

LESSONS FOR WEAK-KNEED CATHOLICS.

Mr. Henry Austin Adams' Spirited and Eloquent Lecture, at Worcester, Mass.

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"Portnightly Review",
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MARTINELLI. —
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TESTS. — We love
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great public

Mr. Henry Austin Adams, M. A., who is well known to a large circle of the readers of the "True Witness," recently delivered a lecture in Worcester, Mass., which bears evidence of the fact that since his last visit to Montreal, he has lost none of the fearlessness and fervor of speech in defence of the Church which won for him so many friends and admirers in this city. His subject was "The Debt America Owes to the Catholic Church." He spoke in part as follows:—

"I fear sometimes that when the lecture is advertised there may be some Catholics so mean and small as to come to the hall and pay their good money with the idea I am to provide for them an attack on Protestantism. I never allow myself that luxury. Thank God, I am not an ex-priest. I have so many good friends among the Protestants that I can never forget them enough to enter into an attack on them. There is a difference between opposing a system and attacking with vituperation those who are so unfortunate as to be a part of that system though no fault of their own."

"I am here to attack somebody. I am here to attack those little milk-and-water duds Catholics that this country possesses in some places. I am here to prove by four hundred years of history that our beloved Republic owes a debt it cannot extinguish in eternity to the members of the Holy Catholic and Apostolic Church. The reason I have come from home to do this is that after my conversion to the Catholic faith my friends among the Protestants seemed to think I had ceased to be a good American, that I had become a foreigner. I noticed that they did not care to catch my eye, and when I met them on the street they saw more attractive things in the store windows. I had trampled on their convictions and had disgraced them in a way by throwing over their belief. I don't blame them for that. Suppose some of your neighbors were to forge a check next week. Your chivalry would prompt you to go and talk it over with them. If you met them on the street, as time went on, I found they were willing to speak to me, and after a while they showed a desire to talk over with me my change in faith, but the remarkable thing about this was that not one in a hundred seemed to care to have me explain the doctrines of my new religion."

"Ninety-nine out of one hundred seemed to think that I had ceased to be a good American, that I had become a foreigner. I noticed that I had submitted my conscience to a moth eaten, cobwebby institution that was foreign to our country. If they asked me to explain the doctrines of my new-found religion I would have sent them to my pastor or to my bishop, but when they said that in trying to become a good member of the Catholic Church I could not be a broad-gauged, thorough American citizen, it was up to me and I took off my coat. It amounted to this, I was in the basic foundation of my make-up false. They seemed to say: 'You were faced to the twentieth century, but you have turned around and put your eyes on the fifteenth or the sixteenth century, and have accepted the worn-out, repudiated doctrines of an ignorant class.'"

"It is amazing to find that even among the most intelligent Protestants that there is a sort of sneaking, unconfessed idea that you can't be a good Catholic and a good American, and that as soon as you become a Catholic you must become a foreigner. You talk to a Protestant about the doctrines of the Catholic faith and instantly you will find his mind is a blank. I am here to-night to prove that this belief of our non-Catholic friends is entirely without foundation. You cannot be an American in the largest way unless you are an humble vassal of a member of the Catholic Church. Now say there is Washington, Jefferson, Lincoln and the Adamses. Were they not good Americans? First-rate. But, notwithstanding, I could add the names of thousands whom you would at once recognize as good Americans who hated the Catholic Church. Hold up your heads, young Catholics. The only Church that has never failed America is your own. Whatever other church you name, Episcopalian, Congregational or Baptist, by the decrees of their synods at one time or another in their history have not stood by the principles of this country."

"The average educated Protestant seems to think that back of every priest is a wire that leads directly to a vault in the Vatican, and in that vault is a hooded Jesuit who dictates the actions of the priest. When they see a priest standing for the principles of the public, they say: 'Don't fool yourselves; the wire is doing that.' The far-seeing eye that controls him sees that so long as the Catholics are in the minority they will be on their good behavior, but wait until they get the majority, and then you will see how quickly they will put the Spanish Inquisition on Boston Common and send this Republic down to the condition of mummified Spain."

"The idea, drip by drip, finally gets its way into the skulls of some of our growing generation, and instead of the grand old Catholics who stood for the faith through thick and thin, we are getting these little Catholics who take off their hats and say to the great public

opinion: 'Let us stay in our corner and save our prayers. Please don't kill us.'"

"Using your knowledge of history for the past 100 years, see how utterly preposterous is this idea. The time has come for the Catholic to throw off this apologetic attitude and come out into the open to throw the burden of proof on the other side."

