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DAY, OCT. 4, 1902.

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finish, very soft and fine,
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a fine Box Calf Laced
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A POWERFUL TEMPERANCE ADDRESS

BY FATHER SHANLEY.

Speaking at the thirty-third annual convention of the Catholic Total Abstinence Union of Connecticut recently, Rev. Walter J. Shanley delivered a spirited address on the evils of intemperance:

"Time," said Father Shanley, "should not dampen our enthusiasm nor quench our earnestness in battling against the evil of intemperance. Public opinion has developed powerfully in favor of our noble cause. Intemperance is no longer respectable in any grade of society, but is regarded with contempt and deprecated as a fruitful source of evil. Bitter experience has proved beyond doubt that there is no vice around which are grouped such manifold and gigantic forms of evil as around intemperance. It is the embodiment of multiplied immorality, a disorder in the community, a very nuisance in society. Competent scientific authority instructs us that intemperance is a great physical evil. To say that alcohol is a food, so far as the production of force is concerned and its introduction into the ration of a worker, is a physiological contradiction.

"The poisonous action of alcohol has been demonstrated. It is derived from the diminished secretion of carbonic acid, resulting from diminished muscular action, which arises from paralysis of the centre of innervation, for the muscles. An investigation reported by Professor Kassowitz declares that experiments kept up for several weeks in order to appreciate the value of alcohol as a source of energy were uniformly against the alcohol-fed subject, both as to the amount of work accomplished and changes in weight. Roseman has found from his own experiments that alcohol possesses no power of building up the albuminous substances of the body. Chareveau, in Paris, has proved by experiments that very little, if any, energy can be derived from ingested alcohol. The evidence of science is that alcohol cannot serve for nutrition.

"The drink evil, harmful as it is to its victim, is more disastrous in its effects on society. Scandal, infidelity, divorce are its fruits. It is working havoc to-day in the highest grades of society, and, unfortunately, among those who by social position, education and refined association ought to be the cream of the cream.

"No one who has any regard for truth can deny that there is to-day gross intemperance in high society, and even among women of the highest grades of society. Intemperance among men is bad, among women it is worse, and among women of high social position it is one of the worst evils that afflict humanity. Its influence is far-reaching into all grades of society, blighting the good that domestic life should bring to the community and the nation and sowing the seeds of moral deformity and manifold immorality. The woman, as queen of the domestic kingdom, should give character and virtue to the family and the home. If she is a slave to intoxicants, her realm is a hotbed of disorder, vice and misery, and the State infallibly reaps disastrous results.

"In the face of the evil produced by this monster of moral, physical and social deformity will we fold our arms in calm repose and look on in blank indifference? If the lives of our fellowmen were endangered by disease or accident, by tempest, earthquake or inundation, we would render them assistance. Will we be insensible to an evil that not only imperils their lives, but endangers the salvation of their souls?

"An English periodical tells us that 60,000 die annually in England from the effects of drink, and that there are no less than 600,000 habitual drunkards in England and Scotland who riot and waste with comparative impunity in the presence of terrified children, and despairing partners and too often end in suicide and homicide."

"The saloon as we know it is an Anglo-Saxon institution. It is unknown in the Latin countries except where it has been imported. It is

the bane of all English-speaking countries—the British Isles, Canada, the United States, Australia, South Africa and our new possessions in the Philippines, where intemperance, with its criminal concomitants, was unknown till the introduction of our civilization, where the drunkard is looked upon with the most undisguised horror and contempt.

"What a grand organization would that be that would combine in a solid body all the zeal and talent of thousands of men who would dare to throw all their resources of mind and body to destroy the empire of the demon of intemperance! Thus exercise of human activity against one of the greatest foes of society is an integral part in the plan of Divine Providence, and whoever shrinks from the labor, whoever shirks his part of the work, is wanting towards God and his fellow-man, and is a broken member in the great machinery of humanity. Irresolution, timidity, fear of ridicule, weakness of purpose should we consider that we have attained some great proficiency if they have no part with us, if we are brave, resolute, bold and unflinching in our warfare against the drink evil.

"We belong to a militant Church. Universal conscription is the Church's law. The fighting cannot be done by proxy. All must engage in the warfare. There are no substitutes. There is no more civilian in the Church of God. The Church is always and altogether militant, and her victories are measured by the exertions of her individual members. The Catholic Church through its priesthood does very effective work for the cause of intemperance, personal and individual work, in the home and in the confessional, a work that is silent and hidden, the fruit of which is incalculable. There is work for the laity. The Catholic religion penetrates into all departments of human life, departments from a number of which the clergy are excluded by the very nature of their office. Here is work for the layman. A great store of spiritual energy and intelligence which is of greatest worth is lost to the Church owing to lack of interest and initiative on the part of laymen. Among the agencies antagonistic to the work of the Church is the drink trust that is growing apace, a powerful agent owing to our apathy.

