

EDITORIAL NOTES.

In the Ohio penitentiary the Catholic inmates are compelled every Sunday to attend Protestant services. If such a course were taken in a public institution, of that class, in a Catholic country, there would be a wonderful howl from the anti-Catholic element. But the same spirit does not obtain in all sections of Christianity.

An issue of the *Unita Cattolica* has been again confiscated. The article, the subject of which was the Roman question, was entitled "The Kiss of Judas." The *Unita Cattolica* suffers a temporary loss, but the organ is to be congratulated upon the bold defence it makes and the courage with which it upholds the rights of the Holy See.

According to the Catholic register of Hong Kong, the statistics of the Catholic missions in the Chinese Empire show forty-one Bishops, six hundred and sixty-four European priests, five hundred and fifty-nine native priests, thirty-four colleges, thirty-four convents, and of native converts one million ninety-two thousand eight hundred and eighteen.

More than seventy thousand statues have been exhumed from the ruined temples and palaces of Rome; this gives an idea of the richness of the Vatican. Raphael and Michael Angelo reign in that palace and the beauty and art of all ages are therein collected. No wonder that the Catholic world has veneration for the palace of the Popes.

By a special indulgent the Holy See allows this year the celebration of the "Patronage of St. Joseph" on the third Sunday of Advent, it being the twenty-fifth anniversary of the election of St. Joseph as Patron of the Universal Church. Throughout the whole Catholic world it will be a grand day of devotion. Particularly in this Province of Quebec should it be fervently deserved, for St. Joseph is the Patron of the Church in this Province.

From Quito, Ecuador, comes the news that a mob attacked the clerical printing office in the capital and nearly destroyed it. The excuse given for the outrage was that pamphlets designed to work harm to the newly appointed government of Alfonso were supposed to be concealed therein. This reminds us of "Silken Thomas'" excuse for having set fire to the Cathedral of Cashel; he gave as a reason that he thought the Archbishop was in the building at the time.

PRESIDENT DIAZ, of Mexico, who is supposed to be a Freemason, could not refrain from interfering with the recent celebrations, at Mexico City, in honor of our Lady of Guadalupe. The petty persecutions, practised by the government on the pilgrims, were as disgraceful to the State as they were worthy of Masonic bitterness and hate. It is a good thing that in this country no such organization can make life miserable for free citizens or crush out liberty of worship.

The Sultan has allowed the house of St. Veronica at Jerusalem to be transformed into a church and to be handed over to Catholics for Catholic worship. This house marks the sixth station of the Via Dolorosa. Mgr. Gregorio Yusef, Patriarch of Antioch, Alexandria and Jerusalem, has solemnly blessed the new sanctuary. The concession would seem to indicate a more generous sentiment towards Christians on the part of the Sultan. The sanctuary will, doubtless, become one of the most attractive spots in the Holy City.

MARY ANDERSON DE NAVARRO, the famous Catholic actress, one of the most charming and noble women of the age, contributes a very interesting article entitled "Girlhood of an Actress" to the November number of the *North American Review*. It is very amusing to read the account of Miss Anderson's girlhood, and all the devices that she and her brother Joe invented to secure tickets for matinees. Her account of her convent life is most natural and conveys a very fair idea of a young girl's difficulties and all the care that the good nuns take of their young wards. The article is a really important contribution to the current number.

If GERMANY is a Protestant country the spirit of Catholicity is strong in the land. The number of Catholic journals in the country at present is three hundred and five. Their combined circulation is over one million two hundred thousand. The devotion for the month of November, of the Apostolate of Prayer, are for the Catholic cause in Germany. We are under the impression that there is more solid Catholic principle and real Catholic activity in Germany than in any other country of Europe to-day. Probably the cause is to be found in the powerful opposition made to the Church.

In the October number of the *American Catholic Quarterly Review* Mr. John S. Ewart, Q.C., of Winnipeg, has a

lengthy and exhaustive as well as very carefully prepared article on "The School Question in Manitoba." Mr. Ewart's acquaintance with the subject is certainly extensive and his reasoning is solid, and the contribution to the leading Catholic magazine of America is well worthy of careful perusal and serious study.

