

# The True



# Witness

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### EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."

## NOTES OF THE WEEK.

WHAT DOES IT MEAN?—It has often been remarked, by writers who are not of our faith, that the Catholic Church is too exacting even to the minute details of insignificant words. This is exactly wherein lies the strength of the Church. There is no compromise, with her, as far as doctrine is concerned. She possesses the Truth and the whole Truth, and she cannot permit of the most infinitesimal deviation from its exactness. She cannot sanction aught doubtful, recognize aught questionable, or allow the slightest approach to contradiction in principles. A word may be of the greatest importance, and the improper use of it may suffice to open the flood gates of error. Theology is not only the most exact, but also the most exacting of all sciences. It is so precise, so logical, so conclusive that it cannot permit of even the most simple word that might have a double or a doubtful meaning. We have in our mind, at this moment, an instance that certainly illustrates well the necessity of that exacting and uncompromising attitude of the Church in matters of a dogmatic character.

Recently we read of a certain event that was reported in one of our local journals, as having taken place at "the Church of the Ten Sacraments," in this city. The ordinary reader could at once detect that this means the church in question is that of the "Blessed Sacrament." In all likelihood the use of the word "Ten" was merely a slip, the result of an inattention on the part of a reporter, and probably of an oversight on the part of the one who read the proof of the article. But all the same, it is an error that Catholic theology cannot pardon. The trouble is not so much that the name of a particular church should accidentally be misstated, for that is a thing that might happen a score of times, and no serious inconvenience would result. But the fact of calling any Catholic Church by the term "Ten Sacraments," would easily lead those who are not perfectly informed on the subject, into the grave error that the Catholic Church recognized that number of sacraments. Other churches, denominational and sectarian, have sacraments, some more some less; some have one, others two, again others four and six, and even seven; but we have not yet learned of any church that has added to the orthodox number of the sacraments. Decidedly the Catholic Church has ever been most uncompromisingly exact in this regard.

She teaches a doctrine, that no other church in Christendom teaches. She teaches that the life of the soul depends upon the sanctifying graces from God. And there are seven sources of grace, which are known as the Seven Sacraments. These are the channels through which flow, from God, by way of the Church, into the souls of men, the means of salvation. The seven are the same to-day as they ever have been since the dawn of Christianity. They are Baptism, Penance, Confirmation, Holy Eucharist, Matrimony, Holy Orders, and Extreme Unction. Her doctrine changes not, for it is the Truth of God. To alter the number of the sacraments; to take from them; to add to them; to change their forms; to tamper with them in any way, would be heretical; and to do so would be the clearest evidence of the false character of the Church's teaching. She is infallible and immutable; and in the matter of the sacraments she is as much so as in all other of her dogmas. No Catholic, and very few Protestants, will deny this. Consequently that little word "Ten" becomes exceedingly import-

ant when used as it has been in the report above mentioned. We do not refer to this slip in any unfriendly or critical spirit, but simply to show how exact a writer must be when he is dealing with any subject affecting Catholicity—and none but Catholics can be sufficiently exact.

### DEADLY INTOXICANTS.

As a rule we do not like to spread abroad evil news, nor do we care to refer to the dead in terms other than those of strictest charity. But, from time to time, we are face to face with events that teach such salutary lessons that it would be unjust to our fellow-citizens to allow the pull of silence to fall upon them. Last week the daily press told, with all the sensational accompaniments of illustrations and flash headlines, the sad story of the tragic death of one St. Amour, a laborer, who resided on St. Elizabeth street. We will give the outlines of the case, without entering into unnecessary details. On Thursday night of last week there was an extra supply of liquor at the home of St. Amour. His wife and child were obliged to seek refuge in some other place. The mother-in-law, who had also imbibed was in the house. Late in the evening St. Amour came home. He was intoxicated, and demanded some money from the old lady, to get more drink. She refused. He picked up a lighted lamp, went into a bedroom the lamp exploded or fell from his grasp and the unfortunate man was enshrouded in flames of the burning oil. The result was St. Amour's death—burned to death in his intoxicated condition. We need not go into any further details.

This example flashed before the eyes of the entire city. They who had not seen, personally, the sad results of that over-indulgence in drink, read of it in all the daily papers.

There is the lesson; and yet many, every night, will stagger home, abuse their families, make a veritable hell of the domestic circle, and defy God by their audacity and persistence in the indulgence of a cursed passion. There seems to be nothing to check men in the fatal course when once the demon of drink takes hold. Like a canoe in a rapid there seems to be nothing to be done but steer; there is no turning back, no turning sideways, no checking the speed—which goes on ever increasing—no salvation from the fatal gulf that yawns below; nothing but a miracle of God's grace can effectively alter the course of avert the catastrophe. And yet men exist to-day who have, at one time or another, found themselves swept away in the torrent of intoxicating liquor, and who have escape from the horrors and tragedies that belong to that awful current. They can appreciate the situation, and can raise their hearts in unceasing gratitude to God for the mercy He has shown them. But the poor, unfortunate, ungovernable beings, whose only earthly pleasure seems to be in the deadening of the soul, the lighting of that passion, and the delirium of its quasi-oblivion, are to be pitied. Devoid of all nobler ambitions, having naught to elevate the mind, to strengthen the will, to fortify the soul; being incapable of any enjoyments of a finer and more spiritual character, they go on from drink to drink, from sin to sin, from misery to misery, growing physically weaker each day, and becoming mentally less responsible every hour, until the end comes, and darkness closes in upon their fruitless lives—a death-bed of torture, an agony of despair, and a pauper's grave. And if that were all, we

might say that it was a "happy release;" but there is the terrible hereafter—the judgment, the eternal punishment, the justice of God. Cannot something be done to save the people and to banish forever the demon of drink?

## THE LESSONS OF THE NEWS

A QUEBECER HONORED. — Mr. Felix Carbray, of Quebec, was elected vice-president of the American Irish Historical Association, at a recent meeting held in New York.

KNIGHTS OF COLUMBUS.—More than five hundred Knights of Columbus and their ladies attended the performance of Robert Emmet at the Fourteenth street Theatre, New York, last week. The theatre party was organized in honor of Robert Conness, who plays Emmet, and who is a member of General Shields Council, 758 Kansas City, and of Myles J. Murphy, the manager of the company, who belongs to Newburgh Council, 444. Several handsome floral pieces were sent over the footlights to Mr. Conness, and both he and Mr. Murphy were entertained after the performance by their Brother Knights.

BRAVE NUNS.—This incident recorded in a Catholic American exchange, should impress our directors of our public institutions with the importance of exercising the greatest vigilance. It also tells the story of heroism of Nuns in an hour of danger.

Twenty or more nuns and sixty girls, who walked barefooted in their night-clothes over frozen ground to escape a fire in the academy of St. Catherine of Sienna at Springfield, Ky., early Sunday morning, have all been accounted for. Some are cared for in Springfield, but most of them have taken refuge at the Catholic institution of St. Rose not far from St. Catherine's.

The fire broke out about midnight and raged for three hours, the handsome buildings of the academy being destroyed. The night was the coldest of the winter. The loss is estimated at \$250,000. The fire originated in the basement presumably from the furnace, and spread with remarkable rapidity.

Led by the nuns, some of whom remained in each dormitory until it was ascertained that all the girls got out, the girls fled in the bitter cold to St. Rose, where they were provided for.

## A Priest's Bravery At a Fire.

Last week in a factory fire in New York two firemen lost their lives and Rev. W. St. E. Smith again earned distinction by his bravery. Chief Coleman and several of the men were fighting the fire from the rear, having got to the back of the building through a driveway. So intent were the men on their work that they did not notice that the high north wall of the factory building was swaying. The chimney had been gradually falling to pieces, but the firemen had only dodged the falling bricks and had gone on heroically.

Fireman Chaplain Smith was the first on the outside to realize the awful peril of the men in the rear of the factory. He was standing within a few feet of Chief Kruger and a group of firemen. He did not take time to call to them. Instead, with a half stifled cry, he plunged into the building, groped his way toward the rear, and of a sudden he stopped.

Chaplain Smith was thrown on his face, with debris all around him, and back of him were firemen John Conway and James McAvoy, a driver for Chief Coleman. They had seen the heroic chaplain start to give warning, and themselves not less brave—had gone after him. The men lay stunned there in the dark. The chaplain had been too late in his splendid effort to give warning. The huge wall of the eight-story factory building had gone down.

In the clearing of the smoke and dust of the falling walls Fireman Chaplain Smith and Fireman McAvoy struggled to their feet. They were blinded and choking and bruised, but not seriously hurt. Fireman Conway's left arm dangled at his side, dislocated. Nevertheless, the men did not stop for an instant. They moved forward, seeking for some sign of the firemen whom they knew to be struck down or buried there.

Fireman Chaplain Smith fell over an object on the floor. It was a white hat—Fire Chief Coleman's. Then the chaplain and his companions heard a groan. It came from beyond a jagged pile of broken beams. They made their way over the pile, through the suffocating smoke, bruising their limbs and hands till they bled, and found Lieut. Stickle and Lieut. Jones. Jones was just struggling to his feet, bleeding from a cut in the forehead. He was tottering and helpless. Conway caught hold of him, while Chaplain Smith and McAvoy picked up the unconscious form of Stickle.

The rescuers themselves were growing faint, but they never faltered. They staggered toward the street and fell unconscious just as a second rescuing party entered, and all were carried to the street.—Exchange.

## Loyola Club Remembers the Poor

Article 2 of the constitutions of the Loyola Literary Club, founded Oct. 4th, 1900, by Reverend E. J. Devine, S.J., reads as follows:—

Object:—Its object shall be mental improvement and united efforts towards the fostering of a higher literary taste. Its further object shall be the contributing towards some work of charity during the year. The nature of the work and the object of the charity to be decided by the Executive Committee.

The frequent accounts of the interesting literary work contributed by the members at the regular bi-monthly meetings and the excellent course of free lectures given monthly under the auspices of the Club, prove that the young ladies are faithfully carrying out the first section of this article. That Section 2 of this article is meeting with the same faithful observance is well demonstrated by the success obtained this winter in the Club's Department of charitable work.

With the proceeds of a sale of fancy articles—all the work of the members—held on the 19th of December last, the Club was able to dispense holiday cheer to many old and young. On the 26th of December one hundred little children, chosen among the poorest families, were invited to a Christmas tree entertainment held in the Free Literary Hall. Dolls which had been dressed by the members of the Club, were distributed among the girls. For the boys there were go-carts, tin-soldiers and firemen not to mention the bugles, which, judging from the din which quickly arose, must have been very numerous. Each child in addition received a bag of candies and an orange. The candy had been donated by Mrs. C. F. Smith, one of the patronesses of Loyola Literary Club.

On Thursday last the inmates of the home for old people kept by the Little Sisters of the Poor, were entertained by the Loyola girls, and the programme of music and recitations was greatly enjoyed by the old folk. Handkerchiefs, boxes of lozenges and woollen shawls were distributed among the old ladies, while the old men were presented with packages of tobacco and handkerchiefs. The old people expressed themselves delighted at the intrusion of these young people, whose sole object seemed to be to make the old happy.

In addition to these two entertainments, the young ladies were able to supply a poor family with coal and to provide warm clothing, stockings, flannels, etc., in several deserving cases brought to the notice of the Club by the energetic hospital committee, which has done much good work this season.

It is gratifying to see our young Catholic girls so thoroughly imbued with the spirit of the Church, which has always been the advocate of learning and charity.

## Honors for Dr. Luke Callaghan

There are rumors in circulation, as we go to press, that Rev. Dr. Luke Callaghan, of St. Patrick's Church, this city, will enter the high and honored sphere of the hierarchy of this Dominion.

It is not the first time the name of one of that family has been mentioned in that connection.

The late lamented Father James Callaghan, during his association with the mother Irish parish, had the distinguished privilege of having his name mentioned in a similar manner.

Should the rumors be realized, old St. Patrick's may behold changes that will deprive it of the services of spiritual guides who have been an honor to their holy calling, to their nationality, and to the city of Montreal, where they have spent their lives in the service of Church and country.

## A New Form of School Entertainment

In its department, "In and around Scotland," the "Catholic Times," Liverpool, Eng., says:—

An entertainment of a rare character was submitted by the picked pupils of St. Patrick's Schools, Edinburgh, to a crowded and appreciative audience in the St. Mary street hall on Monday evening of Christmas week. The Archbishop of St. Andrews and Edinburgh, supported by a large gathering of his clergy, presided. The entertainment consisted in tableau form of fifteen saintly scenes from the life of Our Blessed Lady, which were presented with singular grace in a manner at once impressive and deeply devotional by the pupils whose ingrained Catholic instincts found magnificent expression in the delineation of the different episodes depicted. The recitations illustrative of the scenes were delivered with marked intelligence and charming clearness.

The scenes were in the following order: Presentation of the Blessed Virgin in the Temple, the Espousals of the Blessed Virgin to St. Joseph, the Annunciation, the Visitation, the Kings at the Courts of Herod, the Shepherds Watching their Flocks, the Angels Appearing to Them, the Shepherds at the Crib, the Adoration of the Kings, the Presentation of Our Lord in the Temple, the Holy Family, the Finding in the Temple, the Workshop at Nazareth, After the Crucifixion, and the Glory of the Blessed Virgin.

The dresses of all who took part in the pious performance were of historical design, in keeping with the beginning of the Christian era. To the Rev. Father Gray and the Rev. Dr. Bennett is due much of the credit of the conspicuous and crowning success of these superb scenes. No detail essential for their effective and realistic presentation was left unattended to by them. The musical portion of the programme, which further illustrated the scenes, was of a high and happy order. To Sister Mary Regius, who trained the children in the choruses, which were splendidly sustained, is due great credit also.

At the close of the proceedings Archbishop Smith briefly spoke, eulogising the performance in a well deserved manner, and concluded by moving a vote of thanks to Father Gray and Dr. Bennett for their able efforts in the production of this excellent entertainment.

## Hon. Edward Blake Returns to London



HON. EDWARD BLAKE.

The Liverpool "Catholic Times," in referring to the return of Hon. Edward Blake to London, says:—

"Mr. Edward Blake, M.P., whose health broke down so seriously toward the close of the last session of Parliament that he had to throw up the brief he held for the Canadian Government, in connection with the Alaskan Boundary Question, has returned to his London residence. Writing to his colleague in the representation of County Longford, Mr. Blake says: "I am certainly improved in health, though still very far from well, and unable to do hard work. I am trying to get ready for the session, and trust to be enabled to take my part, but I have to be very watchful for the coming year, if I am to avoid another and complete breakdown." Mr. Blake is seventy."

## NOTES FROM QUEBEC.

PARISH FINANCES.—The old Irish parish of St. Patrick's is making praiseworthy progress in material concerns in addition to its grand record of spiritual work.

In a recent issue of the "Daily Telegraph," one of the secular newspapers of the Ancient Capital, the following editorial reference was made to the annual financial statement, which was read to the parishioners on Sunday last:—

"The annual statement of the trustees of this church, which was laid before the congregation recently, was most satisfactory. Our Irish Catholic fellow-citizens are certainly to be congratulated on the admirable way in which their finances as a congregation are managed. They have the proud satisfaction of knowing that their church is now not only one of the finest in Quebec, but one of the freest from debt and that the balance, which they strike yearly is always on the right side of the ledger. Their financial statement for the year just ended shows a clear surplus of \$1,289.66 over all expenses both ordinary and extraordinary, including \$5,357.96 laid out during the twelve months on embellishments and permanent improvements. Then, the debt of the church, which at one time amounted to a very heavy sum, has been practically wiped out, all that the congregation now owes being the trifling sum of \$634.27, while their church presbytery, cemetery and school house are clear of all encumbrances. As the trustees truly enough say in their report, this is a result which redounds alike to the credit of the admirable administration of the Rev. Redemptorist Fathers in charge of St. Patrick's and to the big-hearted generosity of the congregation."

