

Local and Diocesan News.

BELL TO BE BLESSED.—His Lordship Bishop Racicot will preside at the blessing of the new bell for St. Michael's Church on Sunday afternoon next at 8 o'clock.

ESTABLISHMENT OF SACRED HEART LEAGUE.—On Sunday evening next, at 7.30 o'clock, the Rev. E. J. Devine, S.J., will preside at the ceremony of establishing the League of the Sacred Heart at St. Aloysius Church.

2ND ANNIVERSARY CELEBRATION.—A concert and social will be given on the evening of Wednesday, Feb. 2, at 8.30 o'clock, in the basement of St. Aloysius Church, commemorating the second anniversary of the erection of the parish. A very fine musical programme is being prepared under the direction of Mr. J. S. Shea.

SUCCESSFUL EUCHRE.—Quite a large number evincing much enthusiasm gathered at St. Michael's School Hall on Monday evening to take part in a euchre which was given in aid of the fund for the new school. The prizes, which were presented by friends of the parish, were won by the following: Ladies' Prizes—Miss H. Martin, Miss Kenny, Miss Arbett, Mrs. Weir, Gentlemen's Prizes—Messrs. J. Lawton, Fleming, Turner and Walsh. A special prize, for which every player had a chance—a box of butter—was won by Miss Murphy.

On Shrove Tuesday it is proposed to hold another euchre, for which a special prize has also been donated. Every player having a chance to win. This valuable prize is a barrel of flour.

DEATH OF FATHER LEONARDO.

A well known figure has just passed away in the person of Father Leonardo, who succumbed on Monday morning at the Hotel Dieu after only two days' illness.

Father Leonardo Mazziotto was born in Calabria, Italy, fifty-four years ago, making there his classical and theological studies. For twelve years he acted as chaplain to the Italian colony in this city, while they worshipped in Nazareth Chapel or until they obtained a church of their own on Dorchester street east. The funeral took place on Tuesday morning from the Hotel Dieu to Cote des Neiges Cemetery.

A Liberal Leader.

The editor of the Catholic Herald, (England) having sent to the Liberal candidate at a Parliamentary bye-election queries as to Catholic educational and other rights, received replies as follows, from which the nature of the questions may be understood:

"I am opposed to penalizing Catholic schools, either (a) by lessening their efficiency on the secular side through depriving them of adequate financial aid or (b) on the religious side by interfering with the rights of the parents to have their children taught their own religious belief in such schools.

"I would, if elected, maintain the Protestant succession to the Throne but, apart from this, I favor the removal of all Catholic and other religious disabilities and the removal of words offensive to the Catholic religion from all official documents.

"I am opposed to enforcing the inspection of convents except in so far as may be necessary to carry out the provisions of the Factory Acts."

If all the Liberals were as liberal as this candidate there would be no Catholic school question in English politics

Cologne Cathedral.

The following extract from the Outlook gives an American non-Catholic impression of Cologne cathedral:

"We went inside and stood, perhaps, five minutes, spellbound by the great nave. The evening hour gave the dim religious air a church interior needs. At last Baldwin found his voice, and this rather prosaic American broke into rapture which was prose only in words: 'I am a scientist, he said, 'a rationalist. But I never knew what religion was before. How these men must have believed in God when they dreamed this thing into existence! There was something in the old faith which has passed out of our life. With all the advantages of steam and engineering skill, we could not build a thing like this today. There was a great light shining in those days, which has long gone out. And yet we call them 'The Dark Ages.'"

"Yes," he went on "the men who built this cathedral believed that God was watching them. They thought of Him personally, with great, kind, loving eyes, leaning over the battlements of His high heaven, smiling down on their labor—almost within reach of their endeavors. I suppose the men who put the cap-stones on the towers felt themselves consciously nearer God than the unfortunate ones who only worked down here on earth."

IRISH HIERARCHY AND IRISH PARTY.

Give Substantial Aid Together With Valuable Advice.

Following are extracts from letters of Irish Archbishops and Bishops in support of the Irish Party and the National Fund.

"In the present circumstances of the country it is vital to her highest interests, spiritual and temporal, that she should be represented in the House of Commons by a strobgy party, united, independent and efficient. It is clear that the Party cannot be efficient if the leaders be not furnished with resources which will enable them to secure a continued and complete attendance of all the members. I therefore enclose my subscription."

MICHAEL CARD. LOGUE.

"I cannot doubt that the country will recognize its duty in the matter and that it will honorably discharge that duty (sustaining the Party), as it has never yet failed to do. We expect, and rightly expect, from our representatives at Westminster a faithful discharge of the duty that we send them there to do. So long as we continue to send them there we are surely bound in honor to furnish them with the means of giving us the services we claim."

WILLIAM J. WALSH, Archbishop of Dublin.

"I feel it my duty to lend the Irish representatives such support as I can in my own small way. I enclose a check for ten pounds."

JOHN HEALY, Archbishop of Tuam.

"I believe I subscribed twice last year, but even so I gladly send ten pounds for the present year to stimulate a ready and generous response to the appeal of the standing committee of the Archbishops and Bishops of Ireland to rally round our Parliamentary representatives, and give them the whole strength of the National support."