A vast parish is that of Rev. Patrick Bannon, pastor of Lancaster, Tehochipi and Needles, in the Diocese of Los Angeles, Cal. It is the largest in the United States. It is about forty thousand square miles in area and touches on the three dioceses of Sacramento, Salt Lake and Arizona, but forms part of the diocese of Los Angeles. It is expected that it will soon be divided; certainly it is too extensive for the individual supervision of one man.

THE MONITOR, of San Francisco, says that "The Catholic Truth Society has a double aspect. It deals with those who are within the fold and it strives to reach those who are without. It has been modeled on the Society for the Promotion of Christian Knowledge and its aim is to do for Catholics what that society does for Protestants. It not only defends the Faith from the attacks of the enemy, but it provides Catholics with interesting, devotional, instructive, and above all, cheap literature." This is said in reference to the Catholic Truth Society in England, and the same may well apply to the branch of that admirable association that exists in Montreal.

No MATTER how governments may come and go in France, the country is none the less literary for all its political changes. The Paris correspondent of the *Bookman*, New York, says that the biggest publishing success in France in the matter of poetry was secured by Jose Maria de Heredia, of the French Academy. The entire edition of his first volume of sonnets was sold out before four o'clock in the afternoon of the day of publication. That certainly is an evidence of the literary vitality in the public and the popularity of the author. The writer, however, does not state how large the edition was.

"THE building and restoration of Catholic churches throughout the world, as reported in foreign and domestic journals of architecture, published in the interest of the building trades," says the *British Architect*, "stuns the imagination in an attempt to grasp the magnitude of the operations and the enormous sum of money set apart from the revenues of the Church to pay for the work." The new churches, the number and cost thereof, may be stated as follows:

Churches.	Est. Cost.
America.....	2,764 \$ 87,218,000
Europe.....	6,810 253,546,000
Asia.....	803 4,000,000
Africa.....	347 2,776,000
Australia.....	69 1,716,000
Isles of the sea.....	174 168,000
Chapels on ships for mission work.....	14 97,000
	10,981 \$360,721,000

It is evident that the Catholic Church must be a spiritually universal power since its adherents can do so much in the way of erecting the temporal edifices of worship.

As an evidence of the Catholic movement in Germany and Austria we may quote the following from a recent European despatch:

"It is announced that early in the present month eight German prelates, including the Archbishop of Cologne, and of Posen, will come to Rome to initiate, under the presidency of the Pope, the discussion of a project for the return to the fold of the true church of Protestants throughout Germany. Meanwhile the Emperor of Austria has, it is affirmed, addressed an autograph letter to His Holiness relative to pacification amidst Christian churches and rendering all homage to 'the exalted wisdom of the Roman Pontiff, to whom is due the glorious initiative. The imperial mission is accompanied by a generous offering for the said purpose.'"

The fanaticism of the "Sons of Italy" may be read in the following item, which we clip from the *Catholic Standard*, of Philadelphia:

"The liberal press, in a series of tirades against the holding of Catholic Congresses in Italy, says that when the clerical party held Congresses in their own houses in favor of the restoration of the Sovereign Pontiff's temporal power it was nobody's business to interfere or object, but that it is intolerable that they should now be allowed to hold public meetings for this purpose in the Italy of to-day! Much umbrage has been taken at the words pronounced by the Archbishop of Milan at the recent Eucharistic Congress held in that city. His Eminence dared to say that the only Rome he could look upon as being 'intangible' is the Rome of the Pope-King, and his words have been qualified by the 'partisans' as being 'an irrelevant and discourteous allusion to an august motto.' Truly the so-called 'intangibles' are very susceptible of their own dignity, but what about the dignity of others? The grand motto of a great religious Order—*vereque pro se, sed et pro aliis*—would seem to be completely reversed by our latter-day Italians."

THE IRISH STAGE.

The following correspondence and comments appeared in the *Boston Pilot*, of recent issue. We have not been able to ascertain the exact date of the performance at which the incident referred to took place; but probably some of our older readers can furnish the information. Of the event and action, on that occasion, of Mr. McGee, fully a dozen citizens of Montreal have told us. This is the correspondence:—

"BRANNAGH, Ottawa, Oct. 1.—In the *Pilot* of May 4, there appeared a reproduction from Mr. Walter Lecky, giving an interview with Mrs. James Sadlier. In that article Mr. Lecky refers to an episode in the life of the late Hon. T. D. McGee when he publicly rebuked a caricaturist of the Irish at some entertainment in Montreal. Can any of your readers give the date of the occurrence, or even the year?"