CONFIDENCE IN GOD.—It would be well for the laity in our parishes to ponder over the following sentiment expressed by His Holiness the Pope in his address to the Cardinals in Rome, at Christmas, "I am prepared," said His Holiness, for whatever Providence might send, trusting to the promises made by the Savior to His Church.

CHARITY'S THREE PATRONS.

By "CRUX."



HERE are three great patrons of charity amongst the Saints in Heaven. On earth they were three remarkable leaders in the army of the Church Militant, above they are equally conspicuous in the long procession of the glorious members of the Church Triumphant. They are Saint Bernard, Saint Anthony and Saint Vincent de Paul. It is not often that we find the three united in a single appeal on behalf of the poor and suffering. One of the most interesting and instructive pieces of Christmas Catholic literature that I have read, for a long time, is a small article that appeared during mid-December, entitled "A Christmas Dream." The principal actor in this kind of drama is a priest, and he holds converse, in dream, with the three great saints just mentioned. It is a novel way of making an appeal for funds for a charitable institution, especially at that particular season, and so much was I impressed by it that I resolved to reproduce it in this column. It needs no comment.

THE DREAM.—The scene is laid in St. Vincent's Home, Liverpool, in Father Berry's room. He, the director of the Home, is seated in his arm-chair; the hour is late and he is very tired; all day he has been writing and despatching Christmas appeals. He speaks wearily to himself: "Over two hundred appeals written, and posted to-day. A sovereign gone in stamps alone. I wonder how many hearts they will reach—aye, and touch. If those to whom I have written would but read my appeal, they could not fail to realize my position. The plain but painful fact is, I am in need of money wherewith to buy bread for my very large family of little ones—children gathered together from all parts of the country. Few of those to whom I appeal understand that many a poor lad and lass 'dump' themselves down in this great city of ours, having tramped and tramped from all parts of the country in search of work, odd jobs, and chance situations. I cannot and will not turn them adrift because they are not of this diocese. All have souls to be saved. And to save young and little souls their half-naked bodies must be clothed and fed. I have come to the end of my credit. Patience and long-suffering have been—and are—my only creditors, 'something on account.' You cheque on account, Father,' is what I have heard and read every hour of the day. It would take a good number of cheques, not all little ones, to give to each of you, my good creditors 'something on account.' You tell me that Christmas is coming and that alms always roll in at Christmas and New Year. God grant that they may. How earnestly I have prayed that they will. Surely the Patron Saints of our Homes have heard me—St. Bernard, St. Anthony and St. Vincent de Paul. He at least should have pity on me for he passed through the mill, and must still remember the grinding of the work which it has pleased God to place on my poor, unworthy shoulders. You, St. Anthony, 'the wonder worker,' you will work a great one for me this Christmas tide."

THE DIALOGUE.—Father Berry fell asleep, as he pronounced these words. I will now give the details of "One Who Does Believe In It."

St. Bernard: My son, you appear to be in deep distress—may, despondent. It seems to me that you make too great a feature of the money side of your work. Know you not, my son, that spiritual exercises are more profitable than corporal?

Father Berry: True, indeed, most great and holy St. Bernard; and, in my poor and humble way, I try to follow the teaching contained in your "Apologia." Yet you would not have me wholly forget the corporal works of mercy. For didst not thou, great Saint, in 1125, the year of the fearful famine, in order to relieve the poor, leave thy monks at Clairvaux, half starving? As for prayer and intercession, ask St. Anthony there—he can speak for me.

St. Anthony: Aye, Brother Bernard, most certainly I can, and must. Our afflicted son in the flesh leaves me but little truce. True, his prayers are not of great length, yet

they are frequent, and very fervent while they last.

St. Bernard: That may be. But you, Vincent, never sought to grab and grub in money in season and out of season, spending whole days—nays, weeks, months, aye, years—in obtaining it. You, like good St. Anthony, preached charity, and exhorted all to give personal service and alms in its cause.

St. Vincent: Aye, aye, Brother Bernard, I did all that to the best of my poor powers from 1600 until 1665, the years of my life on earth. But I did beg—nay, no man more so. No miser rated the value of money as I did, because... (He pauses.)

Father Berry: If it be not too presumptuous in me to finish St. Vincent's sentence, I would say that, because no angel in Heaven could have spent the money more unselfishly for the souls and bodies of Christ's poor and suffering than he did. Beg! Is it not written in history, O my great and gracious Patrons, how St. Vincent begged? Do we poor mortals on earth not read in Abelly and in Collet that it was proved that authentic vouchers that two millions of livres, according to the value of money at that time considerable above one hundred thousand pounds sterling, was raised by St. Vincent in Paris alone for distribution among the sick and suffering victims of the war in Lorraine. Ah! great Saint, how I have envied—piously, I hope—your prodigious powers of raising money.

St. Vincent: Yes, yes; I remember. Great indeed was the distress, but great was the charity of those amongst whom I pleaded. But greater even now the need, it seems to me. For does not our poor son on earth plead for those whose souls are in more urgent danger than their bodies?—youths and little ones more exposed to the loss of their faith than in my days on earth. Aye, aye, 'tis so indeed. We must bestir ourselves, Brothers, to come to this poor priest's aid. Speak, my son: what would you that we do for you—this Christmastide before the throne of God? Speak openly and with every confidence. We are your patrons and protectors.

Father Berry: I am dumbfounded, indeed, most venerable Saints of God. Most humbly, yet deeply and gratefully, I thank you all. If the great St. Bernard would plead with our Lord that all the inmates of religious orders and congregations of men and women within these lands pray for the furtherance of the well-being, spiritual and temporal, of all destitute children, great indeed would be my joy.

St. Bernard: It shall be done. It pleases me much to see that you have every confidence in prayer. Who knows but that many of these religious orders and communities may, as mine did in the hard days of 1125, submit themselves to some extra mortification, privation, or self-sacrifice to aid thee, good and well-meaning priest of God, in thy corporal efforts.

St. Anthony: Well, my son, what askest thou of me?

Father Berry: Surely, St. Anthony, thou hast not forgotten! Put into the hearts of thy innumerable clients throughout these lands of ours to send me bread—thy bread—so that my little ones may not starve.

St. Vincent: And from me what desirest thou, my beggar son?

Father Berry: Oh! St. Vincent, canst thou ask, who possessed and possess still the secret of touching all hearts, reaching all purses? Touch the hearts of the thousands of those who turn aside from my appeals, whose hearts I have failed to reach. They must—they will listen to you.

St. Vincent: Aye, poor son in sorrow and anxiety, I will do of my best. Come, Brothers Bernard and Anthony. It is Christmas time; we must not tarry, for Heaven is full of appeals of this nature, but, in my humble opinion, none so deserving as this.

St. Anthony and St. Bernard (together): Nor mine, indeed.

They disappear; Father Berry wakes and rushes to the letter-box.

What the result of the dream was, we are not told; but the supposed words of the three Saints constituted a very timely lesson for Catholics the world over.

Religious Profession At St. Laurent

(By An Old Subscriber.)

On Monday, January 4th, the imposing and touching ceremony of entry upon different stages of a religious life was held at the Convent of the Holy Cross, St. Laurent, P. Q., when a large number of ladies, whose names in the world and those adopted on making their vows or accepting the Holy Habit, we give below.

Rev. Mr. Lecocq, Superior of St. Sulpice, presided and delivered an eloquent sermon, during the course of which striking and impressive lessons were drawn of the grandeur of the religious state.

There was a large attendance of the clergy, amongst others:—

Very Rev. Canon Martin, Rev. P. M. Moulin, chaplain of the community; Rev. M. Morin, pastor of St. Edwards' parish Montreal; Rev. Father McDonald, St. Gabriel's, Montreal; Rev. Father Condon, C.S.C., St. Laurent College; Rev. A. P. Desrosiers, Woonsocket, R.I.; Rev. Father Berube, New Bedford, Mass.; Rev. Mr. Vaillancourt, St. Teresa, and others.

FINAL VOWS.—Sister M. of St. Maurice, Miss C. Wadsworth, New York, Ont.

Sister M. of St. Edward, Miss Sarah McDonald, Alexandria, Ont.

Sister M. of St. Imelda, Miss Adèle Farley, Burlington, Vt.

Sister M. of St. Monica, Miss Sarah Shaw, Alexandria, Ont.

TEMPORARY VOWS.—Sister M. of St. Omer, Miss L. Larue, New Bedford, Mass.

Sister M. of St. Ida, Miss Catherine Horan, Magog, P.Q.

Sister M. of St. Helena, Miss Margaret Harrington, Montreal.

Sister M. of St. P. Hughes, Miss Eva Comtois, Magog, P.Q.

Sister M. of St. Godfrey, Miss Anna Robert, Suncook, N.H.

Sister M. of St. Callista, Miss Ella Cameron, Greenfield, Ont.

Sister M. of St. Agnes, Miss Rosa Gundit, St. Ligouri, P.Q.

Sister M. of St. Judith, Miss Cecilia Gauthier, Rochester, N.H.

Sister M. of St. Emery, Miss Georgiana Duval, St. Albans, Vt.

Sister M. of St. Zachary, Miss Anna Valiquette, St. Martin, P.Q.

HOLY HABIT.—Miss C. Girouard, Sister M. of St. Dominic, Nashua, N.H.

Miss M. A. Bigras, Sister M. of St. Francis of Sales, St. Martin, P.Q.

Miss D. Lachapelle, Sister M. of St. Bonaventure, St. Ligouri, P.Q.

Miss L. Lachapelle, Sister M. of St. Lucien.

Miss M. Durand, Sister M. of St. Jane of Chantal, Varrennes, P.Q.

Miss E. Lalonde, Sister M. of Loyola, St. Hermes, P.Q.

Miss Y. Poitras, Sister M. of Bethlehem, St. Scholastic, P.Q.

Miss R. Cloutier, Sister M. of St. Hermeline, St. Rose, P.Q.

Miss Annie McDonnell, Sister M. of St. Adela, Greenfield, Ont.

Miss L. Caron, Sister M. of Peter Claver, Montreal.

Miss E. Colette, Sister M. of the Passion, Montreal.

Miss M. Chevalier, Sister M. of the Cenacle, St. Albans, Vt.

Miss L. Tremblay, Sister M. of Peace, Napierville, P.Q.

Miss A. Rollet, Sister M. of Charity, Magog, P.Q.

Miss W. Kelly, Sister M. of Mercy, Montreal.

Miss R. Desjardins, Sister M. of St. Madeleine, New Bedford, Mass.

Miss C. Desjardins, Sister M. of St. Aglae, New Bedford, Mass.

Miss R. Gagne, Sister M. of St. Roseline, New Bedford, Mass.

Miss C. Turcotte, Sister M. of St. Zenaide, Somersworth, N.H.

Miss Mary Agnes Gahan, Sister M. of the Cross, Montreal.

Miss Ida Barbe, Sister M. of the Cril, Montreal.

Miss S. Yergeau, Sister M. of St. Theotiste, Suncook, N. H.

Miss R. Dufresne, Sister M. of the Holy Infancy, St. Rose, P.Q.

Miss V. Bosse, Sister M. of St. Hospice, Ot. Helene, P.Q.

Miss L. Duplessis, Sister M. of the Crucifix, Montreal.

MORALS IN SCHOOLS.

By a Regular Contributor.)

In a recent issue of one of the large New York dailies we find discussed the question: "Shall the Schools Teach Morals?" In the first place the asking of such a question seems to us to be tantamount to a confession that morals are not inculcated in the public schools. All along we have known this to be the case; we have seen too often the contrast between the public school and the Catholic school, on this score, equally have we noted the different results of the two systems. But we did not think that it would be publicly asked, by those engaged in educational affairs, whether or not morals should be taught, on rather inculcated, in the schools. Here is the exact wording of the introduction to the lengthy article in question:—

"The Public School curriculum again needs stretching—that is, there are people who think it does. Judged by its elasticity during the last ten years this may easily be done. Prof. M. L. Perrin, of Boston University, who is also an inspector of the public schools of Wellesley, Mass., evidently knows this. In an address before the Massachusetts Teachers' Association the other day he discussed the teaching of morals in public schools, maintaining that the time had come when the schools must take up the matter and that the question of how to go about it correctly must also be considered. Children, he intimated: should be taught to be good, but not that if they were good they would all grow up to be Presidents of the United States. He laid special stress on the need of teaching two virtues—humility and frugality."

Surely this is a late day, in the history of the world, to begin seriously considering the need of teaching morals to children. It is decidedly queer to hear a professor and inspector insisting that children must be taught to be good. As far as we Catholics are concerned, this sounds almost as strange as were Professor Perrin to have said that it was full time that children would be taught the alphabet and that in public schools it would be necessary in future to teach them how to write. The one is as elementary as the other. From time immemorial the basis of all Catholic education has been Faith and Morals; and, to come down to particulars, both humility and frugality have been taught, not only by precept, but by example, in all Catholic schools. When the monks gathered in the youth of the different countries to rescue them from ignorance and misery, they set before those young persons most striking examples of humility and frugality. It was so from the very beginning, and all through those Ages of Faith, which so many are pleased to call "Dark Ages;" and it is only in this twentieth century that the promoters of non-sectarian education are beginning to find out the need of moral training for the young.

This is one of the most emphatic testimonials, that we have ever read, of the superiority of the Catholic system of education over all other systems. And even were the public schools to be blessed with some sort of moral training, it would be only human virtues that would be instilled into the children; they do not even pretend to rise into the spiritual realm. Yet, morals without Faith are like Faith without good works.

JUDGMENT FOR THE NUNS

About three weeks ago, at Mort, in France, the Superior-General and two Sisters of the Congregation of the Immaculate Conception were brought before the tribunal to answer to accusations arising out of the Law of Associations. Surprising to say, the tribunal returned a verdict of "not guilty." In all the history of this unfortunate and unjustifiable persecution, this decision stands out as a solitary exception. And even that might be a hopeful sign were it not that it was due more to the pressure to any sense of justice on the part of those who administered the law. The Sisters had done such an amount of good in the whole district, had been the protection of such a vast number, had dispensed so much charity and mercy on all sides, that there was scarcely a single family in the whole department that was not under some deep obligation of gratitude to the Sisters. So intense was the feeling in their favor that the tribunal could not do otherwise than accord justice—at least for once.

MR. DEVLIN IN PHILADELPHIA.

A banquet was given recently in Dooner's Hotel, Philadelphia, Pa., in honor of Mr. Charles R. Devlin, Irish Nationalist member of the British Parliament for Galway city, by the Philadelphia Central Council of the United Irish League of America. There was a large attendance, and Mr. Devlin received an enthusiastic welcome. John McCaffrey, president of the council, occupied the chair, and introduced the guest in a brief but eloquent speech.

Mr. Devlin spoke as follows:—

"I cannot find words to thank you sufficiently for all the kindness extended to me and for the splendid demonstration which you have made this evening. If at times we find our path difficult, and if Irish political life carries with it trials and privations, certainly there are moments of great and consoling compensation."

"It has been said that America owes much to Ireland, and this is true. In the various walks of life, in the political arena, in commerce and in agriculture, in the industrial world as in the liberal professions, in the army and in the church, Irishmen are found shedding luster on this country, consecrating to its material welfare their struggle and their genius, taking an honorable part in all that goes to extend the wealth, assure the solidity and brighten the future of this wonderful republic."

