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Vol. LVII

MONTREAL, THURSDAY, AUGUST 13, 1908

PRICE FIVE CENTS

Note and Comment

Uncle Herbert, accompanied by the famous sculptor Hebert and a few others of the same ilk, deposited a bouquet at the foot of Cremazie's monument last week. Cremazie did not turn in his grave, he is too long dead. The famous sculptor is ready to accept an order for another statue, and it is Catholic money that will be subscribed to pay for it. They should disinfect St. Louis Square out of respect for Cremazie.

London, August 2.—The Council of the Protestant Alliance, that raised such a storm in Parliament and elsewhere at the time King Edward visited the Pope, is again agitated over the announcement that His Majesty intends ceremoniously to give an audience to the papal legate, Cardinal Vannutelli at the forthcoming Ecumenical Congress in London.

The Alliance has sent a memorial to Sir Edward Grey, the Foreign Secretary, calling attention to this projected violation of the Protestant constitution of the United Kingdom and urging that steps be taken to prevent the King from paying this compliment to the Catholic prelates of Europe and America, who are coming to attend the congress. Sir Edward has done nothing more than formally acknowledge the receipt of the memorial.

The Council of the Protestant Alliance would be better employed if the distinguished members of that august body minded their own business and let our King be polite if he wants to. There is no knowing what they would do if they found out that the Sovereign had a decided leaning towards things Catholic. Or maybe they have found it out, and that is the cause of the agitation and the beautiful contribution to Sir Edward Grey's waste basket.

The popularizing of the church and bringing conditions into line with modern social conditions, proceeded bravely, yesterday, when Governor Fort, of New Jersey, and other distinguished motorists took part in what is described as the "smoker's automobilists' sunset service." The automobiles and cigars were not the only attraction. Rev. Frederick B. Pullan, was there to read the scriptures, and a cornet and a special men's quartet helped to entertain the crowd. At Atlantic City, where Rev. Sydney Goodman, of Ascension parish, has been drawing "men who have not darkened a church door in many years," by the aid of cigars, soloists, a couple of hymns, and a moving picture show, the attendants were further uplifted by soda water, lemonade and sarsaparilla, "served by professional bartenders." These meetings are an unqualified success, principally, it seems, because Dr. Goodman "never goes into long dry sermons," but "simply sees that the men have a good time," and then winds up with a "short talk on religious matters."

This system is old. It was tried in the Green Isle long ago, with the exception that the means of salvation were not quite so elaborate, they consisted of a King James bible and a bowl of hugging.

THE HOLY CATHOLIC CHURCH.
I'll never forsake thee, I never will be of the Church of the Saints an apostate from thee!

Though friends may entice me and fortune may frown,
My Faith and my Church until death I will own.

They may boast of their wealth, they may talk of their gold,
I'll be true to the Faith like the martyrs of old.

"A Catholic live and a Catholic die!"
Be thine my life's watchword—at death my last cry.

I may lose some advantage and forfeit some gain;
I may meet with unkindness and suffer some pain,
But Jesus and Mary will surely bestow
Richer gifts, the sin and apostasy flown.

The above, written by M. E. D. for a recent number of the Union and Times, was a time honored hymn when our oldest composer's grandfather was a little boy. The Union and Times is printed in Buffalo, not in Toronto.

Le Canada insinuates that several of the directors of L'Action Sociale, have gone to Rome to be hauled over the coals for the interference of that valiant, truly Catholic newspaper in political matters.

Le Canada does not tell its readers, however, when it was that Catholic newspapers were forbidden to meddle in politics when they find it necessary for the common good.

Archbishop Celebrates 11th Anniversary of Consecration.

The eleventh anniversary of the raising to the episcopate of Archbishop Bruchesi was observed Saturday in St. James Cathedral by an imposing religious service, which was attended by a large representation of the clergy and by members of the regular religious orders, while the number of people in the body of the church was one in which the faithful joined with the clergy in offering their heartfelt congratulations, with hopes that the future had a still larger measure of success to offer.