"We are foreigners, are we? If you have watched children, and Heaven help you if you haven't any, to watch, although it is un-American to have any, you must have noticed how strongly they have confided the laws of the Little Republic, and how one of the chief of their laws is 'find-ing's is keepin's.' The Catholics discovered this country. Oh, but some of our opponents may say that was an accident. Of course it may have been an accident. America need not have itself discovered in 1492. It may have got itself discovered earlier in the time of the Caesars, for instance, and now we would be ruins and history. Or it might have waited awhile and been discovered by a gentleman from Boston. But if America had to be discovered in 1492, it had to be discovered by a Catholic, because the other forms of Christianity had not been discovered then."

"The Catholic Columbus was explaining that this earth is round and it might be navigated in a circle, the learned professors in the universities where President Eliot would go for his information laughed at him. At last, hungry and almost broken-hearted, he knocked at the door of a monastery, and here it was that his theory was recognized by the monks as having a probability of truth. It was a priest who recognized the plausibility and feasibility of his theory, and that priest was the professor of the Queen who pledged her jewels in her Catholic zeal to fit out the expedition which was to bring so many souls to the true Church."

"Columbus and his sailors went on their trip with the blessing of the Church, and with Mary, the Star of the Sea, as their guide, to drop them off on the other side of the world, as scientific Europe thought. Eleven of those 69 sailors who accompanied Columbus were Irishmen. The map of your country represents an altar on which is offered the Holy Sacrifice of the Mass over the relics of a saint. The names of saints are spread from one end of the country to the other, and the Catholic religion gave its name to the rivers and lakes and cities. This country was baptized with Roman Catholic blood before the religion of the Pilgrim fathers had been exorcized from the brains of its incceptors. And, after all that, I am a foreigner."

"You read in the editorials of some of your papers, 'Don't we want an Anglo-Saxon alliance? Not on your life.' You are opposed to the English in the inheritance of our principles. Lake George was not always Lake George. It was discovered by a Jesuit, Father Jogues, who called it the lake of Blessed Sacrament, and so it was called on all the old maps of this country until the real American got it, and in honor of a great, big, bloated, drunken, foolish man, they gave it the name of Lake George."

"They say the narrow spirit of the Catholic Church is not in favor of broad American ideas, that we are making a new experiment of government, the fundamental principle of which is the right of every man to live. The only people who have been true and loyal from the start are the Roman Catholics. Lots of people landed here in this country in the early days, and they found other people here. These other people had red skins, and the Catholics thought they had a right to live. Look at the case of Father Jogues, who, when he was being tortured by these red men, held aloft his crucifix and prayed to God, 'Father, forgive them, for they know not what they do.' Down in Mexico we find these red men now living on their farms, more temperate than the people of Worcester, more clean than the people of Massachusetts. They have been under the influence of the Catholic Church, and wherever this influence has been undisturbed you will find the people more temperate, more clean in heart and more upright in every way than in any other section."

"When the people of other religions came to this country they had a Bible here and a blunderbuss over here to shoot off the head of the first red man that showed himself. The most disgraceful blot on the escutcheon of Uncle Sam is his treatment of the Indian."

"We have lied to him, we have killed him, we have exterminated him."

"Coming higher to the glories of civil and religious liberty, from whom did we learn that? Not here in Massachusetts. You couldn't own the land here unless you paid taxes to the Congregationalists, and if they found a Baptist here they croaked off his ears. If they found a Quaker they put a brass ring through his nose, and if, perchance, an old woman winked at it they gave the children a holiday to see her burn. Rampant bigotry in those days was such that a Catholic was shot down like a dog, and there was a premium on a priest's head."

"In Rhode Island you had to be a Baptist, and a Catholic could not hold property there. Connecticut was

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Half-Gallon Cans 60 cents each 6.50 per dozen
Gallon Cans One Dollar each 11.00 per dozen

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yet till this client paid me this fee I had not made \$50 all day. I have been at directors' meetings—four of them—and the total of my fees for attendance is just \$40. Twenty dollars of this came from an insurance company, \$10 from a national bank, and \$10 more from a telephone company, in all of which I am a director. The fourth meeting was of a manufacturing corporation, which so far pays nothing either to its directors or stockholders."

"Don't you find it a rather losing business, this attending trustee and director-meetings?"

"In a way—yes, and yet in other ways no. You see a man in the professional as well as the business world must keep himself before men, and being on directories of large banks, trust companies, and industrial corporations is one of the best advertisements a man can have. It stamps him as a success and nothing more. How many concerns and I a director in? Eleven, I think, but then several of these are more or less inactive and do not take up much of my time."