"But Ireland is also under an obligation of deep gratitude to America, for support and sympathy received in bright and dark seasons, in the hour of adversity and now in the hour of triumph. Believe me when I tell you that the Irish Parliamentary party, representing Ireland and speaking for Ireland, are fully conscious of all that is now being done in America by the United Irish League and by true friends, and we are deeply grateful."

"It would be idle for me to attempt to escape from at least a passing mention of recent incidents, grossly exaggerated by cablegrams sent to this country, but which nevertheless disturbed you. What are the facts? Mr. William O'Brien, whose position in the councils of the party is very high and who has rendered such signal service to the cause of Ireland, resented the tone or criticism offered by a prominent Nationalist paper and by others with respect to terms of sale and other features connected with operations under the Land Act, and he announced his intention to resign his seat and withdrew from public life. At once the directory of the United Irish League assembled and passed a resolution inviting Mr. O'Brien, for whom they have the most affectionate regard, and in whom they repose the fullest confidence, to withdraw his resignation. The Irish Parliamentary party did likewise and perfect unanimity prevailed at both meetings. This exclusively concludes that never before was Ireland so united and so determined to remain united as now; and that the enemies of our race must suffer disappointment if they imagine even for a moment that dissension will be tolerated within the ranks of the party. Let me add one word. I think, in fact, I may almost say, that I know we shall have Mr. William O'Brien back before many months. His great genius is necessary to Ireland—and his patriotism is too genuine to deny to Ireland the service of that genius. He is resting. Seeking that health and strength which he has not enjoyed for some time."

"We are a united party, working together under the able direction of Mr. Redmond and absolutely independent of all other political parties. We owe allegiance to Ireland and to Ireland only do we give allegiance. As you know I am about leaving for Ireland after having spent in America a few months working in the interest of my constituency, the good old city of Galway. I have been flattered by the many pleasing references in so many places made to my constituency; but here to-night I am authorized by my leader, Mr. Redmond, to assure you that he and his colleagues are grateful to the Irishmen and Irishwomen of Philadelphia, and of America—yes, and of Canada, too, for all the generous support which you and they have given."

"After all, gentlemen, I don't think you mind much what the expression of gratitude may be. It is not for a political party that you have made sacrifices, but for the land of your birth and for that Irish nationality of which we have so many reasons to be proud. As long as the Irish party work unitedly for the cause of

Ireland, they may count upon the strong sympathy and support of their countrymen in all parts of the world. Fault is sometimes found with us that we appeal for assistance, but as long as our people do not complain, whose business is it? We appeal to our own people in the interest of a great work and movement for the betterment of the continental parties have their funds and I only hope they come by them as honestly as we do by ours. They certainly don't as openly. We have no titles to bestow; we have no contracts to offer; we have no positions or places to give; we make our appeal openly, and how hearty is the response. The means we employ are the cleanest and the sources whence come our money the purest. I therefore claim that to-day in the whole world there is no political fund so honorably gained, so carefully administered and with a nobler object in view than the Irish fund."

"To what purposes do we devote the money sent over? We fight the enemy with it. Our organization, which is admittedly the most perfect in Great Britain and Ireland, is the United Irish League. I am able to speak with some knowledge of the valuable work done in England and Scotland by means of the League, how our people are kept together and the immense force they exercise for good in those countries. The enemy is a rich and powerful government and we have to fight that government in the courts and not on the land of Ireland. It is unnecessary to pursue this branch of my subject. You know that no matter what subscriptions you give, they are employed for Ireland, and that no matter how great they may be there are in the Irish party men who have made much greater sacrifices, who have suffered much and who in many instances have given up their most brilliant chances in life—to serve their country. An English member—and indeed politicians in almost every country of the world have ambition—something to win. The Irish member of Parliament has nothing to gain—nothing to expect—yes, he wins the respect and the esteem of his countrymen."

"The Irish party have an object in view. They are determined to win the legislative freedom of Ireland. We insist upon the right of the Irish people to the Government of Ireland—the privilege enjoyed by Canadians, Australians, etc. What extent must such a measure take? Parnell once truly declared that 'no man has a right to fix the boundary to the march of a nation.' Let Ireland know the proposal and Ireland will be ready with the answer."

"There are those who imagine that we have dropped our claim for Home Rule. Why, our very political existence is due to this claim—the first, the great plank in our platform. In all our agitation and efforts, in defeat as in victory, in measures accepted as well as in measures rejected, in and out of prison, at home as well as abroad—wherever we are—with us the first and the great object is national self-government."

"To those who would have us fight or resort to arms, we must, unfortunately, point to attempts made at different times during the last century, and failure. England is not weaker and Ireland is not stronger than on those occasions. What support we could rely upon from outside sources would indeed only help to swell the disaster."

"The Irish Parliamentary Party are not devoid of courage; far from it. They have given abundant evidence of it and they represent Ireland; they speak for Ireland. I repeat here what I have said elsewhere, that in Ireland there are only two parties. You must choose in as far as your sympathy is concerned, between one and the other. You have on the one hand Dublin Castle, with its horrible history of persecution and mal-administration. On the other hand, you have the Irish party with its record of reforms won, with victories gained and greater still within their grasp."

"We ask you to trust us. I cannot express all the gratitude. I feel for your reception this evening. You will understand why many subjects must naturally be reserved for our meeting on Monday evening, but I wish now anyway to thank you with all my heart for your generous treatment and to assure you that my leader and my colleagues will be cheered indeed to know that we have still a place in the great warm heart of Philadelphia Irishmen."

SATURDAY, J. Blinkbonn



MR. A. J. HALE

On Friday evening Stanley Hall, the Bionnie Academy gave literary entertainment real credit to the pupils. During the session of the classic High School, Mr. ers, the late principal, is carrying Binkbonnie, which is ous, and centrally s brooke street. Most ole High School bo the late principal, ers occupies an env a thoroughly compe youth, and his prese ers are men of re The performance o was a revelation for friends of the pup one did so well th ous to particularize.

The proceedings w monologue most eff Professor A. B. Fel cution at the Acad lowed the comedy, in three acts, wi cast:—

- Tom Barlow, a fr Harding, G. Anders Jack Harding, J nephes, B. Wall. Joshua Harding, J Wall. Sir Rober Carton Smith. Jacques, a servan Gaston Carton, S A. Kilkery. M. Pouget, a stu F. David. M. Dinoff, a prof E. Cardinal. Fred Harding, J R. Lynch.

The programme al sical selections, and young friends of the beautiful represent ternational Minuet."

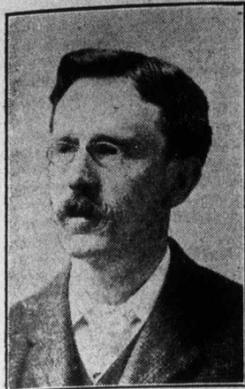
FAITHFUL OF VE RECEIVED E

William E. Curtis, "Record-Herald," g phic personal narrat turesque occasion o received his old frien when they went dow thousand strong.

Mr. Curtis speak as one of the most in teresting spectacles o "Long before the for the Pope to sp "the pilgrims wen the Museo Lapidaria scriptions, as it is c one of the great cor tican, 2,131 feet in ceived its name from tombstones imbedde Most of them were Catacombs and other teries of Rome and first to the fourth ce wall are those of Ch other the epitaphs e ranged with a vie order. Those of husl are together; those o another place and t and slaves are also seems to be about th of wall area covered scriptions. It is a u

PHILADELPHIA.

Blinkbonnie Academy Pupils Stage Drama



MR. A. J. HALES SANDERS.

On Friday evening last, at the Stanley Hall, the pupils of Blinkbonnie Academy gave a dramatic and literary entertainment, which was a real credit to the Academy and its pupils.

The proceedings were opened by a monologue most effectively rendered by Professor A. B. Fell, teacher of elocution at the Academy.

Tom Barlow, a friend of Joshua Harding, G. Anderson.

Jack Harding, Joshua Harding's nephew, B. Wall.

Joshua Harding, Jack's uncle, W. Wall.

Sir Rober Carton, of Carton, C. Smith.

Jaques, a servant, E. Lambert.

Gaston Carton, Sir Roger's son, A. Kilkery.

M. Pouget, a student of English, F. David.

M. Dinoff, a professor of English, E. Cardinal.

Fred Harding, Joshua's brother, R. Lynch.

The programme also included musical selections, and a number of young friends of the school gave a beautiful representation entitled "Tomatational Minuet."

FAITHFUL OF VENICE RECEIVED BY POPE PIUS.

William E. Curtis, in the Chicago "Record-Herald," gives a very graphic personal narrative of the picturesque occasion on which the Pope received his old friends from Venice.

Mr. Curtis speaks of the reception as one of the most impressive and interesting spectacles of his life.

"Long before the hour appointed for the Pope to appear," he says, "the pilgrims were conducted into the Museo Lapidaria, or Hall of Inscriptions, as it is called in English, one of the great corridors of the Vatican, 2,131 feet in length. It received its name from the tablets and tombstones imbedded in its walls.

"The Maple Leaf," Miss Vera McCloy, Master Josie O'Hagan. "The Emerald Isle," Miss Irene O'Connell, Master Harold Fox.

Mr. Justice Curran presided, and at the close of the performance, in thanking the audience for the large attendance, he took occasion to speak words of encouragement to Principal Hales Sanders and his efficient staff.

His Lordship then requested Rev. Father McKenna to say a few words. The reception given to the rev. gentleman was most enthusiastic. He said he had been spending a few days as the guest of the gentlemen of the Seminary of St. Sulpice.

In concluding an eloquent address, he said his heart would always be with the good and generous people amongst whom he had labored for a short time, and he would remember the men and women who were zealous in the cause of education and in every worthy enterprise.

there is nothing like it anywhere else, and along the base on either side are rows of fine old sarcophagi taken from the catacombs and the Necropolis that stretched along on either side of the Appian Way for several miles.

"Probably 3,000 people were arranged in two lines against the wall. They were mostly of the working class, although some were fashionably dressed. There were many priests, monks and students among them, and several delegations from organizations of the local churches of Venice—charitable and literary societies—which brought their banner and other objects to be blessed.

ed by the guards receiving the adoration of the people. "There was perfect order. Swiss guards were stationed at intervals along the line to keep the people in their places, and they scolded a good deal at those who became impatient and were running back and forth.

"Pretty soon we could see a group of glistening spears over the heads of the crowd which told us that His Holiness was coming our way. He moved very slowly. Mgr. Della Chiesa, his major domo, came first, with half a dozen chamberlains and gentlemen-in-waiting, who cleared the way and pushed the crowd back into line, and was followed by three of the Swiss guards clad in the extraordinarily fantastic uniform which is said to have been designed by Michael Angelo.

"Several Bishops were with him in gorgeous purple robes, but nobody saw them. Every eye was fixed upon the benevolent face of the successor of St. Petet. Every knee bent as he approached, and every lip touched a big red stone set with pearls in his ring.

"The Pope was dressed in his usual robes of white, with a big gold chain twice around his neck, from which a cross, at least six inches long and four inches across the arms, studded with giant emeralds, was suspended. He would make an imposing figure anywhere, and in that hall under the circumstances and with the surroundings the gentle dignity with which he received the wishes of his former flock was very impressive.

Notes From Rome

A LAME EXCUSE.—On the 16th December last, His Eminence Cardinal Agostino Richelmy, Archbishop of Turin, laid the foundation stone of the Church attached to the institute of the Immaculate Conception, that was founded, in 1854, the year of the definition of the dogma, by Dr. Philip Girioli.

work means an important embellishment of that beautiful city. Among the guests invited to the function was the Mayor of Turin, Senator Frola. That gentleman sent a polite note excusing himself from attending on account of illness.

AN OLD MINISTER.—One after another the men of the nineteenth century are passing away. Of those who held positions of importance in the affairs of the various governments during the last half of the century now gone there are scarcely any left to relate the story of the important events in which they had taken part.

CONVERSIONS IN ROME.—On the sixteenth and on the eighteenth of last month two remarkable personages were received into the Catholic Church. The baptisms and other ceremonies of reception took place in Rome, and the Holy Father, Pius X. gave an audience to each of the converts, accompanied with his Apostolic Benediction.

Premium TO Subscribers.

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

A SCIENTIST'S VIEW OF OUR FOOD.

Five dollars for a single glass of water. That is the price people pay every day of their lives for the liquid without which there could be no life. It is free and in abundance, yet this exorbitant price is paid daily, and not a single murmur of protest is heard.

"While recognizing the importance of water as a condition of life," said Mr. T. W. Smith, a chemist, "people seldom realize what quantities of it exist in their daily food, or what exorbitant prices they have to pay for it in the ordinary course of purchases at the grocery store or the market.

"Foods which contain only a small percentage of water are usually unfit for human consumption until they have been cooked. This simply means that the culinary art, reduced to its simplest terms, consists in innumerable devices for adding water to food in an attractive manner.

"Bread is a capital case in point. Dry wheat flour contains, as a rule, about 12 per cent of water, and wheat flour would be voted anything but a satisfactory article of diet by the majority. Bread, on the other hand, is the acknowledged staff of life. In this, its changed form, the flour has received an addition of water until the percentage has risen to from 45 to 50.

"At the same time it is occasionally possible—after adding water to food in the cooking process—to finally evaporate it with excellent results. This we do in the case of biscuits, which seldom contain more than 8 per cent of water when they come from the oven. From these facts it becomes evident that nature does not really cheat us when she makes us pay a premium on water when we think we are buying food.

"Speaking broadly, all dry food is indigestible food, and thus water is seen to play a part in our dietary far more important than is at first evident. Chemical change under an absolutely dry condition is impossible. And with equal certainty, if the stomach is deprived of the water necessary to the digestion of any particular food, it fails in its work, and we have to visit a doctor.

"Ordinary food materials, such as meats, fish, eggs, potatoes, wheat, etc., consist of:

"Refuse—as the bones of meats and fish, the shells of shellfish, skin of potatoes, bran of wheat, etc.

"Edible portion—as the flesh of meats and fish, the whites and yolks of eggs, wheat flour, etc. This edible portion consists of water (usually incorporated in the tissue and not visible as such), and nutritive ingredients, or nutrients.

"The principal kinds of nutritive ingredients are fats, protein, carbohydrates and ash or mineral matters. The water and refuse of various foods and the salt of salt meats are called non-nutrients. In comparing the values of different food materials they are left out of account.

"The ideal method of the analysis of food materials would involve quantitative determinations of the amounts of each of several kinds or groups of nitrogenous compounds. This, however, is seldom attempted. The common practice is to multiply the percentage of nitrogen by the factor 6.25, and take the product as representing the total nitrogenous

substance. For many materials, animal and vegetable, this factor would be nearly correct for the proteins, which contain an average not far from 16 per cent of nitrogen, although the nitrogen contents of the individual proteins is quite varied.

"The variations in the nitrogens of the non-proteins are wider, and they contain on the average more than 16 per cent of nitrogen. It is evident, therefore, that the computation of the total nitrogenous substance is in this way by no means correct. In the flesh of meats and fish which contain very little carbohydrates the nitrogenous substance is frequently estimated by the difference, that is, by subtracting the other extract and the ash from the total waterfree substance.

"It is impossible to determine the amount of water in any given substance without careful analysis, for appearances are more than usually deceptive in this particular branch of chemical study. This is well shown in the case of fruit. For, while the hard, dense-fleshed apple contains from 80 to 82 per cent of water, and the comparatively solid looking strawberry 90 per cent., the proverbially luscious grape yields only 80 per cent of fluid when subjected to the analytical process.

"The turnip, for example, contains water to the amount of nearly 90 per cent., while very nearly the same proportion goes to the making of a cabbage. But it is a still greater surprise to learn that cucumbers and vegetable marrows are only 5 per cent removed from water itself—nineteen-twentieths of their substance being water, suspended, as it were, in a frail network of solid matter. This brings to light the extraordinary fact that a cucumber—an object with which a fairly effective blow might be dealt—has from 7 to 9 per cent more water in its composition than the milk which we purchase by the pint and drink out of a glass.

