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THANKSGIVING DAY
 DAY, OCTOBER 25th, 1909.
 Tickets will be sold at
BLE FIRST-CLASS FARE
 Stations in Canada, Fort Wil-
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 October 22nd to 25th, in-
 clusive—October 27th, 1909.
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ENGLISH CATHOLIC CONGRESS.
 Commons R. R. Dec. 1909
A NEW DEVELOPMENT.
Proposal to Establish One During the Coming Year.

A result of the Catholic Truth society conference at Manchester, Eng., during the last week in September is that there will be a new development. The annual gathering will be no longer merely the conference of the Catholic Truth society, but will be a gathering of the promoters of the first conference at Southwark more than twenty years ago looked forward as an ideal that might some day be attained, but was then quite beyond the bounds of the practical.

In future there will be each year an English Catholic congress, in which all English Catholic associations will co-operate and which will cover the whole field of Catholic action, according to an announcement of the archbishop of Westminster. One of the important papers at the recent conference was that of Mr. Hilaire Belloc, one of the few Catholics who secured a seat in Parliament for an English constituency at the last general election, on Socialism. Regarding this paper a correspondent in America says:

"There was in his analysis of the fallacies and dangers of Socialism the insight of the man who has not merely a book knowledge of the subject, but who has also as a working politician been brought into personal contact with the leaders of the movement in England. He showed that its doctrine is economically unsound, and that the ideals are un-Christian and even anti-Christian. This was confirmed by the arguments of the speakers who took part in the discussion of the paper. It has made a great impression on the public, if one may judge from the comments it called forth in the non-Catholic press. One leading London daily paper called attention to a local 'remarkable fact' that even a local meeting of Catholics, like this, spoke out plainly and unanimously on the Socialist propaganda, condemning its tendencies as clearly as if it were the Roman Curia making a declaration on the subject, and added that such a pronouncement would be always found to be very much what Rom would say, this community of view being one of the great sources of strength and influence of the Catholic body. The writer evidently had in his mind the contrast with the babel of contradictory or divergent views usually manifest in non-Catholic gatherings."

An outcome of the conference is the establishment of a new organization, the Catholic Society of Social Study, in which priests and laymen will combine for the double purpose of gathering and imparting information, and setting on foot propaganda, in order to apply Catholic principles to the amelioration of social conditions.

Criticizing Priests.

The habit of criticizing our priests—what harmful and wretched habit that is, how disfiguring to the bearer, how far-reaching sometimes in its effects. Do the people who thus criticize the Lord's anointed ever think to pray for priests in their arduous and... office of tremendous responsibility? Oh, in any case, whether we are moved to praise or blame, let us pray most, and first, and last, for all our spiritual Fathers in the Church, and let us remember that if an angel from heaven were to come down visibly to minister to us, we might think we saw something to criticize in him, because "we should not always understand."

This beautiful prayer for priests, frequently said, should do our own souls good as well:
 O Jesus, Eternal Priest, keep Thy priests within the shelter of Thy Sacred Heart, where none may touch them.
 Keep unstained their anointed hands which daily touch Thy Sacred Body.
 Keep unsullied their lips, daily purpled with Thy Precious Blood.
 Keep pure and unearthly their hearts sealed with the sublime marks of the priesthood.
 Let Thy holy love surround them, and shield them from the world's contagion.
 Bless their labors with abundant fruit, and may the souls to whom they minister be their joy and consolation here, and in heaven their beautiful and everlasting crown.—Sacred Heart Review.

At the conference of the clergy of the different dioceses of the diocese of Down and Connor held recently, it was stated that the Most Rev. Dr. Fohill expected all priests in future to possess at least an elementary knowledge of Irish.

MONUMENT.
PROGRESS TOWARDS ERECTION
Fitting Tribute to the Imperishable Memory of "The Chief."

This week falls the anniversary of the death of Charles Stewart Parnell. It is eighteen years since he passed away. The National monument in his honor and memory has still to be erected. This is scarcely creditable to Ireland and Dublin. Under any circumstances it would not be creditable; under the circumstances of the case it is almost positively discreditable. For practically all that Ireland and Dublin have been asked to do is to supply the pedestal and the great column for the majestic statue by Augustus St. Gaudens which has been presented to the capital of the nation by Irish-America practically alone. The case was so well stated in a letter addressed by Mr. Augustine Roche to Mr. T. G. Harrington, M.P., as representing the Dublin Committee, that we here reproduce the communication: "I regret very much to learn that little progress is being made with what we must all regard as the National memorial to the greatest Irishman of our own or perhaps any other time."

AID NOT FORTHCOMING.