High Mass was celebrated by His Grace, who had for assistants Canon Martin, Canon Decarie and Canon Adam. Prof. Couture was in charge of the choir, which sang the different parts of the Mass with excellent effect. Seated in the sanctuary were over two hundred priests, who had come to tender their respects to their chief pastor. Three bishops were in attendance. They were Mgr. Emard of Valleyfield, Mgr. Archambault of Joliette, and Mgr. Roy of Quebec. Canon O'Connell represented Bishop Bernard of St. Hyacinthe.

At the conclusion of the Mass Father Belanger read an address to His Grace on behalf of the clergy of the archdiocese, wherein was a summary of the work accomplished since His Grace was consecrated. Reference was made to the progress of education to the general moral status of the community, while stress was laid on the fact perhaps unprecedented in the history of the archdiocese that during those eleven years no fewer than thirty-five new parishes had been formed. Father Belanger then took up the temperance question, of which much had been expected, and of which the realization had been satisfactory. In conclusion Father Belanger remarked that His Grace had not overlooked the part which labor was playing in the world by his consent on several occasions to act as arbitrator to settle the differences between employer and men. Finally it was a matter for congratulation that His Grace was enjoying good health and that the prominence of his episcopal office would soon draw him to Rome, where he would be able to confer with the Supreme Pontiff on the needs of the archdiocese.

In his reply Archbishop Bruchesi said the matters that had been referred to in the address formed the true programme of an episcopal life and that if he had been able to accomplish any part of it, it was due to the untiring support of the clergy and their devotion to the welfare of the communities of which they had charge. Undoubtedly the times required careful attention. Montreal, like other cities of its size, had its evil tendencies, among them being the

lack of observance of the Lord's Day, the prevalence of certain Sunday amusements in theatres, and matters of even greater import. But as regards them it was useless to try to cure them by talking about them and lamenting their prevalence. What was wanted was action if successful opposition was ever to be expected.

His Grace then made a feeling reference to the past eleven years and to the changes they had brought. He recalled those who were present and those who were gone, in which was a delicate allusion to the death of his mother during the past year.

Regarding his forthcoming visit to Rome, it being his second under the present Pontificate, His Grace said it would be a pleasure to carry with him the good wishes of the clergy and faithful and lay their devotion with his own at the feet of His Holiness. He would on that occasion inform His Holiness of the growth of the Archdiocese, of the strength of the religious spirit of the people, and it was likewise consoling to be able to testify that the youth of the land were following the footsteps of their fathers.

With regard to the new parishes it was indeed satisfactory to remember how they had increased and that out of ten that had been opened up this year eight were in Montreal. In conclusion His Grace paid a tribute to the worth of the religious orders that made such effective cooperation with the secular clergy. There was a work that was needed and one that was appreciated by the community at large.

His Grace then extended an invitation to the clergy to dine with him. He will leave for Europe on the 21st inst., and on his way will visit London, England, where he will attend the Eucharistic Congress as representative of the Catholic Church in Canada.

Classic Erin.

Every one knows that Ireland was a center of learning in the middle ages, but it is not generally known that even to-day the classic tradition is preserved in the most unexpected places in the island. At a recent meeting of the classical association in Dublin, Dr. Butcher, M. P., said that in the days of Queen Elizabeth he declared that a scholar spoke Greek was equivalent to saying that he was Irish, and then he made the astonishing announcement that in certain parts of Ireland the knowledge of Latin and Greek was handed down in many peasant families as a precious heritage from father to son. He himself knew of families of peasants on the shores of Dingle Bay, the members of which spoke classic Latin among themselves when they did not wish other persons to understand what they were talking about.

Father Holland Birthday Fund.

Don't forget that we are receiving contributions for the Father Holland Birthday Fund. September 19th is the day on which presentation will be made. No matter how small the sum, it will be most gratefully received and acknowledged in issue following its receipt. Help along a most worthy work—The St. Joseph's Home for Boys.