"In the fatty parts of food hydrogen and oxygen do not exist in the chemical proportions necessary for the formation of water. Therefore it may be taken as the general rule that the more fat or oily the meat the less water it contains. This fact—the diminution of water as fat increases—is well exemplified in the case of poultry. The flesh of pigeons contains 75 per cent of water, that of fowls and ducks about 70 per cent., while a fat goose will have little more than 38 per cent of water in its composition.

"Take, for instance, the butcher's bill, which is generally the most serious item of the weekly domestic expenditure. It is a trifle disconcerting to be told that when the thrifty housewife buys the best beef at 24 cents per pound, she is expending no less than 18 cents of that sum on water. Yet such is the case—vouched for by the highest analytical authority—uncooked beef or mutton containing 75 per cent., or three-fourths of its whole bulk of water.

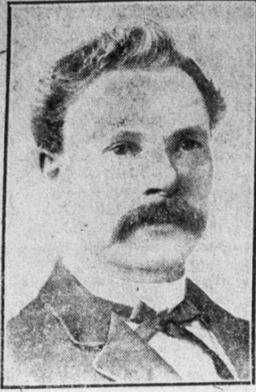
"Other kinds of meat are less fluid in their nature. Lamb, for example, contains only 64 per cent of water. Pork has still less, the amount being variously estimated at from 50 to 60 per cent. Of the whole, however, the humble citizen who buys bacon for his Sunday dinner gets the greatest amount of solid satisfaction for his money, dried bacon seldom containing more than 22 per cent of water.

"The flesh of different parts of fish varies considerably in the quantity of water it contains, the figures ranging between 40 and 80 per cent. Most of the kinds commonly seen on the fishmonger's slab approximate to the higher rate. Thus the flesh of eels contains 75 per cent of water, that of salmon and other red-fleshed varieties about 77 per cent., while white flesh, such as sole, cod or turbot, reach 1 per cent. higher still.

"Milk must be regarded as the type of a complete food. Yet new milk, fresh from the cow, contains between 86 and 88 per cent of water. This fact is exceedingly significant of the importance which nature attaches to water as a diluent of her food substances. But that certain so-called solid foods contain more water than the same weight of milk seems a paradoxical statement scarcely to be credited, yet such is the case.—Indianapolis Sentinel.

# OUR TORONTO LETTER.

(From Our Own Correspondent.)



MR. JOSEPH P. O'NEILL.

Classification according to appearance and temperament would easily place Mr. Joseph Patrick O'Neill in the ranks of our "young men" series, but the fact that his memory carries him back to a time which antedates the birth of the class referred to, and the further fact that several little ones in Toronto claim him as their grandparent, prohibit this classification, so this week I make a departure and present Mr. O'Neill as he is in reality, alone, and without a peer in the particular line which entitles him to honorable publicity.

To emulate and encourage all interested in the acquirement of the Celtic tongue, this sketch of Mr. O'Neill may be read with profit, and it is to be hoped with interest. Self taught and without any particular encouragement, except that which comes from a man's inner consciousness, he has acquired sufficient knowledge of the Irish language to enable him to read almost fluently and to write fairly well; translations from the old tongue into the Saxon equivalent have come to light as a result of his labors, and he is the only one in Toronto who has succeeded in putting his thoughts into verse through the medium of the Irish language.

Mr. O'Neill is a native of Erin, which is truly the land of his love; he was born in the parish of Castle Maquinn, Barony of Iveragh, in the County Kerry. At an early age he was sent to the National schools, but coming to Toronto with his parents shortly afterwards he attended the schools of the city in charge of the Christian Brothers. This period, strange as it may seem, is looked upon as amongst the most trying of his life. His Celtic tongue and little knowledge of English made him the butt of the lads of the time, who with boyish thoughtlessness indulged their merriment at his expense. This, however, had an effect not premeditated; the little green gorseon determined to turn the tables; studying with might and main he reached the head of the class, which position he kept against all comers, and at the end of the year carried off five first prizes, passing at the same time into the High School, then held in the Palace on Richmond street. Through the influence of a distinguished friend still in the employ of the Ontario Government, the boy was apprentice for five years with the late Chas. Potter, mathematical, philosophical and optical instrument maker of this city. At the expiration of the time young O'Neill went to New York, where he had no difficulty in obtaining a good position; called back to Toronto after a short time by family affairs, he continued at this trade for some years. It was during this period that he proved himself an "expert" in his calling. The late Professor Croft, of Toronto University, ordered a chemical balance, which should weigh from 40 lbs. to the 1,000th part of a grain; the greater part of this work which demanded much mechanical skill and accuracy, was done by Mr. O'Neill.

When finished the instrument was exhibited at the Provincial exhibition, where the interest of Mr. Augustus Newell, of the great Burdette Organ Co., of Chicago, was attracted and seeking out the principal workman on it, he offered him a lucrative position in the Western city, to work on organ reeds and fine automatic machinery. The assertion of Mr. O'Neill that he never saw an organ reed in his life, and therefore was not suited to the work was set aside by Mr. Newell, who said that the man who could do what that balance represented could do any-

thing in his shop. Knowledge of the violin—also self taught—contributed to success in the new line in which Mr. O'Neill continued to work successfully until the Chicago fire of 1871. The best men of the company were then sent to Erie where the firm located; after some years a branch was started in Toronto with Mr. O'Neill as foreman. Up to that time all the reed boards used in the manufacture of organs had been imported from the United States; after this they were made here; Mr. O'Neill was the first man in the Dominion to construct this delicate piece of machinery. At the end of a five year contract he gave up mechanical work, owing to failing health and opened the provision store on Queen street, in which business he is still engaged.

The application and perseverance exhibited so far in the career before us, makes it easy to understand how the difficult task of acquiring the Irish tongue was accomplished. Determination and love were the levers which forced the work to its desired end. Though engaged in business and in the material things of life the study of the Celtic tongue went on; in the shop, between the outgoings and the incomings, at the early dawn and at the evening's close—every moment was taken advantage of. The fact that this was the tongue of his nativity may have had something to do with the degree of mastery obtained, but at the same time the great disability of not knowing even the alphabet of the language had to be overcome in this case as in that of the most ignorant.

Contributions from this Irishman, of whom Toronto has reason to be proud, have been published from time to time in the Catholic papers of our city and in the Irish journals of the Old Land; the "Gael" has published his verse in his native tongue, and the "Kerry Sentinel" of Oct., 1901, has the following in a letter enumerating brilliant Irishmen: "In Toronto, Canada, another distinguished and generous Iveraghman, Mr. J. P. O'Neill has contrived to get hundreds of Irish exiles interested in the language of the race. Mr. O'Neill who is an intimate and confidential friend of Rev. Father Dollard, is also an Irish poet of no mean order." This poetry together with addresses and other invigorating and inspiring matter generally, has been contributed during a considerable period to the Hibernians of the city, who are justly proud and appreciative of their distinguished member. Speaking of the subject so dear to his heart, Mr. O'Neill says: "I am surprised that so few of our people take up the study of our beautiful and most melodious language; of course, I am aware that it is much more difficult for those who are not native speakers, but at the same time it is the acquiring of the Irish tongue—can be done, if the heart and mind be in the work."

The atmosphere of the home of Mr. O'Neill breathes of Celtic hospitality; his Irish wife and the smiling colleen together with the one son who now remain at home, are all imbued with the spirit of the Emerald Isle, and to all-comers, particularly if they have even but a few words of the "beautiful and most melodious language" the hand of friendship and a "caed mille failthe" are readily given.

**ST. JOSEPH'S CONVENT.**—On Jan. 5th a reception into the community of St. Joseph took place; three young ladies received the Holy Habit, four Sisters made their first year vows, and three others their final vows. Those who received the habit, were Miss Mary Flanagan, now Sister Mary Leonardo; Miss Margaret Inglesby, Sister Mary Anita; and Miss Hary H. Anderson, who received the name of Sister Mary Magdalena.

Vicar-General McCann represented His Grace conferring the Holy Habit and receiving the vows while the celebrant of the Mass was Rev. Dr. Teefy, C.S.S.B. The sermon, taken from the text "This day Salvation has come to this house," was preached by Rev. Father Urben, C.S.S.R.

On the following day a silver jubilee was celebrated, five of the Sisters having completed a quarter of a century of life in the Order. The celebration was altogether confined to the house, and was largely of a religious character. Special decorations for the chapel, joyful music sung during the Mass by the Sisters' choir, and congratulations of members and relatives were the principal features of the occasion.

The academic work of this institution is again in motion after the Christmas vacation. The places of the one hundred and twenty boarders, many from a distance, are rapidly being filled, while the classes of day pupils, comprising in all nearly two hundred, have settled down to the routine of regular work.

**LITERARY WORK.**—The first

meeting of the C. Y. L. L. A. since the Christmas interlude, was held at the home of the president, Mrs. Kavanaugh, on Monday of last week. Two excellent papers, one on Louis XVIII by Mrs. Fulton, B.A., and the other on Talleyrand, by Miss Lucy Hynes, were read. The work on Ulysses was continued under the direction of Mrs. O'Neill. Discussion on the papers followed—their reading and the point emphasized that in preparing such work it was necessary, particularly on doubtful points, to consult Catholic authorities, others being often misleading.

**GREGORIAN MUSIC.**—The definite interest taken by the Holy Father in Church music, naturally rouses thought on the matter in the minds of all interested. Much could be said on the subject, but there is only space here for one point. With reference to Gregorian Chant, why is not some means devised in our midst to make it popular? Its fitness and grandeur are testified to by no less an authority than the Sovereign Pontiff, and yet as we know it, it is neither acceptable to singers nor listeners. Why? There can be no answer, save that we are altogether ignorant of the correct method of using it. In England some time ago, a convention was held attended by the most distinguished churchmen, organists and choir-masters of the vicinity. By means of a class it was demonstrated—the director, a priest, who had made the subject a study—that the most delightful harmonies and expressions could be produced. The exhibition in fact was an altogether unexpected surprise. Could not something similar be brought about here? Is there anyone in Toronto who knows enough about the subject to impart his knowledge intelligibly and intelligently? Lectures by such a person would do much towards making the singing of Plain Chant, a work of love.

**SCHOOL TRUSTEES.**—The election of Trustees for our schools resulted in a majority of votes for Mr. J. J. O'Hearn, Mr. A. Cottam and Mr. Michael Power. Choice in the matter seems to have been well directed; all three stand well in the estimation of their co-religionists, as testified by the exceptionally large vote polled with majorities in their favor. Mr. O'Hearn brings to the assistance of the Board a large degree of mechanical and business experience and ability, while Mr. A. Cottam has the good work of a former term and his well known and up-to-date interest in education make him an acceptable candidate. The large majority of Mr. Power speaks well for his popularity.

**FADS IN SCHOOLS.**—How often are the so-called "fads" of our schools condemned by the unthinking! Anything new is almost certain to be instantly condemned by a great number of those whose conservative minds can see no good in anything outside the curriculum used in the days of their own childhood. This is apropos of the recent exhibition in one of our city schools, when six hundred children marched out uninjured from between the walls which ten minutes later were a seething mass of flames. No child received the slightest harm, and to merely read accounts, of the great achievement, is sufficient to make one cheer in great gratitude of heart.

The procession of disciplined pupils passing calmly between walls, which were it not for the "fire drill," might have buried them beneath their burning weight was something to awaken admiration in all who witnessed or read of it. Mr. Hughes, the inspector, who inaugurated the drill twenty-seven years ago, is often condemned for his "fads"; the recent result is his glorious vindication.

With the memory of the late calamities fresh in the public minds, it ought to be seen to that every school and college in the land is prepared for a similar emergency. Even in cases when concerted action would seem impossible—as in the late Chicago horror—a universal system of "fire drill" could not but have a beneficial effect in disciplining the mind and muscles, so that in a panic the results would make themselves manifest.

**CATHOLICITY PROGRESS.**—There are 1,954 Catholic places of worship in Great Britain, served by 3,711 priests; 1,222 of these are regulars.

**IRISH UNIVERSITY.**—The Most Rev. Dr. McRedmond, Bishop of Killaloe, has expressed the opinion that a new University, satisfactory to Irishmen, is already within the range of practical politics.

# Our Friends in Other Districts

(From Our Own Correspondent.)

Mayo, January 5, 1904.  
On Monday morning, the 21st inst., a little after eight o'clock, a fire broke out in the sacristy of the parish Church, and for a time little hope was entertained for any success in a fight against it. The bell in the steeple, however, soon called a number of ready and willing hands, and the work that was done might well reflect credit on well equipped and better trained fire brigades. The fire had gained considerable headway, originating in the basement of the sacristy, but the small crowd that fought with it did their work with consummate success, and apart from the hole that was burnt in the wall and the destruction of a couple of windows, the damage was not serious.

Those who deserve special mention are the following: Jno. O'Callaghan, Robert Doherty, M. McCoy, Ed. and Willie McCoy, Peter Burke, Edmund Burke, Jas. Kennedy, and a number of ladies, whose effective assistance, undoubtedly helped largely in the success that was achieved. Mr. Harold Martin visited the scene of the fire the same afternoon in order to make an estimate of the damage done. The Church was insured in the London, Liverpool & Globe Co., of which Mr. Martin is the local agent.

Almost coincident with this was another and a more destructive blaze within the borders of the parish on Monday night, the 21st inst., about midnight. Mr. P. McNulty was alarmed with the furious blaze that was in full progress in the building used for a granary. His whole household was immediately alarmed, and every effort had to be used to save the house, as it was only a short distance from the building on fire. A large amount of grain and other valuables were destroyed, and it is understood there was no insurance. Mr. McNulty deserves the sympathy of all. The origin of the fire is a mystery.

The Gaelic Society has suspended the regular meetings until after Christmas holidays. Very satisfactory progress has been made since it has been organized.

The local schools in this vicinity have finished up their work for the first term of this scholastic year examinations were held as is customary, and the general results were very satisfactory. The children of village school read a very appropriate address to Miss Spooner, the teacher. She was taken quite by surprise, but rose to the occasion in a few most happy remarks in reply to the children's address.

## ST. ANN'S PARISH.

**GOOD WORK.**—Owing to the goodwill of a few laymen who co-operated with Rev. Father Saucier, C.S.S.R., almoner of the poor of the parish, 700 lbs. of various kinds of meat—turkeys, geese, etc.—were distributed at the presbytery during Christmas week.

**TEMPERANCE CAUSE.**—Good example has won the heart of many a poor weary man struggling against intemperance. The members of St. Ann's Total Abstinence and Benefit Society, who number about 150, are doing excellent work in that way.

At a recent meeting held in the parish hall, the annual reports of the secretary and the treasurer were read. The statement of the latter showed that there was a balance of \$4,822.61 in the bank.

The report of the secretary contained touching references to deaths in the ranks during the year. Fourteen members and two member's wives, he stated, passed away to their reward, and their families received the amount of \$1,500.

Prior to the election of officers, Ald. Daniel Gallery, M.P., who has held the office of President for three years, expressed a wish to make way for another member, but the meeting urged him to continue for another term.

The result of the election was as

follows:—Rev. J. McPhall, spiritual director; Ald. D. Gallery, M.P., president; Ald. M. J. Walsh, vice-president; J. F. Quinn, recording secretary; E. Rodgers, assistant recording-treasurer; M. J. Ryan, treasurer; Bernard Feeney, collecting treasurer; Wm. Howlett, assistant collecting treasurer; M. Carrigan, marshal; J. Collins, assistant marshal. Executive committee, T. Rodgers, chairman; T. Moore, S. Flood, M. Meade, A. Cullinan, J. Hagan, J. Shanahan, J. R. Walsh, G. Murray, M. Murphy, J. Cannon.