"It seems incredible, but it would appear to be the melancholy truth, that the material aid necessary for the progress of the work of the memorial is not forthcoming. It would be too humiliating to believe that this could be due to any forgetfulness or lack of gratitude towards the man to whom the farmers and laborers of the country, and the dwellers in the cities, which depend for their prosperity on the country, owe their present marvellously different status to that which prevailed thirty years ago, when Parnell put his hand to the plough. Under the unhappy circumstances surrounding the probable suspension of operations at the moment owing to lack of funds it seems a travesty at once of patriotism and honor to the glorious dead that excursionists should proceed from Cork and other distant places to pay cheap and empty homage. Much better if they remained at home and subscribed what the visit would cost them to the Monument Fund. In the fervent hope that some sense of their responsibility may dawn on my countrymen, especially on my fellow-citizens of Cork, I enclose you a cheque for £10. As is sufficiently well known, I have incurred certain obligations regarding the erection of a monument in Cork, but I cordially say that, in the present crisis connected with the monument in the capital, all our efforts should be directed towards the immediate completion of the National monument."

GREAT SERVICE TO IRELAND.

There is no need at this hour to dwell on the immense services of Parnell to Ireland, to Irishmen of every creed, and, indeed, of every class. It is not too much to say that if the outlook to-day be better than it has been since the generation of Irish Nationalists be filled with hope, and if at the moment even the oldest of them promise himself the spectacle of an Irish legislative assembly, the work of Parnell is the origin of the altered prospect and the hope. This movement, he virtually created, and which he led with such unerring political acumen, must rank amongst the most eventful and successful in the history of politics. It affected the country through and through, and to-day all parts and sections of the country are feeling the beneficial results, for, despite what our enemies may say, the results have been in the main beneficial, and are likely to make for permanent good. With far more truth than the great Swift might Parnell have said: "Ireland is my debtor."

DEBT TO HIS MEMORY.

Farmers and laborers, and dwellers in our cities and towns—all of them owe his memory a warm corner in their hearts. Why, then, is it that the petty few thousands necessary to finish this great national memorial have not been forthcoming long since. It cannot be that the people are not disinclined to let the memory of Parnell and his mighty deeds for them pass out of mind. That would be the blackest ingratitude. But then we are faced by the fact that these few thousands which would mean so slight a burden spread over the whole country, are still lacking, and consequently St. Gaudens's masterpiece remains hidden away and cannot be brought forth to grace the majestic thoroughfare upon which already stands the splendid National memorial, to that other great chieftain of our race, O'Connell.

Opens Educational Bureau.

Editor of the "Catholic World" Declares That Catholic Colleges and Schools Never Needed Loyal Support so Much as To-Day.

Possibly one of the most striking things to the man who stops occasionally to get his bearings is the wonderful awakening which has occurred during the last four or five years in Catholic circles with respect to Catholic education. Conventions of educators have met in different parts of the country, summer schools have been organized for the members of the religious teaching orders, and serious study has been given to all the modern methods of instruction. The result of all this has been real progress in many ways, not the least of which has been a realization by the Catholic people at large of the vital importance of sound Catholic education, especially in these days when the tendency of secular education—so-called—has been Rationalistic and away from Christian belief.

A very interesting phase of this widespread educational movement is discovered by an announcement which has just been made by the Catholic World, a monthly magazine of high standing, published by the Paulist Fathers of New York. Through its editor, the Rev. John J. Burke, C.S.P., the Catholic World announces that it has made special arrangements with Catholic colleges, convents, seminaries and high schools by which it will be able to place deserving boys and girls in Catholic schools throughout the country. It has also established an education bureau which will be glad to furnish all information to parents and students. It is announced that the boy or girl who secures a scholarship through the Catholic World will have his or her tuition paid in full by the magazine and that the requirements for securing a scholarship will be such as to place this great opportunity within the grasp of every energetic deserving boy and girl. Without question this is one of the most notable undertakings in the cause of Catholic education begun in recent years, and that this great work should be taken up by the Catholic World will seem most appropriate to those who know the high standing of the magazine and

Sudden Death of Bishop of Nicolet.

Celebrating Jubilee at Rome Was Overtaken.

Mgr. Proulx, Bishop of Nicolet, who arrived in Rome last week to celebrate his sacerdotal jubilee in St. Peter's, and who was stopping at the Canadian College, was taken suddenly ill with intestinal trouble and conveyed to the hospital of the English blue nuns, where shortly afterwards he passed away.

The late Mgr. Moise Georges Proulx, who was one of the best known priests in the Province of Quebec, was born in Nicolet in September, 1836, and was a son of the Hon. J. B. G. Proulx. He was educated at Nicolet and at Fordham, N.Y. In September, 1859, he was ordained to the priesthood in his native parish. The deceased was a writer of some distinction.

Taft on the Irish.