THOMAS FENNELLY, Archbishop of Cashel.

"I send my subscription that I may emphasize the more strongly my cordial endorsement of the resolution of the standing committee of the Episcopate, calling on the country, both clergy and laity, to give practical support to the Irish Parliamentary Party. It is manifest that without such support the members of the Party cannot give such regular attention to their Parliamentary duties as the interests of Ireland demand, and as the people expect from their representatives in the course of Commons."

J. CLANCY, Bishop of Elphin.

"The honor of our country, as well as our public interests both temporal and religious, appeal to us to support with heart and purse the devoted men whom Ireland has sent to work for her in the House of Commons. The Irish Parliamentary Party is the army and navy of Ireland."

M. FOGARTY, Bishop of Killaloe.

"I should be glad to see the collection for the Parliamentary Fund organized in every parish and district of our county. All Nationalists are rejoiced to know that we have a thoroughly united Parliamentary Party. In advocating in Parliament questions of vast importance to the nation they have no personal object to serve, no personal end to secure. In these circumstances it is obviously the duty of the people whom they serve to meet at least their out-of-pocket expenses while they are engaged in doing the work of the nation."

ROBERT BROWNE, Bishop of Cloyne.

"Next to winning Home Rule the best thing for a free people is a manly fight for it. And that is the reason why I am with your Party. It is the only way which I see open to us, with any hope of success, of achieving any measure of political freedom. You are keeping the flag flying, and that alone is no small service. You are doing the necessary work of the country, and are deserving of its support and encouragement."

EDWARD T. O'DWYER, Bishop of Limerick.

"Besides owing a deep debt of gratitude to our representatives for all they have done in the past, we expect them to help us still more during the coming session in Parliament. Surely it is our plain duty to supply them with the aid they require to do the work we ask them to do for our country and ourselves."

R. A. SHEEHAN, Bishop of Waterford and Lismore.

"No thinking Irishman can doubt that Ireland needs a strong, well-organized Party in the House of Commons or that such a Party can render important services to the country. It is equally clear that in present circumstances the necessary regularity of attendance is an impossibility without a considerable Parliamentary Fund. In this conviction I send my annual contribution."

THOMAS O'DEA, Bishop of Clontarf.

"The duty of Irish Nationalists to rally round the Irish Parliamentary Party and support the Irish Parliamentary Fund was never more patent or pressing. In ready recognition of the claims of the Party I enclose my subscription for the current year."

E. J. MCCORMACK, Bishop of Anchnory.

"In contributing to the Irish party Fund we are serving ourselves by helping to maintain at their post the men who have fought strenuously, and often successfully, to regain those rights and privileges on which the well-being of the people in both town and country depends. That the Irish Party had been faithful to their trust, and that they deserved a wholehearted and generous support from both poor and rich, and perhaps more so from the poor than the rich, requires no proof."

CHARLES MCHUGH, Bishop of Derry.

Impurities of the Blood Counteracted.—Impurities in the blood come from defects in the action of the liver. They are revealed by pimples and unsightly blotches on the skin. They must be treated inwardly, and for this purpose there is no more effective compound to be used than Parnee's Vegetable Pills. They act directly on the liver and by setting up healthy processes have a beneficial effect upon the blood, so that impurities are eliminated.

The World and the Cloister.

A Presbyterian clergyman of Trenton finds fault with the Sisters in Bordentown who consecrate their lives to God in the cloister. "The Sisters enter the convent," he says; "the Bishop locks the door and throws the key away."

We are afraid, to begin with, that the Presbyterian is not correct as to who locks the door. It is the Sisters who of their own choice and volition lock the door of the convent. They take the vows that bind them to the life of self-denial and perfection.

But the key is never thrown away. It is placed in the keeping of the Church, and an appeal to the proper ecclesiastical authority will always produce the key and unlock the door when justified.

But is it not strange that in all this big and wicked world the good Trenton clergyman should not be able to select for condemnation nothing but the cloistered nuns? Error and corruption stalk through the land; infidelity and sin meet us whithersoever we turn; selfishness rules the world.

And here are some holy women, chastened by prayer and penance of all worldly affection, who yearn to give their life to religion and to God. Might we not have hoped that at least the minister of religion should have appreciated their sacrifice and consoled them on their way? For is not their life an acceptable antidote to the spirit of selfishness, to the lust of things material which now prevail around us?

And why should they not, if they choose, labor and pray and sacrifice the comforts of life? Why should they not shrink from contact with the world and live pure and holy lives before God, as the lilies which dazzle with their beauty and brightness and give forth perfume? To whom so fittingly is service due as to the God who made and redeemed us? Can the life be wasted which is consecrated to Him? The world has its devotees of pleasure, its butterflies of fashion, its seekers after divorce. Why should it be amiss that God have loving servants and faithful servitors?

The argument of a nun to an English reporter recently overwhelmed him, and is worth repeating: "There are dens of iniquity in the world, are there not? Then why should there not be temples of sweetness and purity?"—The Monitor, Newark.