"Intemperance is rife in every class of society, drags down innumerable victims to ruin, wrecks lives and blasts homes and fathers innumerable evils. Here is an opportunity for laymen to dare to do a great deal for the furtherance of Christian principles and measures in society. There is a grand apostolate, a difficult though much needed work among our boys. There are thousands between the age of fifteen and twenty-one who could be associated in our work and for whom the total abstinence society would be a great safeguard.

"The dangers that beset these boys are greater than the temptations that surrounded their fathers. The zeal and patience, energy and perseverance exercised in their regard will be amply repaid by results far greater and more abiding than that produced in any other sphere of our work. The more difficult the work is, the more it challenges our energy, zeal and patience.

"The Catholic Total Abstinence Union has a mission of practical influence in society. It has a grand mission and a wide field of labor. Its power for good within the fold and without is incalculable. Fidelity to its Catholic principles will bring its work to a successful issue, will give glory to God through its good works, performed in favor of the neighbor, through its light that will witness against the world's darkness.

"The members of the Union should realize their power and responsibility for good in the community. They should use their talent and not bury it, should enter upon higher responsibility and aim at greater influence."

Paris. Its first appearance in the American Catholic press was in last week's issue of Church Progress, of St. Louis. It deserves a wide circulation and readers of "The Messenger" will find it of interest:

My Dear Son: This letter may be the last I ever write you. Such a circumstance, as well as the serious nature of events that prompts me to write, give my words a character

and import which I beg you consider for a moment carefully.

Since the day political fortune raised you to the chief magistracy of the country, much suffering and humiliation have been my lot. I have seen you reject, one by one, the grand old traditions to which our family had so faithfully clung. On the other hand, the marks of affection you gave me with a sort of ostentation, lost much of their sincerity and failed to assuage the deep grief which your every action caused me. I am but little acquainted with political matters, and I understand nothing of the fine points of the law, yet my sound judgment, my sentiments of loyalty, my duty as a Christian and a French lady, compel me to deplore the sad work which you have done, or, what is one and the same, allowed others to do without your opposition in the least.

In spite of these disappointments I cherished a faint hope and found consolation in the thought that your conscience, now spellbound by the deceptive charms of power, would one day shake off its lethargy when the demands of those whose tool you are said to be should become too infamous and the measures they would call upon you to adopt should be so outrageous as to fire any honest breast with indignation. What I have just learned leaves no room for hope and I can now say that I will die before long, perhaps to-morrow, without this last consolation that I looked forward to in my old age—my old age, overburdened with sorrow.

They tell me—is it possible?—that you have dared to sign your name, alas! our name, to a decree driving from their schools the good Sisters, the educators of our country's children for so many long years, and that thanks, too to your servile complaisance the police have been able to drag these holy women from their houses like so many thieves. You know in what merited veneration they are held here in Marsanne as elsewhere. I myself have taught you to respect their religion and their sanctity. And I was always told that in the midst of all your political changes you have ever kept alive those noble sentiments, sentiments which your wife also strove to instill into the hearts of my grandchildren.

But here, to-day, I am suddenly informed that, entirely forgetful of the past, you have given yourself over to a most base and cowardly persecution of these holy religious. Really, I cannot believe it. There is, in fact, a monstrous contradiction here. It baffles all reason and I am bewildered.

If I am deceived, write me so at once. Tell me that you have refused to take part in these infamous proceedings, and then come to my arms. Your kisses will be dearer than ever, for they will rid me of a terrible suspicion.

But if what they tell me is, unfortunately, but too true, if the papers read to me of late are right when they say that these outrages against our beloved Sisters have been committed with your consent, without a protest on your part, then, oh! do not write—your silence will insure me against further deceitful practices and hypocrisies. Beware, moreover, of coming here with loving protestations, in which I do not believe, and kisses that mark out a man whom all generations will visit with a relentless curse.

In this curse, that every mother in France must now pronounce upon you, your own mother cannot but join—she must call down upon your head and upon the heads of your followers, accomplices by their shameful silence, the punishment reserved for ungrateful and sacrilegious children.

Your broken-hearted mother,
V'VE LOUBET.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 3 new Subscribers to the True Witness.