President Taft recently changed the name of the estate of Thomas F. Walsh, near Denver, from Wolhurst to Clonmel. The latter place was Mr. Walsh's birthplace in Ireland. Part of the ceremony consisted of the unveiling of a tablet at the entrance to the house, which reads: "This estate was renamed 'Clonmel' by the President of the United States, William H. Taft, on the occasion of his visit to Mr. and Mrs. Thomas F. Walsh, Sept. 22, 1909." Mr. Taft, in rechristening the Walsh place, spoke as follows: "The hardy-hearted immigrants from Tipperary, and from every part of the Emerald Isle, have come to the front in America as they deserve. There is no element, no strain, in our civilization that has manifested itself to be stronger, more enterprising, more shrewd in business, more stern in enforcing high moral principles than the Irish who come to this country to make it their own. I have the greatest pleasure in calling this place after that beautiful spot in Tipperary. I consecrate this estate of 'Clonmel.'"

its labors for more than forty-five years in the cause of Catholic literature. In an interview given our representative Father Burke said: "The endeavor on my part has been two-fold: to give deserving boys and girls a free world better known to our people. I saw that the two great works could be combined and carried out together. I have long studied how it would be possible to give our young people, who are, of themselves, unable to secure it, the opportunity of a Catholic education. Opportunities to secure an education in non-Catholic institutions are often presented. Some means must be found, and a means too that would not have any marks of debasing aims-giving, to present the same chance for a Catholic college training. After much thought, I conceived the present plan, which offers an opportunity to boys and girls throughout the land and yet makes them prove the seriousness of their desire before the opportunity can be made use of. There was never a time when energetic support of the Catholic college was more needed than now; never a greater necessity of the Catholic college from a patriotic view alone than now; when the chaotic condition of thought and conduct in our non-Catholic colleges has become so manifest. If we can promote the work, we will achieve much in the holy cause."

Much interest attaches to this statement of Father Burke's in view of the recent criticism of American college conditions. The articles in the Cosmopolitan by Harold Bolce drew replies from many quarters. Bishop McFaul was heard from in defence of Catholic colleges and in criticism of conditions in non-Catholic schools; while in the August Catholic World Rev. J. Prendergast, S.J., of Boston, showed the source of unbelief to be modern German criticism. The Catholic World's Educational Bureau can do splendid work for both parents and students in the cause of Catholic education.

GREAT TEMPERANCE DEMONSTRATION.

CLASSES AND CREEDS UNITE. Large Delegations March Through Principal Streets.

All the temperance societies connected with the Catholic parishes of the city, together with a delegation of the Dominion Alliance formed a great procession through the streets of Montreal on Sunday last. It was an endeavor to demonstrate the strength of temperance among the Catholics of Montreal, and several thousand persons were in the procession. Prominent among the number were: Messrs. P. Polan, president of the Catholic Total Abstinence Union; M. J. O'Donnell, vice-president; P. Arnell, treasurer; E. Shanahan, secretary; D. O'Sullivan, marshal; Messrs. Doyle and Quinn, deputy marshals, Ald. Gallery, president of St. Ann's Temperance Society; Rev. Father Holland, chaplain; Rev. Father P. Heffernan walked with St. Anthony's Society; Rev. Father Kiernan with St. Michael's; Ald. Carter, president of the Lord's Day Alliance; J. B. Dougal, honorary president; J. H. Carson, vice-president; the Rev. Dr. W. G. Young, the Rev. John McKillop, the Rev. W. P. Boshart, Mr. John Cunningham and R. L. Werry, acting secretary; Mr. W. Patterson, attorney and members of the Alliance executive; Mr. J. H. Roch, D. D. Munro and others representing the Good Templars; Mr. J. H. Spicer, William Owens and others representing the Royal Templars; Messrs. Fred Hamilton and T. H. Hodgson.

LETTER FROM ARCHBISHOP.

When the procession reached the Cathedral the members of each society were given the pews allotted them, while the officers and invited guests took special seats in front of the altar railing. The service opened with two sermons, one in French and the other in English. Before each sermon the following letter from Archbishop Bruchesi was read: "Were it not for the First Plenary Council of Canada, which necessitates my presence at Quebec, gladly would I be with you to-day to bid you a hearty welcome to my cathedral. With the Apostle Saint Paul I may say in all sincerity: 'Though I be absent in body, yet in spirit I am with you.' Your presence, in answer to the proffered invitation, is an earnest of your eagerness to take part in our crusade against one of the worst foes of individual, domestic and social peace and happiness. You are apostles of temperance. Heaven has evidently blessed the religious and patriotic work which I inaugurated three years ago. You must pursue it with unabated zeal."

SOBRIETY TO BE TAUGHT.

"Parents, unite with your bishops and your priests. Teach your families sobriety by word and example. Let your homes be a school of virtue, honor and dignity. Workingmen—Exert your best influences over your fellow workmen. Keep them away from saloons where they ruin their health, squander large sums of money which they could devote to much nobler purposes and where they only learn to contract the most pernicious habits."