A recent search among the munitiments of Ripon Cathedral discloses the interesting fact that the builder of the Cathedral organ in 1590 was an Irishman, James Dempsey. From the specification it would seem to have been a noble instrument and reflected credit on its Irish builder. This James Dempsey, according to Dr. Gratian Flood, had been organ builder to Gerald, Earl of Kildare. He settled in England in 1529, and built many organs. His last work was that of Doncaster parish organ in 1561, and he died at Doncaster in July, 1567.

A group of French gentlemen proposes to offer the Holy Father a jubilee present which is to take the form of a Marconi wireless telegraph plant for the Vatican.

L'Echo de Rome, the organ of the "Ordre Romain des Avocats de St. Pierre," an order pledged to support the Holy See, is shortly to appear with an English supplement. The supplement will contain a resume of current news affecting Catholic interests, and articles by well-known Catholic journalists. L'Echo de Rome will continue to be printed and published in Paris.

When the Pope received in private audience Very Rev. Charles P. Granahan and Very Rev. A. P. Doyle, of Washington, on July 29, Father Doyle presented to the Pope a new American gold coin on which was the inscription "In God we Trust," and related the circumstances connected with the removal and the restoration of the motto. The Pope was greatly pleased at hearing that the motto had been omitted for reasons not connected with religion, and that the religious sentiment of the country was strongly in favor of the words.

That the efforts of temperance advocates are bearing good fruit in the South of Ireland is attested by the resident medical superintendent of the Cork Lunatic Asylum in the course of his annual report, the reduction in the number of admissions being in some measure associated with the more temperate habits of the people.

Among the four distinguished astronomers who, at the meeting of the Royal Astronomical Society of England, were elected as foreign associates, was Rev. John G. Hagen, S.J., the Papal astronomer.

Crimeless Ireland.

It would, perhaps, be too much to expect that the English press would give publicity to the criminal statistics in Ireland in 1907. There is always space in the newspapers over the water for the raucous screechings of the Carrion Crows, and for fictitious outrages; a debate in the House in which anti-Irish Irishmen libel their fellow-countrymen and detail bogus crimes is always certain of publicity in England. But when an official document substantiates the assertion of our National representatives that Ireland is the most crimeless country in Europe, and practically in the world, the reader dealing with English journalists find it tedious to waste paper and space in the waste paper basket. It has been the custom to do this "no out of mind. English writers have written Irish history for the English people, indeed, for the world, and nothing was too bad to believe and to write and to say of Ireland and the Irish. So successful has the plan been in the past that official documents and statistics have been accepted only when they told against the name and fair fame of this country. The outrage mongers, Carrion politicians, Orange firebrands, and Pigottists have had full scope for their squalid talents in the English press, and the English mind, poisoned by the continuous campaign of slander, was ready to take for granted any tale, however fantastically heinous, which bore out the accepted tradition of Ireland as a land seething with crime and outrage. It was on account of that poisoned mind that such a character as Richard Piel was able so easily to fool fellows at the other side of the channel. Nothing was too bad for Ireland. He, and creatures like him, could not pile on his story too luridly, could not pile on the horror too thickly. It may be that things have improved somewhat in recent years. The Irish Party in Parliament and in the country have done a great deal to break down the accepted tradition, to remove the shocking estimate, to stymie slander, but there is only too good ground to believe that many, very many, Britishers have still open ears for libels on Ireland, and will not tolerate for a moment the refutation of the libels. The English press is mainly accountable for this sad state of affairs; appalling, discredited to a nation at this stage of civilization. The libeller of Ireland has always got ready audience; the truth has been constantly suppressed. So we do not suppose that the recent Criminal Statistics, not compiled by Nationalist members of Parliament, or Nationalist press agencies, but by the officials of Dublin Castle—have been referred to even once in the leading columns of the London or English provincial newspapers. To-morrow, if some absurd report of a bogus crime were wired over by a Unionist outrage-monger, columns of the London papers would be given willingly so that the English reader might have it hot and strong at his breakfast table, and carry it with him into the city to spread far and wide, with some suitable piquant comments of his own.