**THE YOUNG MEN.**—The well-known progressive parish organization—St. Ann's Young Men's Society—held its annual meeting during the week, and the attendance was both large and enthusiastic. Even since its organization the young men of St. Ann's associated with the society have rendered notable services to their parish and their nationality. Many matters of deep interest to the society were discussed at the meeting, and evidences were not lacking during their consideration to show that the members possess the eloquence of the race.

The reports of the operations of the year were read and considered satisfactorily. Rev. E. Flynn, C.S.S.R., presided, and during the course of the proceedings gave the members some practical advice in regard to availing themselves of the many opportunities which are within their reach.

The election of officers for the year resulted as follows:—Spiritual director, Rev. E. Flynn, C.S.S.R.; hon. president, Jos. Johnson; president, P. Kenehan; first vice-president, John Hart; second vice-president, W. J. Quinn; treasurer, R. J. Brown; assistant collecting treasurer, John O'Brien; recording secretary, Robt. J. Hart; assistant recording secretary, T. Corcoran; librarian, Robt. Hillier; assistant librarian, Jas. Mullins; marshal, J. Polan; assistant marshal, W. O'Flaherty; honorary councillors, Prof. P. J. Shea, Jas. Martin, T. Dillon, Councilor, Jas. Hart, J. Finnegan, John Whitty, J. Cullinan, R. Hoollahan, O. J. McShane, J. E. Murray.

A committee was named to make arrangements to fittingly celebrate the 19th anniversary of the organization of the society.

## St. Anthony's Parish.

**ST. JOSEPH'S WARD.**—Ald. Thomas Kinsella, a large owner of real estate and prominent parishioner of St. Anthony's, has been nominated in opposition to one of the French-Canadian gentlemen, Mr. Savagau, for St. Joseph's Ward, which includes a large portion of St. Anthony's parish.

It seems but fair play that Irish Catholics should have one of the two representatives in this district, and we are informed that a large number of our French-Canadian fellow-citizens are ready to support Mr. Kinsella as an evidence of their desire to behold their Irish Catholic neighbors sharing with them the advantages to which their citizenship entitles them.

## C. M. B. A. NOTES.

The approaching progressive euchre party and social of Branch No. 282, which will be held in the Windsor Hall, on Friday evening next, Jan. 22nd, promises to be the greatest success ever achieved under its auspices, and also the social event of the season.

The Committee of Management held a meeting last evening, and completed all arrangements. They report a brisk demand for tickets, which are limited to 200. No tickets will be sold at the door. Everyone intending to be present should secure them at once, and not put it off, or they will lose the opportunity of being present with their friends at the only entertainment which will be given by Branch No. 282, for this season.

**AN ANGLICAN VIEW.**—The "Catholic Times" of Liverpool, says:—

The Anglican Bishop of London has issued a New Year Letter to his diocese, in which he deals with the duty of the Church of England in regard to education, especially in relation to the forthcoming County Council elections. The principles which are in danger, and which, the Bishop says, Churchmen must uphold, are that the teaching of definite religious truth is an integral part of true education; that the religious truth taught the children should be the religion of their parents; and that it should be taught them by those who believe it.

# OUR OTTAWA LETTER.

(From Our Own Correspondent.)

There is confusion in Ottawa these days. The city would seem to be doomed to suffer from fires. It is only a few years ago that all Hull and a large portion of Ottawa were swept by the flames. Last year the fire destroyed another important section of the city. A few weeks ago the Ottawa University, one of the foremost institutions of Canada and certainly the most important Catholic institution in Ontario was entirely destroyed. Finally the central Post Office was burned down a week or two ago. It was one of the most finished architectural structures in the Dominion, and occupied a site unequalled in America. The result of the burning of that building was to drive the Post Office officials into temporary quarters, which they found in the House of Commons. The main Parliament Building has since become a scene of confusion. In the grand lobby or entry are all the bags and the assorting branch. The vendors of stamps have set up their tent under the pillars of the lobby of the Commons. The Post Office Savings Department has taken possession of the offices of the accountant of the House; the room occupied by Government members is turned into the money order and registration office, and all the halls and corridors are filled with bags, wicker cases, and all the paraphernalia of a post office. In the midst of all this confusion, the Public Works Department is having the floors all covered with a mosaic-like rubber carpeting, that is claimed will equal a permanent pavement. Several of the regular officials are being removed from their offices to afford an opportunity to carpet and upholster them for the benefit of the members of Parliament, and all the walls are being retinted by Government painters. This brings us to the "signs of the times."

For the past few months there has been no end of talk about general elections. But everything here points directly to another session. There are many reasons given why no session should be held; but they are not equal in number, in the opinion of your correspondent, to those advanced in favor of a session.

As far as private legislation is concerned there is scarcely any ahead. Last year at this time there were over one hundred notices in the "Official Gazette" of Private Bills; at present there are only twenty-four, of which seven are for divorces and nine mere requests for extension of powers or of time by existing companies; so that of original legislation there is none worth mentioning. The result will be a short session, and probably general elections in June.

These are about all the facts of any interest to be gleaned from run-over the events at the Capital this week. In the religious circles there is nothing new or striking. Of course, there is always a certain amount of interest centred in Ottawa on account of it being the official residence of the Apostolic Delegate. But as there are at present no subjects of general Catholic interest under discussion there is naturally nothing new for all that passes of an ecclesiastical nature between the chief pastors of the various dioceses and the Apostolic Delegate is not for publication.

Ottawa has had its share of the winter, as well as Montreal, and it seems as if it were going to continue. During last week, one of the oldest and most highly respected Irish Catholic citizens of the Capital, Mr. Bernard Mellon, died. He was the father of Dr. Mellon, one of the leading practitioners of Ottawa. Mr. Mellon had reached his sixty-second year, and was noted throughout his whole life for his business enterprise, his sterling honesty, and his great Christian charity. He was one of the foremost contributors to every good cause, and he divided his generosity between the Church and her institutions, and Irish interests both at home and in Canada. Such men are the bone and sinew of our race, and the loss of one of them is always keenly felt.

**KING AND EMPEROR.**—It is said that Emperor Francis Joseph will visit King Edward during the course of the next few months.

# Fin ARCH

The following past...

Dearly Beloved Brethren in Jesus Christ... a feeling of profound... selves that we enter... full administration of... esse, which God has w... mit to our care. From... when that Holy Will... manifested to us that... resist it without sin... that our only safety v... ourselves to the guida... vine Master, with the... that He would work o... although the instrume... had chosen was, humb... so manifestly insuffic... plish anything at all... of the gifts which be... illustrious predecessors... perhaps, the burden pl... shoulders is no lighte... When we dwell upon t... is before us, the numb... committed to our care... responsibilities attachi... sion, there is, indeed... afraid and to shrink w... ture from the task wh... given to us. You will... stand us, dear Reveren... dear children in Jesu... think that we underval... welcome which you hav... dered to us, if we say... four months have been... traordinary sorrow to... has been said, indeed... to the diocese of ou... mission and institution... become familiar to us;... roundings and priest... that had every claim u... tion; and to be called... pectedly to undertake... a diocese, the work o... for energy and courage... and virtue to which w... claim. "Infirma mundi... When we look up to ou... ter, and remember th... which He has made to... trust in Him and who... His Will, it is then on... rise above the natur... dence which weigh us d... solve with all our hear... in the duties which H... committed to us. The... His; we are but His v... Whatever we may do, t... the glory thereof will... long to Him. But, ... and children in Jesu... knowledge of our insuff... most certainly a... claim on your sympathy... operation, and on your... all these we plead most... day. We beseech the d... of the diocese, the r... nities, and all the Fai... rally round us, to pra... for our needs, and nev... all those many necessi... their united help is es... cess. We come to you... the feet of the Vicar o... self, who has encourag... forced us by his more... kindness, and has bidden... and the whole diocese...

**LATE CARDINAL V...**  
Before we consider... the matters which are... ing for our attention, l... dear Reverend Father... children in Jesus Christ... a moment of the great... for eleven years was th... of this diocese. Events... another very rapidly... the greatest upon earth... life is ended, soon pas... thoughts of men. B... ought not to be so wit... to those to whom we... owe a debt of grateful... lapse of time can rep... not be possible to-day... the example which he... left to us to imitate... of only one achievement... age, and, if he had w... else, he would everlasti... our thanks, and those... generations of Catholic...

OTTAWA LETTER.

First Pastoral of ARCHBISHOP BOURNE.

The following pastoral to the Clergy and Faithful of the diocese of Westminster, was read by Archbishop Bourne on the occasion of his enthronement in the great new Westminster Cathedral, last month.

Dearly Beloved Brethren, and dear Children in Jesus Christ.—It is with a feeling of profound distrust of ourselves that we enter to-day on the full administration of this great diocese, which God has willed to commit to our care. From the moment when that Holy Will was so clearly manifested to us that we could not resist it without sin, we have felt that our only safety was to commit ourselves to the guidance of our Divine Master, with the firm confidence that He would work out His purpose, although the instrument which He had chosen was, humanly speaking, so manifestly insufficient to accomplish anything at all. We have none of the gifts which belonged to our illustrious predecessors, although, perhaps, the burden placed upon our shoulders is no lighter than theirs. When we dwell upon the work which is before us, the number of interests committed to our care, and the great responsibilities attaching to our position, there is, indeed, reason to be afraid and to shrink with all our nature from the task which has been given to us. You will not misunderstand us, dear Reverend Fathers and dear children in Jesus Christ, or think that we undervalue the hearty welcome which you have already tendered to us, if we say that the last four months have been a time of extraordinary sorrow to our soul. It has been said, indeed, to bid farewell to the diocese of our birth, every mission and institution in which had become familiar to us; to leave surroundings and priests and people that had every claim upon our affection; and to be called upon so unexpectedly to undertake the charge of a diocese, the work of which calls for energy and courage and talent and virtue to which we can lay no claim. "Infirmis mundi elegit Deus." When we look up to our Divine Master, and remember the promises which He has made to those who trust in Him and who strive to do His Will, it is then only that we can rise above the natural fear and diffidence which weigh us down and resolve with all our heart not to fail in the duties which His Vicar has committed to us. The work is all His; we are but His weak instrument. Whatever we may do, the success and the glory thereof will manifestly belong to Him. But, dear brethren and children in Jesus Christ, your knowledge of our insufficiency gives us most certainly a very special claim on your sympathy, on your co-operation, and on your prayers. For all these we plead most earnestly to-day. We beseech the devoted clergy of the diocese, the religious communities, and all the Faithful laity to rally round us, to pray incessantly for our needs, and never to fail us in all those many necessities in which their united help is essential to success. We come to you to-day from the feet of the Vicar of Christ himself, who has encouraged and comforted us by his more than fatherly kindness, and has hidden us bless you and the whole diocese in his name.

LATE CARDINAL VAUGHAN.— Before we consider in any detail the matters which are specially calling for our attention, let us ask you, dear Reverend Fathers and dear children in Jesus Christ, to think for a moment of the great Cardinal who for eleven years was the chief pastor of this diocese. Events succeed one another very rapidly in our day, and the greatest upon earth, when their life is ended, soon pass from the thoughts of men. But it surely ought not to be so with us in regard to those to whom we, as Catholics, owe a debt of gratitude, which no lapse of time can repay. It would not be possible to-day to speak of the example which the Cardinal has left to us to imitate. We need think of only one achievement of his courage, and, if he had wrought none else, he would everlastingly deserve our thanks, and those of all future generations of Catholics in England.

Alone in the beginning and without encouragement, in face of criticism and indifference and opposition, trusting in God with sublime faith, he built this great Cathedral, which, as he lay dead, he gave for the first time to the worship of his Maker. Is there another man amongst us who could have accomplished this, as many called it, chimerical design? Has there within the last hundred years been a single Bishop or priest in England who could have contemplated such an enterprise, and not turned from it in dismay? This is his great legacy to us; a legacy which we must use and turn to good account; and ages to come will tell what England owes to Herbert Cardinal Vaughan, who made it possible to carry out in this great capital of the Empire the full liturgy of the Catholic Church, though, day by day, as he toiled and prayed, he knew full well that he might never see on earth the fruit of the labors which were killing him. May God reward him now, and help us to be faithful to the grand ideal which he has set before us! May his memory be always cherished in the great Cathedral of Westminster, and inspire us with supernatural courage in our much smaller tasks!

EDUCATION OF PRIESTS.— Almost all the questions which demand our special care at the present moment, dear Reverend Fathers and dear children in Jesus Christ, are connected with education. We begin with the most important—that, indeed, which is the foundation of all our other work—the training in knowledge and virtue of those who aspire to the Ecclesiastical state. For some years past the number of clergy educated and ordained within the diocese itself has been quite out of proportion to the growth and importance of this See. Our predecessor had to rely to a very large extent on the adventitious aid of priests from other dioceses—an aid which, though very often of the most valuable character, can never fully supply the place of a clergy belonging absolutely to the diocese where they work. We are bidden by the Holy See to give immediate and most careful thought to the supplying of this need in accordance with the instructions of the Church. The diocese is a very large one, and there must surely be within it many latent vocations which the watchful care of the clergy will not fail to cultivate; and, when they have given proof of their reality, bring them to our special notice. On a later occasion we hope to speak in fuller detail of the desire we entertain to provide within the diocese itself the necessary means for the training of our ecclesiastical students in all those things which are required to make them fit and worthy ministers of the Gospel. In order to accomplish this great object, after ascertaining the wishes of the Apostolic See, and carefully considering the advice which the zeal and experience of our Cathedral Chapter have tendered to us, we look with confidence to our venerable College of St. Edmund, our own Alma Mater, within whose walls it was given us in our boyhood to understand the call of God. We have the firm trust that with the blessing of God we shall be able to establish therein a true home of clerical learning and piety, which, strong in the traditions that come down to us from the dark days of exile and persecution, will be able to equip its children with all that is needed to meet the difficulties of the present day. We are not unmindful of the claims of still higher studies; and we shall leave nothing undone to afford every possible opportunity to our more gifted students to cultivate the special branches of learning, for which God has fitted them, once their ordinary clerical training and formation have been assured. We have in view also the very special preparation which those will require who are afterwards to take part in the secondary education of our boys. To attain the ends at which we aim, we must concentrate all our efforts and resources; and we shall require the fullest co-operation on the part of clergy and laity alike. We know that we shall not ask them in vain.