There are far too many saloons in Montreal. There is no reason why there should be any at all in many localities. Christian citizens, league together, spare no pains in order to limit their number. Your zeal will suggest measures which you will think proper to adopt in order to minimize the occasions of evil. Should not all saloons and bars be closed early on week days and particularly on Saturdays? Are not the regulations adopted in other places, and attended with the happiest results, most opportune in the city of Montreal? Should not every bar and saloon be closed on Labor Day? Such a regulation would be a protection for the workmen themselves. Are you not confident that if our mutual benefit societies appealed in a body to the Government such requests would be readily granted? Brethren, this is the time to be up and doing. Let the faith that is in you and your patriotism prompt you to act. Let no obstacle nor any failure in your first attempt dismay or discourage you. Your efforts are most praiseworthy. With all my heart do I bless you and them, and I beg the Most High to reward you in turn by bestowing upon you heaven's choicest favors and blessings."

FATHER O'HARE SPEAKS.

Rev. Father O'Hare, who is attached to the Cathedral of Newry, Ireland, preached the English sermon, the French sermon having been

WHY DO THEY DO IT?

INCONSISTENCY OF SECTS. They Name Their Churches After Catholic Saints.

Among the many strange things done by our separated brethren of the non-Catholic churches, says the Inter-mountain Catholic, nothing appears to us more singular than calling their ecclesiastical buildings after Catholic saints. The Episcopal Church retains a calendar of saints—not devotion to them—thus holding the shadow without the substance, and, as a result, one may not feel so much surprised at the action of the Episcopalians in giving Saints' names to their churches. But why are these names associated with their temples? Not surely to honor the saints, for one of the thirty-nine articles forbids this compliment—nor can it be for the purpose of asking the intercession of sanctified souls, as the Episcopalians, barring the High Church party, do not believe in prayers to the saints. Then why do they give Saints' names to their churches? It seems to us but another example of the many inconsistencies to be found in the beliefs and practices of the Protestant Episcopal Church.

But what shall we say of Presbyterian and Methodist churches carrying the names of Catholic saints? St. Andrew's, St. Matthew's, St. Paul's, etc., etc. These holy and apostolic men were canonized by the Church of Rome, which created the name "Saint." This is, indeed, most extraordinary. Where did the sects get these saints? And for what end or special purpose is any of their churches named after any Catholic saint?

All these saints whose names are thus appropriated without authority and taken, if not "in vain," at least from the Catholic Church, are called so on the authority of the Church of Rome, which Protestants repudiate, and which Church is inconsistent in giving us patron saints whose help we are taught to ask that they may intercede for us before the throne of God.

Where in the whole range of ecclesiastical or profane history may one find a Protestant saint? Is it not a very remarkable fact that not one of the Protestant denominations has canonized Luther, Calvin, Latimer, Ridley, Knox, Wesley, or Dowie? Why do we not hear of a St. Luther's church, or the church of "Good Queen Bess," queen of England or of the church of that holy and mortified man, Henry VIII., king of England? It is "too amazing for anything" to see how Protestant sects lay claim to Catholic Saints in this manner, ignoring their own founders.

And what is also strange is that many of the ministers, preaching in churches named after Saints, are particularly careful, when addressing their congregations, to omit the title "Saint," and quote "Paul," "Matthew," "Andrew," as if they were ashamed to give the Apostles the titles the historic Roman Church honored them with. One might at least expect them to say Mr. Paul or Mr. Matthew, if they feared to be too "papistical" in using the word Saint. Why, then, call their churches after Catholic saints, if they are afraid to speak the word saint to their people?

delivered by Rev. Father Tranche-

montage. After graphically depicting the ravages caused by liquor in the house and in society, in the huts of the poor as well as in the mansions of the rich, Father O'Hare thundered out his warning to young girls never to marry men addicted to liquor. "I am a stranger to you all," he said, "we have not met before and shall not meet again, but take this warning home, never, never allow your daughter to marry a young man addicted to liquor. Neither let flattery, subtle promises, visions of wealth and social distinction entice a young lady to marry a drunkard, for his promises are as feeble as the wind and as unstable as water. A maiden's heart and a maiden's hand will, as sure as the sun rises, find shame, misery and degeneration in the home of that young man."

"The presence in the Cathedral of those who profess other creeds than ours," said Father O'Hare, "is a public testimony of the fitness of what we are fighting for, which should be a matter of public rejoicing."

After the sermon there was solemn Benediction of the Blessed Sacrament. His Lordship Bishop Racicot officiating.

"The scope of such publications is to persuade the faithful that the Holy Father has no need of the generous aid of his children in the many necessities of his apostolic ministry."