The fact, however, that the return has been and will be quietly ignored in Great Britain, and that the British press will behave about it with customary characteristic fairness, does not take away from the satisfaction with which we can survey the statistics, which more than justify the most laudatory things that have been said about the exemplary condition of our country. So far as crime is concerned—crime of any sort or kind whatever—we, Irishmen, can hold our heads proudly before the whole world. Dublin Castle officials supply us with a complete answer to the Carrion Crow Crew and to all slanders of that kind. Not in one single class of crime and offence alone has there been a decrease following on a decrease, which of itself was a falling off, but in all the various departments into which the criminal statistics are divided, their figures. Of indictable offences, there has been a notable decrease, and of non-indictable offences too. Of crimes, big or little, the same tale is told of continual consistent decrease. Of offences against the person, there were scarcely any committed, a few hundred all told, a number exceeded every month in many of the English shires; and of offences against property, the number is also but a few paltry hundreds, a figure far below that recorded every week in many an English city. Of really serious crime, such as is widespread in Great Britain, there is really none at all in this country. Let it might seem that we are pitching the note too high, and claiming too much for Ireland as against Great Britain in this matter of law and order, a few actual figures may be worth quoting. In 1906 in England and Wales there were 91,665 indictable offences committed. In Ireland there were but 1,945, and they fell to like these to comment upon them. They tell their own tale simply, straightly, unequivocally. In the aggregate and in each and every species of crime and offence, the record is to Ireland's credit. If the strict ratio of population held good, Ireland ought to have had 11,643 indictable offences as against England's 91,665. A particularly pleasant feature of the statistics is the decrease of cases

of drunkenness. The number of cases last year was less than the number in 1906 by 402, and if the figures for 1907 are compared with the average number of cases in the ten years, 1897-1906 it appears that a decrease amounting to 11,385 has occurred. This is a splendid fact. It proves beyond question the progress of the temperance movement amongst the people. Those of us who are intimately acquainted with city life have noticed recently a vast improvement in the habits of the masses in this respect. We take Dublin for instance. Nothing is more remarkable in the case of Dublin than the absence of drunkenness from our streets at night, an absence which has become more and more noticeable within the last five years. It is, indeed, not too much to say that a Dublin man returning to his native city now after an absence of five years or so would, in this respect, scarcely recognize it as the place he left. It is one of the singularly healthy signs of the times. And as this is the case with Dublin, so also it is with our other cities and towns. This return endorses our judgment formed on superficial appearances. The temperance movement is doing superb work, improving the habits of the masses, and increasing their self-respect, and thereby their general self-discipline. It necessarily follows in a community where drunkenness shows such a wholesome decline, that many other offences must also fall away. There will, for example, almost as an inevitable necessary consequence, be a decrease in the number of assaults and neglect, of which the helpless children are the victims. There will also be less theft. That is what has been occurring. As drunkenness has diminished, all crime shows signs of disappearing, so that we may say a sober Ireland means a crimeless Ireland with as much certainty as we say Ireland sober means Ireland free. Therefore, even if our English friends ignore the vindication of the nation's character which such statistics as these afford, we may rest content in the knowledge of the fact that a nation which is so healthy and wholesome at heart and gives such evidence of progress and self-restraint, of high moral tone and discipline, is neither helpless or hopeless, and is not going to be denied its rights for long.—Dublin Weekly Freeman.

Thackeray on the Great Mother Church.

How it makes your heart beat when you first see it (St. Peter's)! Ours did as we came in from Civita Vecchia, and saw a great, ghastly, verminous dome rising up into the gray night, and keeping us company ever so long as we drove, as if it had been an orb fallen out of heaven with its light put out. As you look at it from the Pincio, and the sun sets behind it, surely that aspect of the earth and sky is one of the grandest in the world. There must be moments, in Rome especially, when every man of friendly heart, who writes himself, English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom. An ocean separates us. From one shore or the other one can see the neighbor cliffs, these afford, may rest content in the knowledge of the fact that a nation which is so healthy and wholesome at heart and gives such evidence of progress and self-restraint, of high moral tone and discipline, is neither helpless or hopeless, and is not going to be denied its rights for long.—Dublin Weekly Freeman.