PRIMARY EDUCATION.— For thirty years and more the Catholics of England have struggled nobly against tremendous odds to provide a true education for the children of humbler class, who are comparatively so numerous amongst us. The struggle has had many phases and varied fortune. We have just entered upon a new period, and much will depend upon the manner in which the recent Education Act is applied to our schools. In itself it is a gain to us; but it may be administered to our great detriment. Happily we have reason to hope that the public spirit of London will rise above all sectarian prejudice and give to the Catholic Church a fair field in all matters which depend upon the educational authority. We gladly recognize that the Legislature of the country has made a great effort to give us a full or need of justice than we enjoyed before. At the same time we must never forget that there is no real reason why those who regard a sound dogmatic teaching as the foundation of all true teaching should have less favorable treatment than those who are prepared to regard the vaguest elements of religious truths as all-sufficient. We might fairly claim to have our schools not only maintained, but provided, at the public cost, seeing that, in the past, we have made sacrifices such as those who grudge us the very existence of our schools have consistently refused. But, knowing well the difficulties which beset the Government, and profoundly convinced of the absolute necessity of our schools wherever we have Catholic children to occupy them, we have declared our readiness to continue to build schools for ourselves, and to be satisfied if only their maintenance be assured from public sources. This settlement of the question is not absolutely equitable; it does not place our children in quite the same position as the many thousands of boys and girls around them. For the sake of their Faith we accept it in spite of the continued call it will make upon our energies. Having accepted it, we must do our best to carry this agreement loyally into effect, and to do all in our power to continue to take that foremost place in all educational work which belongs by right to the Church of Jesus Christ. Much

will depend on the influence we can exert on all the various educational authorities. A great deal can be accomplished if men know that we are second to none in our desire for the solid intellectual advance of the country as a whole, and if we show at the same time, with all courtesy and perseverance, that we are determined to claim the full rights which the law bestows upon us. Our conflict is not ended, it may become acute at any moment, and we must be on the alert; for there is a section of our fellow-countrymen loud-voiced and insistent—nay, we may even say, aggressive and intolerant—who would gladly rob us of that measure of justice which we have gained. They have won for their own children that form of religious teaching which commends itself to their minds, and they have it at the public expense. They would take from us the public recognition given to our schools, because we insist that a fuller knowledge of Divine truth is an essential element in the true training of a boy or girl. Foiled so far in their attempts, but unwilling to act justly and fairly in regard to those who conscientiously differ from them, they will one day take advantage of our unweariness, unless we are ever ready to meet their attacks. It is, they, not we, who have created the religious difficulty in regard to the schools of England. They willingly take every advantage that they can wring from the State, and they would refuse the much smaller aid with which we are striving to be content. Our policy, then, must be to make the fullest use of the opportunities which we possess, and to let no one filch them from us. There is much work in this direction for every earnest Catholic.

second in importance to ecclesiastical education is the urgent necessity of providing a sound teaching in suitable schools for those who require an education beyond that which is to be found in our elementary schools, and whose parents are unable, or do not wish, to place them away from home. The want has been felt for many a year; but, now that those who desire to teach will all alike require a thorough secondary education, the need has become imperative. As far as our girls are concerned, the religious communities of women have made considerable provision, which, in many cases, is already quite efficient, and in others can be brought up to the desired standard without much difficulty. Our boys are in a far more serious plight, for the history of middle class day schools for boys is a tale of anxiety disappointment, and failure, and it requires more than ordinary courage to make any fresh attempts. Still, we may say that the outlook is brighter now than it has ever been before. It is true that a great effort must be made at the outset to build and equip a suitable school, and to carry it through the first uncertain years. Yet, with the ever-increasing facilities of communication, and the just claim which every really efficient school will have upon the public moneys allotted to education it ought not to be impossible to set on foot, to furnish and staff some three or four first-class day schools for boys, which, for a time at least, would meet the requirements of our Catholic boys in London, who are in want of education of this kind under the authority of the Church. We welcome advice and help of every kind on this most important subject. Before our departure for Rome we formed a small committee to study the question and invited to it priests of experience from both sides of the Thames. Before long we hope to place a definite scheme before the Catholics of London, for in such a question we need hardly say that we look for and count upon the assistance not only of our own immediate flock in Westminster, but of those, too, who have still so large a claim upon our affection, the Catholics of our much-loved diocese of Southwark. A great and united effort must be made; the time for making it will not be long; it must be so strong as to accomplish very much in a short space of time. The effects of a successful effort will be far-reaching in the extreme, and it will do much towards strengthening the position of those among us who, being neither very rich nor very poor, form so large and important a factor in the life of the country.

CATHOLIC ORGANIZATION.— When, dear children in Christ, we have made every effort for the education of our children, there will always remain some who have escaped our care or who seem to have received it almost in vain. Moreover, many of our boys and girls pass out of school just at the age when the real difficulties of their moral nature are beginning to make themselves felt; and they pass beyond our immediate oversight at the very moment when the work of real and lasting education becomes possible. If our labors are not to be thrown away it is necessary to have many varied organizations, some to take care of those who otherwise would receive no training at all, others to supplement an education which has begun but is still incomplete; others, again, to give, as it were, another chance to those whose early training has become almost forgotten. Many works of charity and rescue exist amongst us, and we would most heartily bless and encourage them all without exception. It is not possible to establish them all in every district, and the zeal and discretion of the clergy will guide them to a wise selection. We will allude to only a few of these supplementary agencies for the preservation and guidance of our people. "The Catholic Boys' Brigade" has so far quite surpassed in success any previous effort to meet the problem how to continue the education and training of our boys during the perilous years after they leave the elementary school. It has enlisted on the side of God and of duty that spirit of fellowship and that sense of human respect which are such powerful factors for good or for evil in the heart of almost every boy. It would be well were a company of this brigade established in all our larger districts. No means seems better adapted for building up the manhood of our people, so that they may be a source of example and edification to those among whom they live. One of the last acts of our venerated predecessor was to reorganize "The Association of Ladies of Charity," according to rules laid down by St. Vincent de Paul, and he regarded this as one of the most important acts of his episcopate. For his sake, in affectionate remembrance of him, and with the earnest desire to continue the work which he began, and still more, on account of the intrinsic importance of the association itself, we most earnestly commend it both to those who have leisure to enrol themselves therein, and also to the clergy, to whom it can afford the greatest help. The work of the Church in London is of so great and overwhelming a character that it calls for the united help not only of the clergy, but of all Catholics, men and women alike, who are willing to give their aid. The Association of Ladies of Charity is a source of grace and spiritual growth to those who are members of it; it can undertake well-nigh every kind of good work, and is able to adapt itself to the needs of all districts, great and small. Much will be accomplished if the association be maintained in full numbers and energy and earnestness.

EVIL OF INTemperance.— There is an evil in our midst which probably overshadows all the rest, and which is directly or indirectly the cause of so many of the ills which we are striving to cure. It affects the whole nation alike, and we must sadly confess that our own people, in spite of Catholic training and all the religious helps which their Faith affords, are too often unable to withstand it. Were it not for this curse, our position in the country would be far different from what it is. We should be wanting in our duty were we not to speak to you, dear Reverend Fathers and dear children in Jesus Christ, of the havoc which is being wrought all round us by the abuse of strong drink. We have no wish to exaggerate, there is no need to do so; for there is no one among you, who has any experience of life, who is not aware of the extent of this evil. There are numbers who are ruined by it, ruined in body and, we fear, in soul. There are many more still who are never overcome so as to ruin their name or their position, but who, through lack of self-restraint, are injuring their health, and wasting their means of livelihood, their energy, and their power to do good, all from this one cause. In every class we find them, among the highest and among the lowest, among those set up by God to guide and to teach their fellows, and among those who have no public position. Their number is simply countless. The Catholic Church should be foremost in the noble attempts which the best in the nation are making to check this very tide of sin. Our religion is built on self-denial for our Master's sake; and for our own safety, and as a help to others, perhaps weaker than ourselves, we should practise great restraint in this matter, and strive to establish round about us a sound public opinion, which will be a safeguard to the strong and a protection to the weak. It is, therefore, our duty, in so far as our opportunities permit, to take some part in the public efforts which are made to advance the cause of temperance. The League of the Cross, so strenuously advocated by our great predecessor, Cardinal Manning, would seem to deserve a fuller measure of support than it appears to receive at present. It may be that circumstances have somewhat changed, and that some modification in its character may be required if it is to succeed as we would desire. We do not know; but it would surely be a great misfortune were an organization of such importance and with such a history allowed to perish, while the evil which it was raised up to combat is rampant as before. If a better way can be discovered, we will welcome it; but one thing we do desire with all our hearts—namely, that the Catholics of London should be fully alive to the ravages caused by drink in their very midst, and be second to none in their efforts to overcome them.

WATCHWORD OF THE POPE.— We have set before you, dear children in Jesus Christ, the main points which from the beginning of our tenure of the See seem to call for our attention and for your earnest co-operation. In one word, we may sum up the efforts that we desire to make, and the spirit which should animate them. A few months ago our Holy Father gave to us the watchword of his pontificate—"Instaure omnia in Christo" ("To re-establish all things in Christ.") We have no other aim but to accomplish, in our own small measure in this diocese of Westminster, the task which the Vicar of Christ has set to the universal Church. We enter upon it with his special blessing, having received from him the sacred Pallium, the sign of our jurisdiction and of our inviolable union with the Apostolic See. Our one only desire is to give to you most fully the spirit and teaching of Jesus Christ, and to impart of that spirit and doctrine, found in its fulness in the Holy Catholic Church, to all those in this great city who will listen to our voice. We begin our teaching on the feast of that great saint who is among the most illustrious of the long line of those who, in days gone by, held the same authority and were the same Pallium that have so recently been bestowed upon ourselves. Though circumstances have changed, the task is ever the same, to uphold the cause of Christ and of His Church, and to teach men in His Name. St. Thomas of Canterbury will be with us to guide and help us. He had to fight against the powers of this world, to withstand the counsels of faltering hearts, to resist the seeming wisdom of false friends, and to be true to conscience amid every peril and every bitterness of heart. He fought, and by his death he overcame; and he saved for England the heritage of faith and union with the Holy See. May he inspire us with like courage in our weakness, and enable us to give all that we possess, our energy, whatever gift of talent

that we may have received, our health, ourselves, our life, to the service of God and of Holy Mother Church! Once more, dear Reverend Fathers and dear children in Jesus Christ, we commend ourselves to your prayers. May our Divine Master, through the intercession of His Blessed Mother, of St. Joseph, St. Peter, and St. Edward, bless you abundantly now and in the life to come.

Glimpses of Ireland's Temperance Advocate

Father Mathew will be always remembered as the Apostle of Temperance, and it is well that he should be so remembered; yet he was by no means a one-sided man. The Very Rev. J. Daly, D.D., speaking recently in Dublin, instanced the many activities in which Father Mathew engaged before he threw himself heart and soul into the cause of temperance. "Truly," said Dr. Daly, "his life had been the life of an apostle. As a minister of the sacraments, his ministrations had been most fruitful; as a minister of the Word, his intense earnestness and burning eloquence touched, enlightened and consoled the consciences of the thousands who came to hear him; in fine, as a minister of God, he had done work the magnitude and the merit of which were known to God alone. Every duty of his sacred ministry, every form of philanthropy, had for him a peculiar charm. He had established homes for the widow and the orphan, homes for the friendless and the fallen; he had schools for the children; he had what we should now call 'continuation schools' for grown-up youths and maidens; to a certain extent, he anticipated the modern technical school, for in the evening schools of Father Mathew the boys were taught trades and the girls were instructed in various domestic accomplishments. Some of these girls were initiated into the mysteries of dressmaking and millinery, while others whose minds had been, so to speak, toned up by the instruction they got, were, after a short time, able to take their evening course of domestic economy. Thus we see that Father Mathew had flourishing primary schools before the institution of the National Board; he had continuation schools long before that expression was even heard of in England or in Ireland; he had technical schools in full working order more than half a century before the foundation of 'the Department,' and in addition to all this educational activity, he was daily and hourly engaged in schemes of benevolence, in works of philanthropy. Some proposals are now mooted both in England and on the continent, the object of which is to provide a pitance or a pension for the worn-out workman, too old to work, too principled and too proud to close his life in the gloom of a pauper's ward, and be buried in a pauper's coffin; but long before the advent of these modern statesmen and their schemes Father Mathew had his own little Old Age Pension Scheme, which his own charity had initiated, and the slender resources of his own income financed successfully. Such was the man who for four-and-twenty years amongst the poor of Cork had lived the life and nobly earned the title of a great philanthropist; but the noble work he was to initiate on that eventful evening of the 10th of April, 1838, caps the climax of his greatness, and justifies us, his followers, in the claim that Father Mathew the great Apostle of Temperance, was the Prince of Philanthropists in the century that has passed away."

DEATHS IN OUTSIDE PLACES.

MR. P. FLANAGAN.— Another member of the noble band of pioneers of the Irish race on this continent has closed his long and exemplary career, in the person of Mr. Patrick Flanagan. The sad event occurred at Niagara Falls, N.Y., on January 3. For a period of 50 years deceased had lived in Kingston. The last moments of the veteran Irishmen were characteristic in an eminent degree of the fervor and faith of the race to which he belonged. At his bedside were the members of his family, including his son, Rev. Francis J. Flanagan, P.P., Montgomery, W. Va., who also officiated at the solemn Requiem Mass at the funeral. Mr. Flanagan leaves a widow and seven children: five boys and two girls, Rev. F. J. Flanagan, Messrs. Timothy, John, William and Loretto Flanagan. May his soul rest in peace.

CATHOLIC CLERGY AT THE CHICAGO THEATRE FIRE.

"It is in moments like that, when death is supreme, and the privilege is yours to brighten the dying moments of some poor unfortunate, that you would say—as I did yesterday—Thank God I am a priest."

Name Cathedral, learned of the fire and heard that so many were dying, he rushed into the old Tremont house, which is now converted into the Northwestern University Law School, into which many victims had been taken, to administer the last sacrament to members of the Catholic Church.

During the brief moment that the two priests with uplifted hands besought God to pardon all the frailties of his dying servants, the poor mangled men and women who lay in dozens on the floor, seemed to realize that they were face to face with the last scenes in their lives.

"There is no good in dwelling on that scene. What struck me as the most horrible was the way in which the bodies were packed in the corridors, their limbs so twisted that the police and firemen had hard work to raise each body and carry it out."

"As the burned and bruised victims were carried past us, one or other of the priests would step forward and, holding up the cross, would pronounce that absolution while the dying one was conscious."

"Some of those we gave absolution to were not Catholics, but they recognized the cross and knew that we were ordained of God to comfort them in the last dread moment. They seemed to die happier for having seen us at that awful time. There were at least two dozen of the priests there—I noticed Father's O'Brien, Riley, McGuire and many others."

"At this moment the housekeeper knocked gently and opened the door. 'Johnny is here to see you, father,' she said. 'They have found his sister.'"

As she spoke, a boy about twelve years old, his eyes filled with tears, came into the room.

"Father," he sobbed, "they have found sister Mary. She was at the morgue, and papa found her there a little while ago. She had been with the other children. She was locked in. She couldn't get out. She just smothered to death."

Bishop Muldoon gently drew the boy to his side, as the lad between sobs told the story of how his sister had met death while trying to save the other little children who were with her. And then he offered a short prayer as he bade the weeping lad go to his home and tell his mother that Bishop Muldoon would be over to see her after a while.

"There was a beautiful girl," said the Bishop, as the door closed. "She was Mary Donahue, daughter of Sergeant Donahue, of the Chicago police, 1040 West Taylor street. She was just home for the holidays from a convent in Dubuque, Ia. She took several of the children down with her to see the play. She might have saved herself, but she would not do so. She stayed with the little ones, trying to save them to the very last."

"I could not help noticing one thing," he continued, "and that was the admirable way in which the police and firemen worked. The care with which they picked up everything, every little trinket on bit of clothing that could in any way help to establish the identity of the charred and disfigured body they were removing from the terrible charnel house."

"No word of mine can do sufficient justice to the men who worked on amid the most dreadful scenes that can be imagined, struggling in the dark to rescue those who had a spark of life still remaining, or carrying tenderly away the bodies out of which life had been crushed."

"No matter how harsh human nature may be sometimes, at such moments as recently brought us, sympathy and kindness, buried though they may be, will assert themselves. It showed that human nature is strong within us, even though it takes an awful crisis like that to bring it out."

"And what an awful lesson it was! How vividly it brings to our minds that quotation. 'In the midst of life we are in death,' and as we remember the gayety and mirth which prevailed but a moment before, this terrible calamity came, we can only say, with the Psalmist, 'Vanity, vanity, all is vanity.'"