A Call From a Deathbed

When Rev. E. M. Culimane was pastor of Niles, Mich., he was called one night to the bedside of a commercial traveller, who was taken sick suddenly at one of the hotels. "I am a Protestant," was the first word of the sick man, "but I sent for you, Father, to receive me into the Catholic Church. I know the importance of the step I am about to take, for I attended several missions for non-Catholics, given by Father Kress in Ohio, where I live, and I had intended to ask to be received on my return to my home after this trip. However, I feel that I shall not reach Ohio alive."

It required little in the way of instruction, reports Father Culimane, for the man seemed to have made a thorough study of the books given him at the missions. "I offered to return the same night with Holy Communion," said the priest. "By all means," was the ready response; "I want to receive my Divine Lord." On the morrow the convert's soul passed to its reward and his body was claimed by his Protestant relatives.—Catholic Universe.

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VISIT OF BISHOP HEYLEN.

The President of the Permanent Committee of Eucharistic Congress Received With Distinguished Honors.

Mgr. Heylen, Bishop of Namur, arrived in the city on Sunday morning last, being met at the station by Canon Gauthier, Bishop Heylen and his secretary belong to the order of Premonstratians. At 1.30 the distinguished guest entered St. James Cathedral and was presented with an address by His Grace Archbishop Bruchesi, to which he replied in most eloquent terms. During the afternoon the Bishop visited the Seminary of St. Sulpice, Notre Dame Church, and Laval University.

At eight o'clock in the evening Bishop Heylen occupied the pulpit at the Cathedral. A very large congregation assembled to listen to an eloquent discourse upon the Eucharistic Congress. The object of these solemn assemblages was explained, that of honoring our Lord in the Blessed Sacrament and of making reparation for the outrages committed against Him. The speaker recommended his hearers to pray as a necessary means of preparation for the great event to take place in our midst next September.

Immediately after His Lordship officiated at the Benediction of the Blessed Sacrament.

Father O'Neil Makes New Pedestrian Records.

It is good to walk and to write—at least so Rev. Arthur Barry O'Neill, editor of the Ave Maria, thinks, who last year walked 4447 miles—just for exercise too—and wrote 6460 lines of verse. In this he exceeded his record for 1908, when he walked only 4355 miles, and wrote verses only occasionally. But last year he set himself the task of writing each day a bit of verse in honor of the Mother of God, and his last entry on December 31st rounded out a beautiful Diary of Marian Verse. They were not small bits of verse, either, but from sixteen to eighteen lines every day, as the average at the close of the year indicates.

Father O'Neill is a methodical walker, setting aside three hours a day for his pet exercise, and allowing no variation of heat or cold to interfere with the pastime, except to walk further on cold or bad days. Last week when the mercury hung around zero and other people lingered in warm quarters, Father O'Neill stretched his daily jaunt of four miles to five or six.

The devotion of this poet-priest to walking as an exercise began in 1906 and has more than justified his belief in its health-giving properties, as he has never had a day's illness since he began walking regularly. The practise may be commended to others of sedentary habits, who if they cannot also write verse as does Father O'Neill, they may vary the dull prose of every day existence by healthful glimpses of the great out-of-doors.

Not So Atrocious After All.

Archbishop Ireland made a strong statement at St. Paul on January 4, when he said: "As a plain matter of fact, there are no 'atrocities' in the Congo. This may not be taken as meaning that every minor official in the territory is guiltless of unjustifiable greed, or of blameworthy treatment of the natives, or that the Belgian operations, on the whole, are in a new and untried field of labor, were at all times free from abuses of any kind. But that the oft-proclaimed atrocities book place and were the results of a general administration, is entirely false."

"Official documents and reports of disinterested and unprejudiced travelers are now being listened to, and the bogey of 'atrocities' is being more or less put to rest. "The agitation had its origin in England among fanatical preachers and unscrupulous merchants. The preachers were irritated that a Catholic ruler should hold sway over such an immense territory." Archbishop Ireland blames Eng-

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I, the President of the "Equitable" Mutual Fire Insurance Company, as per paragraph 164 of the insurance law, call a meeting of the members of this Company on Tuesday, the 25th of this January, 1910, at the office of the Company, 160 St. James St., Montreal, in connection with the deposit to be made to the Government and in reference to the mutual system of this company.

S. T. WILLET, President. Chambly Canton, Que., Montreal, December 31st, 1909.

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of the nation, compels this extreme step," says the "devil's advocate" put forward by the government to defend this imposition. Who will pay these taxes? The Catholics of Italy. They already bear their full share of the burden of supporting "united Italy." Why should they be singled out for direct spoliation? Why should not the present common taxes be increased sufficiently to meet the growing expenditures of the nation? This taxation of God's property, so like sacrilege in a Catholic country, is only the first step to the seizure of all such property by the anti-Catholic forces, called the government. The savings, the ready money, of the parishes, colleges, monasteries and convents, will first be absorbed by the thieves, and then the buildings will be appropriated. The story of France is to be repeated in Italy.—Catholic Columbian.

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