

EUROPEAN NOTES.

TWO GRIEVANCES.—Comte Albert de Mun takes the bull by the horns. The bull in this case is M. Waldeck-Rousseau. The "Correspondant" publishes his second letter to the President of the Council, in which he puts in a nutshell the two great grievances under which French Catholics are groaning in perspective. These grievances which as yet loom in the form of threats, bid fair to become realities. They are the proposed laws on the right of association and on the liberty of education, both intended to attack the Catholic religion in France, in the exercise of two of its vital prerogatives—the right of instructing youth and the development of the congregational or religious life.

ELECTORAL REFORM.—The Belgian Government have succeeded in securing the adoption of their Electoral Reform measure. On Friday last the Bill was passed in the Senate in substantially the same form as it came from the Lower Chamber, the voting being 61 for the measure and 26 against it. The division was not on strictly party lines, for while the majority included several Liberals, among those who gave a hostile vote were some Catholic Senators. The application of the principle of the minority representation introduces a most important change in the electoral regime, but until the general election, which is to come off in May next it is impossible to say precisely how it will affect the relative parliamentary strength of the parties. Catholics are likely to return to the Chambers with a reduced though sufficient working majority; in some places the new system will work advantageously for the Liberals, in others the Socialists are certain to lose many of the seats they have held for years past.

NOCTURNAL ADORATION.—The correspondent of the Catholic Times, Liverpool, writes:

The movement was started there early in the eighties by the Rev. Pere Rey, O.M.I., then Superior of the Basilica. But the kernel of the association of night adoration of the Blessed Sacrament is to be traced further back, viz., to the year 1848, and to the Church of Notre Dame des Victoires, where it came into existence. Busy commercial towns of the north furnish a good contingent to the army of night adorers at Montmartre. Lille is one; Tourcoing is another, where there is a name high in repute for good deeds in this respect; it is that of M. Louis Lehenbre, who was the first to give impetus to the movement of his fellow-townsmen to Montmartre. On one occasion there were as many as ninety-two master tradesmen or employers of labor, from Tourcoing on a pilgrimage together to the Basilica. M. Lehenbre has reasons of his own for believing that in this great national sanctuary to the Sacred Heart those who ask obtain. One day, before leaving Tourcoing, he went to a friend whose wife was in a dying state and said to him: "I am going to Paris to pass the night in adoration at Montmartre. I want you to promise me to change your life and to pray here in union with me." "The promise was given." "And I promise you," said the other, "that your wife will recover." M. Lehenbre reached the Montmartre Basilica about eight in the evening, and began his work at once. Probably not since its foundation stone had been laid had it been the scene of such a night of fervent supplication. About eleven o'clock a telegram was received saying that the sick woman at Tourcoing, who just before had been near unto death, was nearly well. This was not enough for M. Lehenbre and those with him, who by the intensity of their faith were intent on obtaining a whole cure. They continued doing violence to Heaven throughout the night and during long intervals with arms extended in the form of a cross. When M. Lehenbre went back to Tourcoing next morning he found his friend's wife quite recovered and the whole family in joy and thanksgiving.

PEACE-PREACHING.—The "Vorwarts" publishes what purports to be a State paper written by Count Mouravieff, by direction of the Czar, and addressed to those Governments whose representatives took part in the Hague Conference. This Rescript is to be published on January 18, New Year's Day according to the Russian calendar. The Czar begins by expressing his wish on the threshold of a new century to continue the great work which Europe entered upon by his initiative, namely, the solution of the problem of universal peace and the greatest possible diminution of the fatal war armaments which burden all civilized peoples.

At the beginning of the new century, therefore, the Czar sends his Rescript into all lands, begging that resumed on this, the most grave and difficult of questions. His majesty appeals not only to Sovereigns and princes, but to intellectual leaders of the peoples, to assist in establishing justice and righteousness among all nations. The Czar appeals especially to those Parliaments which are about to deliberate on naval arma-

ments to consider if there is not a better way at once to safeguard their country and at the same time render eternal service to mankind. The Rescript concludes: "The end of the nineteenth century saw the beginning of the work of peace. Let the opening of the twentieth century see the great idea of universal peace triumphant over human weakness and sinfulness." If this remarkable rescript be genuine the significance of the words "for the present" in the Czar's allusion to the Transvaal War will not be overlooked.

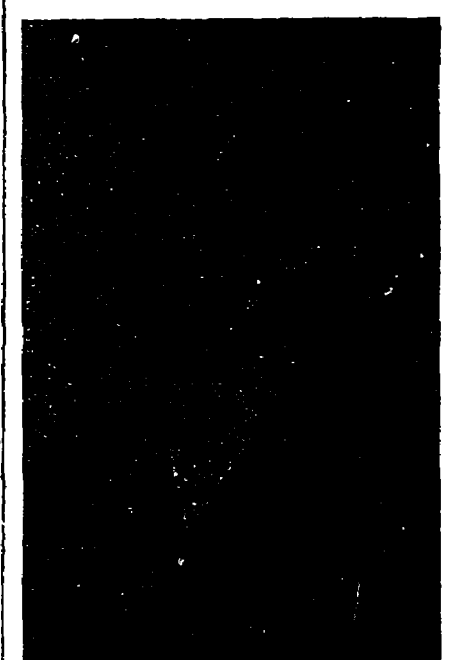
C. M. B. A., BRANCH 26.