Both the act and the principal in it are worthy of record. Without going back to the early days of Thomas D'Arcy McGee, or railing at those who cater to a low prejudice or make a display of their own venom, by caricaturing Irishmen, there are not a few of our present day would-be "humorists" who might be taught a wholesome lesson either in private socials or on public stage by a repetition of Mr. McGee's rebuke. The same holds good in the usual theatrical representation of the Irishman, and it will continue until men and women of Irish birth or descent, make patent their determination that this low caricaturing will not pay.

We reproduce the extract from Mr. Lecky's article in hopes that with the circumstance so detailed, some of our old subscribers in Montreal may be able to give the date and other information connected therewith:—

"Mrs. Sadlier was full of Thomas D'Arcy McGee, that noble, warm-hearted man. One of her stories is worth telling. Between the forties and sixties, it was the usual way at festive gatherings to caricature the Irishman, and put in his mouth, in the shape of a song, some brutal fling at his native land. The majority of the prominent Irishmen in Montreal took this as a meaningless joke. Not so the poet. He determined to show his disapproval. It was not long until he had a chance. Asked to a meeting, the usual caricature came along. The audience laughed. Their pleasure was short. At its finish McGee jumped to his feet, and burning with indignation, lashed the committee for permitting such a vile outrage on an ancient and honorable race. He left the hall, and with him many a shamed-faced countryman aroused by his manly attitude."

Our younger readers in Montreal will kindly regard this as The *Pilot's* request to glean from the older inhabitants of their city, details of this occurrence. We will gladly make room for the result of their inquiries, deeming it an honor, with them, to endeavor to stamp out the practice. In putting this query "Brannagh" has rendered a service that will be acknowledged by every high-minded Irishman."

On a more recent occasion, when a travelling company played an Irish drama, in one of our uptown theatres, and in a most undesirable wake scene was given, the spirit of national pride displayed itself in the form of an attack upon the stage and a shower of over-seasoned eggs that caused the curtain to come down and that also secured the removal of the obnoxious scene from the drama. This feeling has always had a hold upon the Irish-Canadian people in general and the men of Montreal in particular. And it is to their honor and credit that such is the case.

But to every rule there are exceptions; and, as an old saying has it, the exceptions prove the rule. We regret to say that in some of the concerts given, in certain parts of the city, the audience is too often confronted with specimens of vulgar Irish caricature. We do not consider the actors to be as guilty as are the promoters and patrons of those entertainments. While we can enjoy a faithful character representation of any people, the Irish included, yet we do not believe in parading the worst features of a nationality before the public, and leaving that public to suppose that the general characteristics of the race have been portrayed. Moreover, the stage Irishman and the stage Irishwoman, as we usually find them pictured, dressed and decked out, are no more like the real Irish men and women than they are like Iroquois Indians or Afghans. In fact, Ireland has no such characters as those we see upon the vulgar stage. You might travel Ireland from end to end, from the coast of Antrim to the shores of Bantry, and would not find a dozen examples of the Irishman and Irishwoman, as they are pictured for our disedification in the so-called comic theatre.

Again, we are positive that the brogue taken on by the would-be actors is not to be met with in any province or county of Ireland. A stranger would be led to believe that no Irishman was able to pronounce the English language correctly. These amateur performers who are so anxious to give characteristic sketches of Irishmen would do well to study the Irishman at home. Why do they not show to the world, in a refined and striking manner, the best English in the world; that the genuine Irish gentleman is the peer of the proudest nobles in Europe; that the Irish merchant, trader and general business man is better educated than many of the members of the liberal professions in other countries; that the Irish peasant boy could puzzle the foreign savant in mathematics and

classics? A great deal of good work could be done in this, and it would tend to elevate our people in their own estimation but also to raise them in the estimation of all other races.