Father Leo's Slayer Dies Unrepentant.

Giuseppe Alia, murderer of Father Leo Heinrichs, O.F.M., was hung in the state penitentiary at Canon City on July 15. No repentance for his act was expressed, but on the contrary he heaped malediction on the Catholic priesthood. Father Wulstan, O.F.M., of St. Elizabeth's Church, Denver, was sent to make a last attempt to soften the prisoner's heart, but as it had been given out that the execution would take place Thursday or Friday night, he arrived too late. Father Bernard, O.F.M., pastor of St. Elizabeth's, succeeding Father Leo, learning that Father Wulstan would fail to reach the penitentiary on time, at once sent a representative to personally plead with Governor Harper for a commutation of the sentence of life imprisonment, or a suspension of sentence until further effort could be made to reclaim the condemned man. The governor refused to grant the petition. "We bore no ill will towards Alia," said Father Bernard in a statement to the press. "We mourn Father Leo as a lovable man and a good companion, but we did not seek revenge for his death. Had the Governor seen fit to pardon Alia, we would have offered no objection. On the other hand neither the Governor, the judge nor the jury has made a mistake according to the evidence. I believe Alia was sane. I believe, also that he was a dangerous criminal, as was proven by his three-repeated attempts to injure his guards. We are not opposed to capital punishment, nor are we anxious to see a condemned murderer die. The dignity of the law must be upheld. "I should have been pleased to see Alia converted, and wish that in view I sent Father Wulstan to Canon City to extend to him our full pardon for the wrong he has done us. We did not seek Alia's life because he killed one of our priests, but we asked his punishment because he had violated one of the most sacred laws of the State when he took the life of a fellow being. "We hope Alia has met a merciful God." A signed statement given by Alia to Antonio Sasso, an Italian guard at the prison, makes it appear that Father Leo was a victim of mistaken identity.

PAT'S SON.

(Catholic Union and Times.)
Up in Chicago there is a monthly publication called Christian Cynosure. In the current number we find this: Pat, the ignorant laborer who lived in a shanty, is dead and buried, his son is tending bar and running the city government, and his granddaughter is teaching the public school. It takes all kinds of people to make up the world, including the malicious liar, to which class the Cynosure belongs. "Pat, the ignorant laborer," is dead, God rest his good soul. But why was he ignorant? Through his own fault? Never! The tyrannous government under which he originally lived, in its hatred of everything Irish, made it a crime for him to be learned. He realized his condition, and when he came to this land, he determined his son should not suffer as he had suffered through lack of knowledge. Pat's son is not tending bar any more than is Jonathan's, or Edward's or Hans' or Pierre's. He has climbed the ladder and is now filling the top places in the business world. He is the judge, the merchant prince, the builder of great undertakings everywhere, the respected professional man, the leader in finance; he is to be found among the foremost orators, the most thoughtful writers, the greatest philanthropists, the most forceful political leaders. He is the busiest man in the country to-day, and he does things. Pat's grand-daughter is teaching school because she has the ability to do so. She has won her place, not through any pull, but because of thoroughness in her own studies, her competence, her force of character, and the splendid discipline she always enforces. Those of Pat's grand-daughters who are not teaching are, like Pat's son, filling important and trusted positions in all walks of life. Again, many of Pat's grand-daughters are mothers—not the barren, puppy-fondling females who no doubt go to make the weakened Cynosure's coterie. They have built homes, and, mayhap, the furrows have begun to show just a little; perhaps the silver thread begins to streak the gold; but there they sit queens of their households, adored by family, beloved by all who know them. Christian Cynosure! What a misnomer!

Corns are caused by the pressure of tight boots, but no one need be troubled with them long when so simple a remedy as Holloway's Corn Cure is available.