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholic Priests and laymen in Montreal during the past Fifty years.

Cardinal Moran Talks on Labor Reforms.

A very interesting interview with His Eminence Cardinal Moran appeared in "Univers," the well known French journal, recently. His Eminence was chiefly questioned about the well known labor reforms in Australia.

"I wish, Your Eminence, to obtain from you some details on the development of Catholicism in Australia and also upon the social and economic movement of that very new part of the world."

"It affords me much pleasure," said His Eminence, "to reply to your queries, but allow me to give you a correct idea at the outset of our particular position from this last point of view. Amongst us there is no democratic question, because everyone there is a democrat. You will kindly remark that it is not only the word which we accept, it is the thing itself in all its substance and with all its bearing. Thus we have in Australia a law which fixes the maximum of a day's labor at eight hours. For each hour that passes this limit a shilling is paid to the worker. The minimum of payment is determined in the same way and is 5s per day, but practically skilled workers can earn 10s per day. Over a year ago obligatory arbitration became an established fact, and conflicts between capital and labor are peacefully settled. Pensions of about \$10 a month are given to those who have no other means of support, with the condition that they shall be 60 years of age and 25 years resident in New South Wales.

"You see then," concluded His Eminence, "that in Australia they have gone to the very heart of democratic questions and have fearlessly solved them. As to the rest, one does not notice in Australia that lamentable squalor which is found in insular homes. Workmen live outside the cities, their cottages fringe its circumference, morning and evening a special service of steam and electric trams take them to their work and quickly back to their homes. Workmen's fares are very cheap. I must remark that these facilities favor morality and family life in the highest degree. Intemperance is almost unknown.

"What is the attitude, your Eminence, of your Catholic workmen? Have they a place in this very accentuated democratic movement which is responsible for the legislation upon the minimum wage, the maximum of work, and obligatory arbitration?"

"Yes," replied His Eminence, "Catholicity is well represented in the Labor Party."

"You have then in Australia a Labor Party?"

"Without a doubt," replied His Eminence. "It is not a very old figure in Parliament. It originated this way. Professional politicians had not the necessary ability to deal with questions affecting labor. The workers wished to keep their own eyes upon their interests and they found it necessary to found a Labor Party with this object in view."

"But has not this Labor Party been formed through a vile antagonism against capital? Does it not likely give rise to unpleasant forebodings?"

"Decidedly not," replied His Eminence. "Our Labor Party does not cherish any vague theories, any ambiguous and high-sounding formulae. Its object is precise reforms, and concrete measures in favor of the toiling masses. It is a clan movement, if you like, in the sense that these self-trusting men feel they are able to look after their own affairs. Moreover, the apprehensions of which you speak would have been utterly unreasonable. The opinion which many formed on the subject before the Labor members appeared in Parliament was that these humble workers would not be capable of such an important mission. But," added His Eminence immediately, and I saw a paternal sympathy for his children, the workmen, gleaming in the eyes of this Prince of the Church, "these anticipations were falsified by facts, and I ask you to believe that from a point of fitness and of eloquence the Labor members have held their ground amongst the most accomplished debaters of our Parliament."

"It happens, Your Eminence, in our old world, that the labor movement—and I do not speak of socialistic movements—causes irremediable mistrust in the minds of many. Every effort of the laboring classes toward economic and political economy is considered by universally prudent people as a step towards so-

cialism, and this distrust and opposition, which is to often manifested by even the most estimable Catholics, has the unfortunate consequence of driving into the anti-clerical and the revolutionary parties a large section of the workers."

His Eminence replied: "In Australia we have quite a different idea altogether. Certainly, if we showed aversion to the labor movement we would drive the toiling masses from the Church, which would become unpopular, but do not imagine that our sympathetic attitude towards this movement is one of opportunism, or that it is a kind of apostolic maneuver. No! It is with our whole heart that we sympathize with the rise of the people. We wish always to elevate the people more and more, and everything that will advance them will most assuredly meet our greatest and most heartfelt sympathy."

"In such a society Australian Catholicity developed in a continuous manner. To limit our reflections to New South Wales, the number of Catholics to-day is 347,308. In 1891 there were 286,911 in the diocese of Sydney. When I arrived there as Archbishop in 1884 there were 99,000 Catholics—there are now 163,000. These results are exceedingly agreeable when one considers that during the last 10 years a great number of Catholics had left New South Wales for the gold mines of Western Australia, and for South Africa.