Mr. J. J. Costigan the president of Branch 26, is the oldest son of the late Thomas E. Costigan, and was born in this city in 1885. Mr. Costigan has closely identified himself with Catholic and fraternal societies for the past twenty years. In 1877, he was president of the Wolfe Tone Association, which at the time was a most flourishing organization. He has been an office bearer in the Young Irishmen's L. and B. Association and Catholic Young Men's Society. In 1879, he was elected Recording-Secretary of the St. Patrick's L. A. and B. Society, and held that office for over sixteen years continuously, and acted afterwards in connection with the same organization as its chairman of the Committee of



J. J. COSTIGAN.

Management and is the lay President at present. He has been an earnest worker for that Society, and much of its present flourishing condition is due to his untiring efforts in its behalf. His fellow members have at various times given him proof of their appreciation, in 1887 by the presentation of a silver service, and in 1890 by the present of a book-case and desk. Mr. Costigan has been a member of Branch 26 since shortly after its formation. In 1893, he accepted the office of Secretary of the Branch, and held that office until 1899, when he became first Vice-President. In 1893, he was appointed to the office of Grand Deputy, which office he still holds. Both as a Branch officer and Grand Deputy, he has done good work for the Association and that his great services are appreciated is evident from the esteem in which he is held by the Grand Officers of the Association, and his fellow members generally. Mr. Costigan was for a number of years in the employ of the Dominion Telegraph Company, and afterwards in the Great North Western Telegraph Company, and declined the offer of an important official position in the Canadian Pacific Telegraph Company. In 1888, he was appointed to the Inland Revenue Department, and in 1885, to the office of Inspector of Food for the Province of Quebec.



P. J. McDONAGH.

Mr. P. J. McDonagh, Recording-Secretary of Branch 26, is one of the youngest and most popular members of the organization. He was elected to his present office in 1899, and at the recent annual meeting was again unanimously chosen to fill the same position.

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AN APPROVING LETTER.

It is not often that we give space in our columns to letters of approval and commendation, but there are exceptions to every rule, and the present instance is one of those peculiarly interesting communications which we have had full authority to give in any shape to our readers.

MacLeod, Jan. 3rd, 1900. "The Manager of the 'True Witness' and Catholic Chronicle. "Dear Sir,—It is with pleasure I enclose one dollar for my subscription for 1900, while wishing many

successful years to the "True Witness." All Irish-Catholics should subscribe for it. I will ask them to show me any one paper printed in the Dominion of Canada, that upholds their cause as does the "True Witness." It is the royal mouthpiece of all our people in cities, towns and country. Although living in the North West Territories, I would ask of all Irish Catholics in Canada to subscribe for your paper. I will ask all serious and sober, and sensible, what have we to represent us and refute the attacks made upon us by the Protestant press? Yet the fact is there, that the "True Witness" is well able to defend us against all enemies, of our nationality or of the Church. I see that the Irish Catholics are preparing to contest in Montreal the seat of Mayor of that ancient and noble city. All they want is fair play. I ask again, "will they get it? My answer is 'No,' unless they have such a true champion as the "True Witness" to muzzle and whip the wings of our pretended friends, who in the meantime, stab us from behind. May the Lord save us from friends. I am an old man now, who has travelled a great part of the world, having been 14 years in India, all through the Mutiny. So you can see that I have had an opportunity of knowing who are the Irish-Catholic's friends. If your eyes are not yet quite open, subscribe for the "True Witness" and keep it in your houses and families; then you can tell me at the end of 1900 that you have a tried friend, in such an able representative as the "True Witness," for all Irish-Catholics throughout the Dominion.

Your obedient servant, (Signed) JOHN RYAN.

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VALUE OF LEGAL ORATORY.

According to the Washington correspondent of the New York Post, the judges of the United States Supreme Court do not entirely agree with Lord Chief Justice Russell of Killowen, who believes that the value of oratory to a lawyer has been much overrated. In speaking of this matter lately, Associate Judge John M. Harlan said: "It is a matter of serious regret and concern to this court that the practice of oral argument appears to be falling into disuse. The idea seems to have become general among members of the bar that we prefer arguments presented in the form of written briefs. Such is not the case. There are many times when nothing can take the place of the personal presentation. Briefs are well enough in their way, but it very often happens that the real point upon which a case turns may be overlooked in a brief, while an oral argument may serve to bring it home to the court. A special emphasis, a striking simile, may throw new light on an intricate problem, and perhaps reverse a judgment in the mind of the court."

Of course the United States Supreme Court does not like to listen to stump-speaking, nor does it wish being instructed in the fundamental principles of law; and it does not permit this to any large extent. But there is another side to the case, as explained by a lawyer who has had considerable Supreme Court practice. "These judges," said he, "have a disconcerting way of starting up as if waking from a long nap, and saying to an attorney, just as he comes to his star point: 'The court understands the position of counsel on that matter entirely. But will counsel kindly address a few remarks to such and such a proposition.' And the chances are nine out of ten that counsel has not given a thought to the proposition to which the court refers. The judges, too, have a way of referring to some obscure case, and asking a lawyer for his opinion on it. He has probably never heard of it, and then he wishes he had submitted a brief."

THE WATCHWORD OF WOMEN.

Modesty is a woman's watchword. Whatever threatens her delicate sense of modesty, frightens her. For this reason many a woman permits diseases of the delicate womanly organs to become aggravated because she cannot bring herself to submit to the ordeal of unpleasant questionings, offensive examinations, and onerous local treatments, which some physicians find necessary. Doubtless thousands of the women who have taken advantage of Dr. Pierce's offer of free consultation by letter, have been led to do so by the escape thus offered from a treatment repugnant to modesty. Any sick woman may write to Dr. Pierce, Buffalo, N. Y., in perfect confidence; all letters being treated as strictly private, and sacredly confidential, and all answers being sent in plain envelopes with no advertising on other printing upon them. Dr. Pierce's Favorite Prescription has been long hailed as "a God-send to woman." It makes weak women strong and sick women well. "Favorite Prescription" contains no alcohol, neither opium, cocaine or other narcotic.

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