When Rev. F. O'Brien of the Holy

though crazed with pain, ceased to moan and fastened their fast dimming eyes on the two priests. After the absolution was given, many of them, barely able to move, feebly stretched out their hands imploringly to the priests for one hand clasp and one word of sympathy before they passed away. Both clergymen administered absolution, remaining until the dead were removed.

Our Lady of Sorrows Congregation, Albany avenue and Jackson boulevard, is in sorrow over the death of Miss Edna Torney, the church organist. Miss Torney had been a teacher five years, most of the time at the Throop school. She took a prominent part in the social affairs of Our Lady of Sorrows parish, and was an indefatigable worker in matters pertaining to the church. Dec. 5, the Young Ladies' Sodality, of which she was a member, gave a minstrel entertainment at Steinway hall, in which she was one of the soloists. Her funeral Monday morning took place from Our Lady of Sorrows Church.

The deaths of Mrs. O'Donnell and Mrs. Bantwell brought mourning into the immediate ranks of the Catholic Woman's League, and the annual children's entertainment given by the league, to have taken place Saturday afternoon at the Masonic Temple, was abandoned.

Among the shining deeds of heroism which marked the Iroquois fire horror, that of a seventeen-year-old girl, Mary Donahue, who lost her life in rescuing little children from the flames, stands forth as a most supremely beautiful exhibition of self-sacrifice.

Miss Donahue was among those standing in the rear of the audience. When the fire broke out, instead of rushing from the theater, she remained within, heedless of the suffocating smoke, and devoted herself to rescuing others. She had been drilled in such work at the convent which for four years she had attended—Mount St. Joseph's Convent, Dubuque, Ia.—and now at this time of peril she put her knowledge into practice.

Patrolman Peyton was one of the men who witnessed the young girl's heroism. He and his companions implored her to leave the theater. "Not until the children are saved!" she cried, again and again, as she lifted one little form after another into her strong young arms and bore it to safety.

The sight of the tall, beautiful girl, with her Madonna face, struggling to the last to save the scores of agonized little children who clung to her for help, was something that will live forever in the minds of those who witnessed it. So supremely exalted was the young heroine with the sense of her duty to others that suffocation overcame her before she could escape.

Her body was found on New Year's Eve by Sergeant Donahue, her father, at Perrigo's morgue. It was the very last place he visited in his long search for the dead girl. Just as the bells were ringing out the old year he bore her body up the steps of their home to the room where the stricken family awaited some tidings of their missing loved one.

Mary Donahue was a beautiful girl, of unusually sweet, unselfish character. She was known as "the girl with the Madonna face," and her love for children was the theme of friends and relatives when they spoke of her.

She was a member of Bishop Muldoon's Church, and was studying at Mount St. Joseph's Convent in Dubuque. She was visiting her family over the holidays, and went to the Iroquois alone on the afternoon of the fateful matinee.

Below is given a list of some of the Catholic dead—Annen, Margaret; Brennan James;

Brennan, Mrs. Marie; Barry, Margaret; Byrne, Mary; Barry, Mrs. Maggie; Barry, Emma; Barry, Otto; Becker, Mrs. Hildegard; Cantwell, Mrs. Thomas; Cogans, Mrs. Margareta; Corcoran, Miss Florence; Dubois, Mrs. Ellen; Dolan, Margaret, Miss; Deles, Viola; Devine, Margaret; Dee, Edward; Dee, Louise; Donahue, Mary E.; Dooley, Mrs.; Doerr, Lillian; Fitzpatrick, Gertrude; Foltz, Mrs. C. O.; Foltz, Alice; Foltz, Helen; Friedrichs, Helena; Fitzgibbons, John; Fahey, Helena; Flannagan, Thomas J.; Gahan, Josephine; Geary, Pauline; Hayes, Frank; Hennessey, William; Holmes, Mrs. M.; Kiely, Barry M.; Kennedy, Frances; Kennedy, Agnes; McKenna, Mrs. John; Maloney, Alice; McGunigle, Mayme; McGrath, Michael; O'Connor, John; O'Donnell, Louise M.; Phelan, Dennis; Quetsch, Jeannette M.; Reidy, John J.; Reidy, Anna; Reidy, Mary; Reidy, Nellie; Sullivan, Ella; Torney, Mrs. Edna; Washington, Miss Freda; Washington, John; Wernisch, Mary.

The Devotion of the Three Hail Marys.

One of the most powerful means of salvation, one of the surest signs of predestination, is undoubtedly a true and solid devotion to the Mother of God. All the holy doctors of the Church are unanimous in declaring with St. Alphonsus Liguori that "the devout servant of Mary cannot perish"—that is to say, he who perseveres faithfully until death in devotion to Mary Immaculate. Then, what could be easier than to recite every day three "Hail Marys" in honor of the privileges conferred by the Adorable Trinity on the Most Blessed Virgin? This salutary practice was revealed and taught to St. Mechtilde by the Queen of Heaven herself, as a means to obtain surely the grace of final perseverance and a happy death. It is expedient, then, that everyone, with greater reason than St. Mechtilde, who, by a life of perfection, had already secured for herself this grace, should endeavor to merit for himself the happiness of dying in the love and friendship of God.

One of the first to propagate this devotion was the illustrious St. Anthony of Padua. His special end was, by this holy practice to honor the spotless virginity of Mary, and to preserve a perfect purity of mind, heart, and body in the midst of the dangers of the world.

St. Leonard of Port Maurice, the celebrated missionary, taught the recital of three "Hail Marys" morning and evening in honor of Mary Immaculate, to obtain the grace of avoiding mortal sin, and, further, he promised salvation to those who persevered faithfully in this simple act of devotion. St. Alphonsus Liguori also adopted the pious practice, and gave it his authoritative support. He frequently counselled it, and even imposed it as a penance on those who were strangers to its use. The holy Doctor particularly exhorted parents and confessors to see that the children entrusted to them recited each day three "Hail Marys" both morning and evening, or, rather, after the example of St. Leonard, he recommended the practice to everyone, "to the devout and to sinners," to men, women and children. By means of this devotion, those consecrated to God draw down upon themselves precious fruits of salvation. Numerous examples might be cited of extraordinary graces of conversion and religious vocation obtained by this means.

By a Brief dated the 8th of February, 1900, the late Pope Leo XIII. sanctioned this pious custom by according, in perpetuity, an indulgence of 200 days, applicable to the souls in Purgatory, in favor of all those who recite three "Hail Marys," both morning and evening, with the invocation recommended by St. Alphonsus, "Mary, my Mother, preserve me to-day from mortal sin." Thanks to the protection of the Mother of God, those who persevere to the end in this devotion will lead a pure life, die a happy death, and merit a glorious and blissful eternity.—Annals of our Lady of the Sacred Heart.

JUSTICE.

I have loved justice, therefore have I borne Conflict and labor, plot and biting scorn.

Guardian of Faith, for Christ's dear flock would I Suffer with gladness and in prison die.

—LEO XIII.

With Our Subscribers.

Dear Sirs,—Enclosed find one dollar my subscription to the "True Witness" for 1904. I am proud of the "True Witness" as a Catholic paper, and recommend it to Catholic families at home and abroad. All Catholics should have the "True Witness" in their homes, for both old and young will be greatly improved both in general knowledge and the Catholic religion. I remains yours most sincerely, and wish the "True Witness" every success in the New Year.—J. R.

Dear Sirs,—Enclosed please find one dollar for renewal of my subscription to the "True Witness" for 1904. May God bless everybody connected with the "True Witness" from whoever sweeps the office and knocks the cobwebs down, up to the editor of "old letters," "occasional correspondents," the "Curbstone Observer" and "Crux." That the dollars may fly in faster than ever before.—C. O. H.

Dear Sirs,—Enclosed please find P. O. Order for two dollars for two years' subscription for your most valuable paper. I am anxiously looking for the time when you can publish it as a daily. I think there ought to be enough liberal English-speaking Catholics to subscribe sufficient to enable the management to do so. I would willingly subscribe twenty dollars to that end, Agitate, agitate, and it will come. It is 42 years the 4th of last month since I bought the first "True Witness" from a little Irishman on Dock opposite Bonsecours market, as I just got off the boat on my arrival in Montreal. I have been a constant reader of it since, and would like to see it a daily, which I dearly hope may soon come to pass.—D. D.

LOSS OF LIFE IN SHIPWRECK

The sad news comes from Port Townsend, Wash., that fifty lives were lost last week by the sinking of the fine steamer Callam in a storm that swept over the Straits of Juan de Fuca with relentless fury.

The Callam was within twenty minutes of her dock in Victoria when she broke down. Persons who watched her from the shore say she suddenly stopped steaming and slewed around, drifting broadside on before the wind, which was blowing at the rate of thirty miles an hour from the southwest. She reeled heavily from beam to beam then. The local agent was notified, and he endeavored to get a local tug to go to her assistance, but failed, owing to the absence of the vessels of the tug fleet, and no steamer had steam up. Then he telegraphed to Seattle, and the tugs which found her were despatched from there.

The steamer Iroquois went from Sydney at seven o'clock and searched until eleven o'clock without seeing any signs of the vessel.

Nothing was heard of her after she disappeared in the darkness until the news came of the disaster.

The Callam was a regular daily passenger packet. Bound for Victoria, she made moderately good progress across the Straits until Trial Island, off the entrance to the harbor, was abeam. Then a terrific cross sea was pelting the vessel, retarding her progress and making life uncomfortable for those aboard. Little fear was manifested, however, until word came from Lelov that the ship was leaking. Investigation showed that the waves on the windward side had stove in a dead-light, through which the water rushed in volumes, resisting all efforts to stop it.

At once the safety of the passengers, particularly the women and children, was looked after, and all who desired were put off from the steamer in the ship's boats. The heavily laden boats were thrown about wildly in the choppy sea, and one after another after getting away from the vessel were either capsized or swamped.

The terrible fury of the storm is attested by the fact that not a woman or child of all those aboard has survived.

THE THEATRE.

The danger of death by fire is not the only one to be feared in attendance at the theatre. There are moral evils, in their way sufficiently calamitous, lurking in all too many of the performances which thoughtless parents allow their children to attend.—The Sacred Heart Review.

COLONIAL HOUSE PHILLIPS SQUARE.

GREAT ANNUAL DISCOUNT SALE.

Bargains in Every Department.

MANTLE DEPARTMENT.

Ladies' Fawn Jackets, 50 per cent. Ladies' Black Cloth Jackets, 33 1-3 per cent. Ladies' Eiderdown and Flannel Dressing Gowns, 33 1-3 per cent. Ladies' Eiderdown and Flannel Dressing Jackets, 33 1-3 per cent. Ladies' Cloth and Tweed Costumes, 33 1-3 and 50 per cent. Ladies' Silk and Velvet Costumes, 33 1-3 per cent. Ladies' Evening Wraps, 33 1-3 per cent. Ladies' Golf Capes, 33 1-3 per cent. Ladies' Fur Lined Garments, 33 1-3 per cent. Ladies' Walking Skirts, 33 1-3 and 50 per cent. Ladies' Dress Skirts, 33 1-3 per cent. Children's and Maids' Coats, 33 1-3 per cent.

MANTLE CLOTHS

Plain Beaver Cloth, assorted shades, 50 per cent. Dark Gray Reversible Cloth, all-wool, 50 per cent. Black Curl Cloth, 50 per cent. All Remnants, 50 per cent. Brocaded Color Cloth, 50 per cent.

MEN'S AND BOYS' CLOTHING

Boys' Norfolk Suits, in Scotch and English Tweed, Worth \$6.50, \$7.00, \$8.00, and \$9.50, 50 per cent. Boys' Raglanette Overcoats, in dark gray, Regular, \$10.00 and \$12.00, 33 1-3 per cent. Men's S. B. Suits, in English and Scotch tweed and worsted. Prices, \$14.00, \$15.00, \$16.00 and \$18.00, 33 1-3 and 50 per cent. Men's Raglanette Overcoats, in dark gray, 20 and 50 per cent.

CARPET DEPARTMENT.

Turkish, Indian and Persian Rugs in all sizes, of select colors, less 20 per cent.

Made-Up Square in Axminster and Wilton Carpets, less 25 per cent.

Made-Up Squares in Brussels and Tapestry, less 20 per cent.

Remnants of different kinds of goods, from 20 to 50 per cent.

Sheepskin and Angora Rugs, less 20 per cent.

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Special lines of Carpets in Wilton, Axminster and Brussels, 15 to 20 per cent.

Fiber Carpets and Rugs, less 15 per cent.

Japanese Cotton Rugs, less 25 per cent.

Japanese Matting, less 15 per cent.

Special line of Wool Squares, less 15 per cent.

Only 4 Fine Silk Rugs left; will be sold at 33 1-3 per cent. discount.

SPORTING GOODS DEPARTMENT

Punching Bags and Boxing Gloves, 20 per cent.

Toys and Games, 20 per cent. Jointed Dolls, 33 1-3 per cent.

Baby Carriages and Go-Carts, 10 to 20 per cent.

Balance of Stock in TOBACCA'S and SNOWSHOES at 10 per cent discount

BASKETS.

All lines of Fancy Baskets, such as Lined Workbaskets, Five O'clock Tea Stands, Waste Paper Baskets, etc., 20 per cent.

BILLIARD and POOL TABLES

(House Sizes), from \$22.00 to \$100, less 10 per cent.

HOCKEY GOODS.

Sticks, Pads, Pucks, and several lines of Skates, 20 per cent.

5 per cent. for cash in addition to all other discounts or reductions

HENRY MORGAN & CO., MONTREAL.

SLEIGHS.

Girls' and Boys' Sleighs, 33 1-3 per cent.

CROKINOLE BOARDS.

20 per cent.

BASKETS.

All Fancy Baskets, less 20 per cent.

WALL PAPER AND DECORATION DEPARTMENT

Wall Paper from 10c to \$6.00 single Roll from 10 to 50 per cent. Room Moulding, Cove Moulding and Plate Showers from 3 to 30c less 10 per cent. Carpets, 20c, 40c and 45c per yard less 10 per cent. Grass Cloth and Japanese Leather from 50c to \$1.50 per square yard, less 10 per cent.

Orders for Painting in all its branches, Wall Hanging in Paper, Silk, Tapestry and other Fabrics carefully and promptly executed by experienced workmen. Estimates given.

RIBBON DEPARTMENT.

Colored Moire Ribbon, 15 per cent. Colored Satin and Faillie Ribbon, 15 per cent. Colored Duchess Satin Ribbon, 15 per cent. Colored Mousseline Ribbon, 15 per cent. Colored Taffeta Ribbon, 15 per cent. Colored Liberty Satin Sash Ribbons, 15 per cent. Colored Black Velvet Ribbons, 15 per cent. Colored Velvet Ribbons, 15 per cent. Black Taffeta Ribbons, 15 per cent. Black Liberty Satin Ribbons, 15 per cent. Colored Wash Ribbons, 15 per cent. Black Moire Ribbons, 15 per cent.

DRESS GOODS.

Choice lot of Light Weight Goods, consisting of Silk and Wool Materials, Etamines, Coiles, etc., less 20 per cent. Other fine lots of Dress Goods, less 20 per cent. 4,000 yds. Best All-Wool Challies (this is a fine lot), 45c per yard, less 33 1-3 per cent. 6,000 yards Choice Dress Muslins, less 20 per cent. Embroidered Chiffons, in black and ivory, 46 in. wide, less 33 1-3 per cent. Embroidered Chiffons, black with colored spots, 46 in. wide, Half Price.

CHINA DEPARTMENT.

TOILET SETS.

Entire stock less 20 per cent.

Special Tables less 33 1-3 per cent.

Odds and Ends such as Basins, Jugs, Soaps, etc., less 50 per cent.

Balance of Odd Slop Jars, \$1.50, Regular, \$2.00 to \$3.00.