While we admire the skill and talent of Carleton in his Irish sketches, we do not fail to see that he abused his opportunities, misused his ability, and did an injustice instead of a service to his people. It is an easy matter to create a laugh—any fool or knave can tickle the public into laughter—but it is not always as easy to efface the effects of the untimely or unjust merriment. Irish people—particularly men who claim to be educated—should feel proud of their race, of the bright characteristics of their people, and should never permit, much less aid, the perpetuation of the crying wrong that exists in the stage Irishman, as he is understood in our day.

Perhaps no other act, in McGee's long and varied career of patriotism, could possibly illustrate more strikingly his love for the Irish people, his respect for the race, his jealousy for our national honor, and his own unchangeable devotion to the cause of his heart, than that one, simple, but heroic move made in condemnation of the ridicule cast upon his fellow-countrymen. We trust that some of the many older inhabitants, who were present on the occasion in question, will kindly send us, or send the *Pilot* the required information.

CONTINUED FROM FIRST PAGE.

"CITIZENSHIP."

ADDRESS BY DR. J. K. FORAN, LL.B.

One of the first, the greatest, the noblest rights of citizenship is the franchise. Here I pause for a moment. Before I proceed to unfold the importance of a man's franchise and the principles which should guide him in its use, I desire to state most emphatically that I have no party, no individual, no policy, no special measures in my mind. I am taking the subject on the larger basis of right and wrong. I mean to show you that political principles, which must be respected in every man, are subordinate to the higher and grander principles of national and religious importance. Governments will come and go; parties will rise and fall; policies will be inaugurated, will be tried and will fail or succeed; great men, and good men, in both parties, will come, will govern, will lead and will disappear; but through all these mutations and necessary changes the race lives on, the country progresses, and the torch of faith is inextinguishable.

While the different races, that go to make up our Canadian population, are emulating each other's efforts on the highway of progress, I desire to ask the men, and especially the young men, of my own nationality, to not allow themselves to fall behind in the race. Remember that it is your duty to yourselves and your fellow-countrymen to make every effort—provided it is not detrimental to the just rights of others—to hold a foremost place in the contest. Lord Dufferin once said that all should strive to the utmost of their power, and no matter which race secured the greatest amount of success, "the spoils of victory would fall into the lap of Canada and the garland of triumph would be twined around her brow."

I will go further to-night, and say that no political party in Canada, no matter what its principles or who its leaders, has any consideration for us, except in proportion to the degree they fear our influence or require our help. The very moment that, by indifference to our own interests, disregard for our obligations, disunion in our ranks, or want of interest in public affairs, we become weak, unimportant or unnecessary, no political party has any use for us. And if we allow such a state of affairs to come around we will simply be transmitting to those who are to come after us a heritage of national, social and political ostracism. And weighty, therefore, is our responsibility. The national influence, strength, happiness and prosperity of our race are in the hands of the very men who listen to me to-night. I again repeat that of all the rights that citizenship confers, the most important, and the most sacred, the most honorable, and often the least understood—is that of franchise. A man's right to vote is a power that raises him to the level of legislators and governors and makes him the dictator of the laws that are to regulate his own life and his family's prospects. The proper use of that franchise must be in harmony with the Divine laws, the natural laws, and the interest of the State. We are told of men who value their votes at one, two, three, or more dollars, or a cigar, or a drink, or a promise of some kind. The man who thus estimates his glorious right of franchise is less useful to society than the horse that draws him to the poll; he "sells his birthright for a mess of pottage"; he barter his manhood, his freedom, his citizenship, for a few cents that vanish in an hour; he pawns his family's health, comforts and happiness for a miserable pittance; he violates the Divine laws; he sins against the natural laws; and he breaks the constitutional laws; he degrades himself, he offends God, is criminal in the eyes of nature, destroys his own interests and those of his race, and is a traitor to the State.

It is the duty of every right-minded citizen, not only to personally refrain from such a course, but to use his every influence—in private and in public—to bring other men out of the morness of corruption. In each good man here there are ten and twenty men; each one of you is worth that number to the State, if he only exercises his influence to cut down the poison-tree of corruption—a tree that, like the Upas of Java, sinks its roots into the earth, spreads its branches to the sky, but withers, and blasts, and withers the soil that gave it birth. I would now ask you to follow me, for a moment, into the domain of municipal

government. Visions of a building near the Champ de Mars arise; I behold the stately stairways, granite columns, and architectural beauty of the exterior; I also detect that it is a huge "white-washed sepulchre," where the remains of municipal strength lie mouldering. Great Heavens! will ever a new Sampson arise to "shake the Giza pillars" of that "Marrion shrine?"