"But eleven is nothing, as compared with some of the leading financiers in this city. Senator Depew's name appears as a director or trustee officer in seventy-six corporations, mostly railroads, banks and trust companies, and the list of them takes a full page and a half in the Directory of Directors. Next to him in point of activity as a director, comes William K. Vanderbilt, with forty-eight corporations appearing after his name. Edward D. Adams is in the conservative demand, having forty-three companies, mostly railroads, to keep track of: James Stillman forty-one, George J. Gould thirty-six, Fred W. Vanderbilt thirty-five, President Calloway of the New York Central thirty-six, O. Mills thirty-three, Frederick P. Ocott twenty-two, August Belmont thirty-two, J. Pierpont Morgan thirty-one, William Rockefeller twenty-two, and a dozen others, who have more than fifteen concerns after their names."

"As to the fees for attendance at these directors' meetings, they vary from \$5 to \$125, banks, the larger ones, paying \$10 in gold to every member present, though some very rich ones go beyond this. As these meetings are weekly, sometimes semi-weekly, and the boards consist of from ten to twenty members, you see it is something of an item in bank expenses. The fee is generally paid in gold, and it is something of a custom among directors who are married to turn over the gold pieces so received to their wives for 'pin-money.' Thus it comes about that these busy men are always reminded before leaving home of their bank engagements for the day."

"But when all is said about the pecuniary sacrifice a busy and successful man must make in becoming a bank director, there are few, if any, fiduciary positions so much desired. The case of New London was recently closed. A broker who was recently elected a director of a big down-town bank and who had to buy ten shares of stock at \$700 a share in order to qualify himself for the place. The bank itself is not a dividend-payer, but this operator saw an opportunity to strengthen himself financially in the financial world through his connection with this bank, so he considered the \$7,000 as money wisely spent.—New York Post."

CANADIAN PACIFIC TRAINS.

The Canadian Pacific has established a route between Quebec, St. John and Halifax, via Megantic, over the Quebec Central and Canadian Pacific Railways. There will be a through car service from Levis, opposite Quebec, to St. John, N.B. The first through train will leave Levis June 10, and St. John June 11. Tickets are on sale at 30 cents Montreal or west to St. John, N.B., or east or vice versa reading via Canadian Pacific short line through Maine, will be exchanged for tickets via Quebec and Megantic."

DON'T BE BACKWARD.

When you have anything which you think would be of interest to our readers, send it in. The "True Witness" is always open to items of real interest."

BREVITIES.

In the day of prosperity we have many refugees to resort to; in the day of adversity, only one.

Prudence is common sense well trained in the art of manner, of discrimination, and of address.

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The longest day has its evening, the hardest work its ending, and the sharpest pain its contented and everlasting rest.

The ways of Providence are mysterious, and not unfrequently that which appears to a man a hopeless evil may eventually be the source of abundant good.

"Determination is a strong I will; stubbornness is a strong I will not." The former is the result of good education; the latter springs from lack of such education.

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BRITISH ARMY REFORM.

London, May 16.—In winding up the debate on the Army Bill in the House of Commons to-day, Mr. A. J. Balfour, the Government leader, denied that there was any large body of opinion hostile to the scheme of Mr. Brodrick, secretary of state for war.

In the course of his speech, Mr. Balfour made the sensational statement that, at one moment toward the end of 1899, there were in Great Britain only 3,300 rounds of small arm ammunition, with no reserve of artillery ammunition except what was actually with the guns retained at home.

The amendment of Sir Henry Campbell-Bannerman, the Liberal leader, in which he said the proposals largely increased the existing burdens without adding materially to the military strength of Great Britain and asked for figures and definite statements, was rejected by a vote of 327 to 211.

Mr. Brodrick's scheme was then adopted by a vote of 305 to 163.

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We offer a small lot of 28 cases, quart bottles, Choice Clarets, as follows:

3 cases Krays' "Bataille" Claret, each 1 dozen quarts, at \$9 per case.

3 cases Krays' "Chateau Margaux" 1801 Claret, each 1 dozen quarts, at \$20 per case.

And 20 cases Barkhausen's Chateau Limonthe, Vintage of 1889, each 1 dozen quarts, at \$7.50 per case.

We also offer our own bottling of Claret Wines at \$3.50, \$4.50, \$6.75, \$10.00 and \$13.00 per dozen quarts, as follows:

"Margaux" Claret, \$3.50 per dozen quarts.

"Margaux" Claret, \$6.25 per doz. pints.

"Club" Claret, \$4.40 per dozen quarts.

"Club" Claret, \$2.75 per dozen pints.

"Pontet Canet" 1890, \$6.75 per dozen quarts.

"Chateau Leoville," 1890, \$10.00 per dozen quarts.

"Chateau Lafite," 1890, \$13.00 per dozen quarts.

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