused the decrease of the population of the country, and in the country every class except policemen were dissatisfied with the Government, and such a Government with its origin had no justification for its existence.

The origin of the Irish Government was in crime and shame, based on the Act of Union, which was a disgrace to civilization, and almost to humanity. He would give an example that would be amply sufficient to condemn the entire system to which Irishmen are asked to be loyal, and his example was that the great majority of the people were excluded from the benefits and the advantages of university education. The history of the world had been a history of the making of universities brought down to the level of all classes of the people. But Ireland was the most backward civilized nation in the world in extent of the university advantages offered the majority of its people. It was true there was in Ireland a great and famous university founded as the result of bygone spoliation, and maintained for the benefit of a small majority of the population. The majority of the people of Ireland did not attend that university, but the majority did ask for equality of treatment in regard to university education. The Government admitted that the claim so made was a just one, but the grievance had remained unredressed, and the Government stood confused before the world as unwilling to redress a grievance under which the majority of the Irish nation labored.

That matter alone was sufficient to condemn the English Government as being inefficient and ineffective in regard to Ireland. Lord Cairns, in introducing the Intermediate Act in 1878, said:—"The Bill is the necessary preliminary to a great measure dealing with higher education, the need for which is acknowledged by all political parties. This important Bill is the building up of the walls of which a University Bill will be the roof." Sir Michael Hicks-Beach said in 1885:—"They would continue to regard the question with hope and with the wish to do something to make university education more general and widespread in Ireland; and should it be their lot to be in office next session, they were determined to make some practical proposal that would deal in a satisfactory way with this important matter." Well, the party were in office next year, but this specific pledge was broken. Mr. Balfour in 1889 gave a specific He said:—"The Government had no alternative but to try and devise a scheme by which the wants of the Catholics of Ireland would be met," and he added:—"There is no possibility of dealing with the question except by a Bill, and I cannot give a pledge at this moment of the exact order in which the various questions will be dealt with by the Government next session, and at the Senate of the Royal University, in 1901, a resolution was passed that, in the opinion of the Senate, the relations of the university with its own colleges and students is unsatisfactory, and that it is most desirable that a Royal Commission should be issued to inquire into the working of the university in relation to the educational needs of the country at large, and to report as to the means by which university education might receive a great extension and be more efficiently conducted than it is at present. But the want of a Catholic University still existed, and none of the promises of the Government in regard to the matter had been fulfilled.

Mr. Balfour was now Prime Minister, and by what principle of political ethics could he divest himself of the responsibility for proposing the practical solution of this question, to which he had pledged himself over and over again, in the House and out of it. The whole Irish Government were in favor of it, and he had good reason to believe that the majority of the present Cabinet were in favor of a satisfactory settlement of the

AN IRISH NUN CELEBRATES GOLDEN JUBILEE.

On Sunday last, the Feast of the Holy Name of Jesus, Sister Harkin, at present associated with St. Bridget's Home, celebrated the golden jubilee of her profession in the beautiful chapel of the Mother House of the Order.

Rev. Martin Callaghan, P.P., St. Patrick's, officiated at the Mass, which was held at 6 o'clock. In the sanctuary were members of the clergy of the various parishes and communities, amongst whom were noticed: Rev. L. W. Leclair, Director of St. Patrick's Orphan Asylum; Rev. Dr. Gerald McShane, Notre Dame Church; the Chaplain of the Grey Nuns, and many others.

It was on the 17th of January, 1854, that Sister Harkin consecrated her young life to the service of the Master. Her first mission was at St. Patrick's Orphan Asylum, where she had charge of the baby girls, and a veritable mother she proved to many a loving little one. For many years she was stationed at the Mother House in different capacities, and also on missions at Toledo and Boston. Sister Harkin is at present with the old men in St. Bridget's Home. Her pleasure is to make their remaining days happy; and they are grateful, for her smallest wish to them is a command, and they are loyal to the devoted one who is trying to make the way, that will be for some only a little longer, more peaceful.

Time has dealt gently with the venerable jubilarian. He could not be harsh with such a gentle spirit; and in the long years of her exemplary life—truly golden years, for in brightest sunshine they are graven on God's great book of life—no trace is seen of his passing on the countenance so perfectly serene and he has left her in possession of a most admirable childlike simplicity.

question. It was said that the opposition in Ulster and Belfast stood in the way of his settlement of the question. It was true that the opposition of Orangemen in the North of Ireland had been a pretext in the past, put forward by the Government for their refusal to redeem the pledges made about the university, but that pretext was worn out. He saw signs that Belfast was beginning to feel that she was making a huge mistake in this matter, even from the point of her own selfish interests, and that she is finding out that she suffers like the rest of Ireland from being behind in the matter of sound education. Belfast was coming to the conclusion that it would be wise to throw in its lot with the rest of Ireland, and one reason was that on account of the want of higher education there they could not develop their own technical instruction in the city.

Was not there sufficient intelligence amongst the men of Belfast to see that, with the rest of Ireland, she had in this matter a common cause? He appealed to them if they would admit an appeal from such a quarter to rise superior to the blind passion and prejudices now swaying the ignorant section of their population, and the population of that city were too often allowed to control issues of which they have got no understanding, and to discredit and humiliate the more intelligent citizens. At the same time Belfast would not in the smallest degree alter the responsibility of the Government. Belfast might continue its enlightened policy of cutting off its nose to spite its face, but no Government which claimed to be a constitutional Government could justify allowing itself to be intimidated from a course which it had itself declared to be just and right by the ignorant and fanatical clamours of a small minority standing in their own light by this clamouring against a settlement of the question. He (the speaker) did honestly believe that they were rapidly coming to a time when self-interest, if no higher motive would induce Belfast to reconsider their position in regard to a settlement of this question.

It was true that the Government was in favor of a settlement of the question; yet it seemed very likely that an unparalleled opportunity that would be offered the Government would be allowed to pass, and so the Government would give the Irish people another unanswerable argument to show the rottenness and inefficiency of those who rule the interests of the country. Although a majority of the Cabinet were in favor of a settlement of the question, yet two or three members were against it, and rather than risk the resignation of those the question would be left unsolved. The Government then confessed themselves unable to remove a grievance which they admitted to be a hard one. He had refrained from speaking in public on the question, because he was aware that certain negotiations were on foot, and for which the Irish party had got no responsibility whatever. In this matter the usual course was followed. Whenever the English Government is considering a grievance which concerns Ireland they consulted everybody except those who were the elected representatives of the people, and he believed the result of the negotiations was that there was a serious crisis impending between the English Government and the Government in Dublin Castle, and it was ridiculous and monstrous that such negotiations should be conducted behind the backs of the Irish people. The time had now come when the country could no longer remain silent. Their opponents said this was a clerical question, but it was also a question for the Catholic laity of Ireland. In regard to a letter from Lord Dunraven on the subject, he said if it was a scheme of the Government why did they shelter themselves behind the name of Lord Dunraven, and he would express no opinion on the subject until he knew whether it was a scheme of the Government or not. Those who attempted to shelve this question next session should make up their minds to be struck at as quickly and as strongly as the Irish Party could strike at them, and the time was not far distant when the Irish Party would be able to get a very effective blow in at the Government. (Applause.)

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