A lady once sent a Christmas wish to friend in these words:

"A little health,
A little wealth,
A little house and freedom;
And in the end,
A little friend,
And little cause to need him."

Good municipal government means the fulfillment of that wish; it means, health, wealth, freedom, friends, and a sufficient independence to not require their assistance.

Proper municipal government means health; that is to say, the decrease of the death rate of the city, the increase of comforts, the opening out of congested districts, the clearing up of refuse-cumbered lanes, the energetic enforcement of sanitary regulations, the wiping out of germs of disease, more air for the young, pure water for every person, and a general improvement in the appearance of the whole city. Our death rate is very high; it goes on increasing; amongst children it is appalling; and I could demonstrate from statistics—had I time to-night—that Montreal loses 2,500 lives per year more than would be lost were our death-rate the same as our Canadian average. By false economy, unjust expenditure and general mal-administration we are adding 2,500 graves to the city of the dead and robbing the city of the living of that number of useful citizens. An alderman, elected for a ward, is a representative of the whole city and he should consider the interests of all the city in every act he performs and every vote he gives.

According to a lecture given by my friend, Mr. H. B. Ames, before the Y. M. C. A. a week ago, by force of good and intelligent, as well as honest municipal administration, Birmingham, in fifty years, reduced its mortality from 30 to 20 in a thousand; and Glasgow, in twenty years, reduced its death-rate from 30 to 24 in a thousand,—the latter city thus saving 4000 lives per year. Under the pure sky of Canada, with our broad St. Lawrence before us and our Mountain Park behind, similar results can be easily obtained. The money that is spent in unnecessary expropriations and decorations of the wealthier and more thinly populated sections would suffice to supply health and comfort to the more congested and thickly populated wards.

The wealth—that is to say, the honest money—of the citizen would augment in proportion to the degree of proper administration secured. Taxes would go down; rents become cheaper; living would be more easy. The real estate man would have no mortgage on his property, and the tenant would not have an increased rent—beyond his means—to pay the interest on the proprietor's mortgage. Men could live in comfort within their means if the city's money were only judiciously and properly distributed. No workman has a right to squander his health and strength, for he owes it to his family and all who depend on him, that he receive just remuneration for his work. If he earns two dollars, he is wrong to accept one dollar; if his day's work is eight or ten hours, he has no right to kill himself by working twelve or more hours. And when he is obliged to do extra work, in order to make up for increased expenses, he is robbing his family of his own strength and is committing moral suicide. And the men who mal-administer the finances of the city are responsible for all these evils. Were they but to reflect upon the thousands and millions that arise from their incapacity—to use the words of the poet Tomson—

"Vice in its high career would stand appalled,
And helpless, trembling, impotent, turn to look."

I have not time this evening to enter into all the details of this most important question. But some other day I may have the opportunity of showing, from data and statistics, that the freedom of the citizens, the wealth and comfort of the individual and the health of the community, all depend upon proper municipal government. It is therefore your duty to stand together, to become active as well as passive exercisers of your franchises, and to secure as civic

legislators—only men who are imbued with the principles that I have enunciated to-night. Otherwise our future is gloomy in the extreme. Goldwin Smith said the other day in Toronto that the Canadian city which would first free itself of municipal mal-administration was destined to become the city of America's future. Why should that city be any other than Montreal?

If to-night I were able to say that a new and effective movement were set on foot, that the men of this city, and especially my own Irish-Canadian fellow-countrymen, were to rise to the necessity of the occasion and inaugurate an era of municipal and political reform, I would feel I had done one good deed, I had performed one patriotic action, and I would be happy in the knowledge that the good fruits of the seeds sown here this evening would be reaped by thousands that will bless our memories long after my ashes shall have mouldered in Cote des Neiges, long after the voice you hear to-night will be silenced forever."

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