"But if you ask me what is the reason of this consoling prosperity, I will tell you that it is due above all to the intimate union between the clergy and the people. Remember the State gives us perfect liberty on everything that pertains to the public welfare of the Church. The subsistence of the clergy, the works of education and charity depend on the willing generosity of our faithful people; the Church lives by their voluntary offerings. Now, to speak only of Sydney. The number of parishes there has increased since my arrival from 41 to 68, 110 churches have been built or enlarged in this space of time. It has been found necessary to build 300 schools and presbyteries, or charitable or eleemosynary institutions. If you take into account these facts which do not by any means belong as a general rule to the more fortunate classes, you will appreciate at their proper value the multiplied sacrifices led by the spirit of generosity and the faith of our excellent Australians. Moreover, these sacrifices are agreed to with a great deal of deliberation, and it is here that you will see clearly the intimate union between the clergy and the people, for we invite our people to study with us the different projects which demand consideration for the religious and moral welfare. The building of a new school, for example, is proposed; the priest announces on Sunday morning from the pulpit to his parishioners that a meeting will be held at a certain hour in a certain place, and he invites them to be present. There each one gives his opinion upon the subject, and discusses it familiarly. They compare the cost and devise the means to raise the necessary money. You will say that it is rather an audacious method? No! For the consequence is that each one is attached to the Church by a very strong link of Christian solidarity; each is a living and active member of the Church; he has its development at heart; he has a responsible part in its success and in its difficulties."

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Another Chapter

In the

Story of the Ex-Priests

A few months ago we took occasion to denounce a wandering fakir who exploited himself as "Rev. W. J. Delaney, an ex-priest," etc., and, who was always on tap for an exposure of Romanism, the horrors of the Confessional, priestcraft and Popery in general. At the time, he was pastor of the Baptist Church at Martinsville, Ind. The exposure caused some commotion among the members of the congregation and a few whose moral sensibilities were not wholly blunted by bigotry kept a close watch on the newly-found shepherd, with the result that on Aug. 20 last the congregation held a meeting, at which these charges were formulated and duly presented to the Baptist District Council:

First—We charge that Rev. W. J. Delaney did at various times and of different persons collect money for the new church building; that he did not report the collection of the same to the trustees; and that he did appropriate the money collected to his own use.

Second—We further charge that the said Rev. W. J. Delaney did in May of this year collect money for books, which he sold at various places, and to different persons, on the promise that books would be delivered in about ten days; and from evidence we have we find that the books have not yet been delivered.

Third—We further charge that the said Rev. W. J. Delaney was at different times and to different persons guilty of falsifying.

The charges were sustained by practically the unanimous vote of the seventeen members of the council. When notice of the charges was served on the defendant requesting his appearance before the Council, the accused responded by letter, in which he admits that he is a swindler, a liar and a thief. He wrote as follows:

Indianapolis, Ind., Sept. 5, 1902.

To the members of the Council convened in the Baptist Church, Martinsville, Ind.:—

My Dear Brethren,—In answer to the charges brought against me by the church at Martinsville, I will make confession specifically to each charge, and, as I have already asked pardon and mercy from my Lord and Saviour, I do now humbly beg pardon of the church and all whom I have offended, and the leniency of your august body.

Charge 1—I acknowledge in this first charge the general statement that I collected money and failed to turn it over to trustees at once. I regret and am sorry for this sin. But since collection of this money the trustees have my back salary to make good the shortage and are still in debt to me. Be this as it may, however, I humbly ask pardon of all whom I have offended.

Charge 2—That I sold books and collected money for said books, but with good intention. The books will be delivered just as soon as I can get them from the publishing house.

Charge 3—That I was guilty of falsifying, and this is true. It is a predominate fault and I have asked God's pardon and will now ask the church's pardon, the council's mercy and the prayers of the faithful for spiritual strength to correct myself.

I now surrender my credentials to your body. I feel unworthy to hold them and will hereafter keep silent until proven unworthy to possess them.

I now close, begging once more pardon for my faults and sins, and hope the council will show mercy to one who has sinned but repented.

WILLIAM JOSEPH DELANEY.

Doubtless our Baptist friends will profit by the lesson they have received, but what atonement can they make to their Catholic neighbors for their partnership in Delaney's infamy? Do they still accept the testimony of a self-confessed falsifier concerning Catholic belief and practice and his villainous lies on our nuns and clergy.—Catholic Columbian.

Mrs. Loubet Writes to Her Son.

The following touching letter from Madame Loubet, the mother of the President of France, recently appeared in the "Le Peuple Francaise" of