A LEADER

Complete 10-piece Sets, nicely decorated with wild roses, different colors, gilt edges. Regular \$10.50, For \$7.50.

ART POTTERY.

3 Special Tables, less 33 1-3 per cent.

3 Special Tables, less 50 per cent.

With some beautiful pieces of Teapots, Doulton, Foley, Petersdorf, Utopian Ware, etc., etc.

Italian Marble Busts and Statuettes, less 33 1-3 per cent.

Specimens of Venetian Glass Vases, various shapes and designs. Price, \$1.50.

JAPANESE GOODS

Entire stock from 33 1-3 to 50 per cent.

33 1-3 PER CENT. OFF.

Paper Umbrellas, Lanterns, Banners, Antimony Ware, Art Glass Vases, Lacquered Trays, Bananas, Ivories, Gongs, Cushion Tops, Table Covers.

Catholic E

THE ANNUAL REU Christmas Party, of the the Catholic Emigrating was held at St. Vincent 30 Park Avenue, St Wednesday evening, Jan. well attended and mo there being upwards present.



MRS. J. J. CURRAN

Amongst those present Father Perrier, repres Grace the Archbishop o Rev. Fathers Caron and S.S.R., St. Ann's; Rev. ent, Mr. Justice Curran Curran, Mr. G. Bogue Sni son inspector of British children and Receiving E Jno. P. Hoolahan, Dom erment agent, Montrea Mrs. Frank Curran, M Jean, Mr. Cecil Arden, Catholic Emigrating A Miss Agnes Brennan, ma Home, and Miss Elizabe The proceedings were the presentation of a thanks, in French, from to the Rev. Father Perri kindness in coming amo The address assured Fat and through him, His Archbishop, of the appr the boys and girls, and of the Association, of th the Archbishop took in and welfare, and assured His Grace had not more loyal children than those Country attached to the Emigrating Association. the Rev. Father's accepta accompanying bouquet.

The address was read l adopted English daugh Jos. St. Jean, whose plei ner and thorough French tified to the care and trected by her adopted par education. The bouquet wa by another little English adopted daughter of Mr. Laforest, of this city.

The Rev. Father Perrie the children and the offic Association, for the kind contained in the address, very beautiful bouquet they ed him. He said the Arch charged him, personally His Grace's regret, at be to be present at their un standing engagement for t visit to the prisoners in a hoodly branch of His Gra family, prevented him doi Grace, the Rev. gentleman the deepest interest in all cerned the English childr progress and welfare he w the keenest pleasure, and him to convey to them al earnest wishes for the New Father Perrier expressed sincere pleasure at being come amongst them. This one that he had up to the tie on nothing of, but th gathering had stirred up est, to such an extent tha not fail to follow their pr the future. He urged the c remain true to their faith, the duties which fell to th the future, in the same sp he felt sure, from their b happy faces, had animated the past. In conclusion he ly repeat the wishes of H with which he sincerely co own, for a very Happy Ne

Mr. Jno. P. Hoolahan, Government agent, Montt posed a very hearty vote to Father Perrier for his

Y, JAN. 14, 1904.

**HOUSE**  
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**UNT SALE**

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**LEIGHS.**  
Boys' Sleighs, 33 1-3 per

**NOLE BOARDS.**

**ASKETS.**  
askets, less 20 per cent.

**APER AND**  
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from 10c to 50c single  
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ding Cove Moulding  
Shelves from 3 to 30c  
to 10 per cent.  
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\$1.50 per square yard.

Painting in all its  
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Light Weight Goods,  
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**LEADER**  
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**POTTERY.**  
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**& CO.,**

**Catholic Emigrating Association**

(By An Occasional Correspondent.)

THE ANNUAL REUNION and Christmas Party, of the children of the Catholic Emigrating Association, was held at St. Vincent's Home, 28-30 Park Avenue, St. Henri, last Wednesday evening, Jan. 6, and was well attended and most successful, there being upwards of 120 children present.



MRS. J. J. CURRAN.

Amongst those present were: Rev. Father Perrier, representing His Grace the Archbishop of Montreal; Rev. Fathers Caron and Holland, C. S.S.R.; St. Ann's; Rev. Bro. Prudent, Mr. Justice Curran and Mrs. Curran, Mr. G. Bogue Smart, Dominion inspector of British immigrant children and Receiving Homes; Mr. Jno. P. Hoolahan, Dominion Government agent, Montreal; Mr. and Mrs. Frank Curran, Mr. Jos. St. Jean, Mr. Cecil Arden, hon. agent Catholic Emigrating Association; Miss Agnes Brennan, matron of the Home, and Miss Elizabeth Brennan.

The proceedings were opened by the presentation of an address of thanks, in French, from the children to the Rev. Father Perrier, for his kindness in coming amongst them. The address assured Father Perrier, and through him, His Grace the Archbishop, of the appreciation of the boys and girls, and the officials of the Association, of the interest the Archbishop took in their work, and welfare, and assured him that His Grace had not more loving or loyal children than those of the Old Country attached to the Catholic Emigrating Association. They begged the Rev. Father's acceptance of the accompanying bouquet.

The address was read by the little adopted English daughter of Mr. Jos. St. Jean, whose pleasing manner and thorough French accent, testified to the care and trouble exercised by her adopted parents in her education. The bouquet was presented by another little English girl, the adopted daughter of Mr. and Mrs. Laforest, of this city.

The Rev. Father Perrier thanked the children and the officers of the Association, for the kind expressions contained in the address, and for the very beautiful bouquet they had offered him. He said the Archbishop had charged him, personally, to express His Grace's regret, at being unable to be present at their reunion, but a standing engagement for that day, a visit to the prisoners in the goal, a busy branch of His Grace's large family, prevented him doing so. His Grace, the Rev. gentleman said, took the deepest interest in all that concerned the English children, whose progress and welfare he watched with the keenest pleasure, and had asked him to convey to them all his sincerest wishes for the New Year.

Father Perrier expressed his own sincere pleasure at being able to come amongst them. This work was one that he had up to then seen little on nothing of, but the present gathering had stirred up his interest, to such an extent that he could not fail to follow their progress in the future. He urged the children to remain true to their faith, and to do the duties which fell to their lot, in the future, in the same spirit which he felt sure, from their bright and happy faces, had animated them in the past. In conclusion he could only repeat the wishes of His Grace, with which he sincerely coupled his own, for a very Happy New Year.

Mr. Jno. P. Hoolahan, Dominion Government agent, Montreal, proposed a very hearty vote of thanks to Father Perrier for his sympathies

and words of kindness in coming amongst them, which was seconded by Mr. G. Bogue Smart, Dominion inspector of British immigrant children and receiving homes.

Mr. Smart expressed his pleasure at being able to come to Montreal, for the reunion, and congratulated the Association, upon the establishment of such an excellent Home. He was especially delighted to meet His Grace's representative, and to learn of the interest the Archbishop takes in the work of the Association. It must be borne in mind that the work of the Catholic Emigrating Association is not to be regarded in any sense as a business venture, but as purely philanthropic or religious in character. During the last year he had personally visited four hundred British immigrant children, in the different provinces and found them doing well, well suited and giving general satisfaction. Not more than five per cent. need to be apologized for. During the past fiscal year, approximately 14,000 applications had been received at the various Homes, for these children, but the supply had only reached 1,900. There were splendid opportunities for industrious boys and girls. Many of the immigrants of former years are now occupying positions of responsibility, and trust throughout the Dominion, as professional men, merchants, farmers and nurses. It was part of his official duty to visit and inspect the Receiving Homes, annually, and he had been pleased to find that at each the best interests of the children were being safeguarded.

It is a matter of congratulation to the Association, that their interests in Canada have been placed in the hands of such efficient officers as Miss Brennan and Mr. Cecil Arden, whom he had always found to have the best interests of the children at heart.

A very enjoyable evening was spent by the children, who were joined by many of the old boys and girls, who though now out of the association's jurisdiction, still cling round the old Home. During the evening a number of lady patronesses of the Home, assisted in entertaining the children, amongst whom may be mentioned Mrs. J. J. Curran, wife of Mr. Justice Curran, who played several selections upon the piano.

Letters regretting their inability to be present, were received from the Rev. P. Rioux, C.S.S.R., Sir William Hingston, Dr. Schmidt, and others.

**ORGANIZATION AND AIMS.**—The Catholic Emigrating Association whose present headquarters in Canada, are St. Vincent's Home, 28-30 Park Avenue, St. Henri, was formed by the amalgamation of most of the leading Catholic Rescue Societies in England. It has offices in London and Liverpool. The president is the Rev. Emanuel Bans, Administrator Crusade of Rescue, Harrow Road, London, and the Hon. Secretary, Mr. Arthur Chilton Thomas, barrister-at-law, who is also manager of the "Catholic Times" newspaper, 105 Shaw street, Liverpool. Both these gentlemen visited Canada, in 1902, spending several weeks in the country, studying the question of child immigration.

The Association represents within its organization the rescue work of the archdiocese of Westminster, the dioceses of Liverpool, Salford, Shrewsbury and Birmingham, it also incorporates the oldest existing Catholic Emigrating Society in Great Britain. The Liverpool Catholic Children's Protection Society, whose work in Canada has been for so many years carried on by the present superintendent of the Home, Miss Agnes Brennan.

During the last ten years, when the present Home was established, the Society has settled in this country, upwards of 8,000 children, many of whom have become merged into the general population, in various walks of life. It counts amongst its former proteges, members of the priesthood, of the Christian Brothers, and also several Sisters of the different orders, besides the many ranks of the commercial world.

It would, no doubt, be of interest to readers of the "True Witness" to give a few particulars of this work, whose operations are so quietly conducted, that only those immediately concerned, are aware of its existence in our midst.

The children with which it deals may be included under two heads:—Orphan and Neglected. The former are received into the homes in Eng-

land, in much the same way as those of the same class are in our Canadian orphanages. The latter are for the most part handed over to the care of the homes by the legal authorities, the parents being judged unfit to give them the care and training which is their due. Others by the influence of the clergy, are removed from surroundings deleterious to their welfare, and placed in circumstances, conducive, both to the saving of their faith, and to giving them a better opportunity in life, than they could otherwise get. In no case has a child been committed, nor is there the slightest taint of criminality to be found amongst them personally.

There is a very popular opinion



MR. CECIL ARDEN.

prevalent, that they are for the most part illegitimate, but out of the number immigrated during the last ten years, it is only possible to recall five who are so.

Many attempts have been made to prove the children to be the victims of all manner of disease, but the methods adopted by the Association renders such a charge futile. When an application is received from any school for the emigration of a child, it must be accompanied by a certificate of health, signed by a responsible medical man. The child being accepted on such certificate, is subsequently re-examined by the medical officer of the Association before embarking at Liverpool. After their embarkation, and before the ship leaves the port, they are once more examined, and if any signs of disease are apparent, are rejected and immediately removed from the vessel. During the voyage they are under the medical care of the ship's doctor, and on arrival at Quebec are subjected once more to examination by a medical officer appointed by the Dominion Government. Should a child on its arrival at the Home, show any signs of physical defect the medical officer of the Home is at once summoned, and if necessary the child is returned at once to England. The Association not wishing such child to remain in Canada. While on this subject it is interesting to call to mind the fact that out of upwards of 3,000 children, it is only possible to recall seven, whose deaths have occurred whilst under the jurisdiction of the Association, two of these being accidentally drowned.

Upon an application being received for a child an official application form, setting forth the obligations and responsibilities of those taking the children towards them, together with extracts from the Acts of Parliament relative thereto, and a blank form of agreement are furnished, and on its reception duly filled in by the Home, full enquiries are made before a child is allowed to be taken away. An agreement according to terms arranged is also signed. No fees whatever are charged for the application.

The jurisdiction of the Association over the child extends until the child attains the age of 18 years, the agent having the authority vested in him of a guardian or tutor, with full power to exercise that authority until that age is attained. This protects the interests of the child in case of ill treatment or neglect by the employer, and at the same time and a testimony to its work, we may of returning a child who may be unsatisfactory, a course the Association insists upon being followed.

A personal visit to the Home of the child is made by an officer of the Association, once every twelve months, at which visit the child is always seen apart from the employer, thus ensuring the child's proper care and progress.

Every effort is made by the Association to conduct its work thoroughly, satisfactorily and properly in every way, the officers having always before them the two chief intentions of those rescuing the children, viz.—The saving of their faith, and the giving to them a better opportunity in life than would be pos-

sible amongst their surroundings in the old country.

In conclusion, and as an evidence of the popularity of the Association, and a testimony to its work, we may state that during the last nine months, over £30 applications have been received for the children for the supply of which only 215 have been available.

MR. CECIL ARDEN, the hon. agent of the Catholic Emigrating Association, came out to this country in the interests of the English Catholic children, two years ago. Mr. Arden comes of an old Lincolnshire family, and is the second son of the present head of the family, Mr. William Edward Arden, of Rotherham, Yorks. He is a nephew of Sir Edward Braddon, formerly agent-general for Tasmania, in London, now of Launceston, Tasmania, and of Miss Braddon, the popular and talented authoress, also of the late Chief Justice Smith, of Agra, India. Mr. Cecil Arden is the first member of his family to join the Catholic Church.

Mr. Arden received his introduction to charitable work amongst children, in the Church of England, from which body he became a convert, about five years ago. Soon after his conversion, Mr. Arden was the recipient of the personal congratulations of His Eminence, the late Cardinal Vaughan, who until his death last year, was the head of the Association. Mr. Arden now represents in Canada.

The late Cardinal took a deep and practical part in the work of rescuing children, and followed with the keenest interest the progress of those whose fortunes were subsequently cast in this country. As late as April last, a few weeks before his death, His Eminence Cardinal Vaughan made enquiries from Mr. Arden as to the welfare of his children in Canada, upon whom he bestowed for the last time, his Apostolic blessing.



MISS AGNES BRENNAN.

The name of Miss Agnes Brennan, the present superintendent of the Home, has been a household word in Montreal for many years, her best known residence having been the old Home, 11 St. Thomas street. She is the daughter of the late Mr. Patrick Brennan, of Montreal, who was a nephew of the late Bishop Phelan. Miss Brennan is a niece of our much respected citizen, Mr. Justice Curran, and a sister of the genial Sister Superior of the Water street Hospital, Ottawa.

Very early in life Miss Brennan devoted herself to the poor and needy, and at one time very greatly assisted the Fathers of St. Ann's parish in their arduous work amongst the poor of that populous district.

For the last ten years Miss Brennan has devoted the whole of her time, talent and interest, to the care of the English immigrant children. In the face of much opposition and disappointment, she has persevered in her endeavors to better the condition of the children committed to her care, both spiritually and materially, with what result the happy gathering of Wednesday evening last, amply testifies, as also do the weekly receptions held at the Home every Sunday afternoon. Miss Brennan, throughout her work has been very ably and devotedly assisted by her sister, Miss Elizabeth Brennan, who shares with her the gratification, which their labors have justified.

**PLAIN CHANT.**

Rev. Edward W. Berthold, of St. Aloysius' Church, Chicago, and Father Lohman, recently ordained, have gone to Rymensburg, Germany, where they will take up the study of the Gregorian chant.

**THE WEEK'S ANNIVERSARIES.**

(By An Occasional Contributor.)

On account of the Christmas and New Year's holidays I have neglected the anniversaries of each week. Finding that they were of exceeding great interest to many of the readers, I have determined to again take them up. But it would be a pity to allow the first week of the year to go past unnoticed, while we are yet so little advanced in 1904. Consequently, I will begin with the anniversaries of that week, leaving the first two days of 1904 to care of themselves.

The third of January is memorable as the anniversary of the birth of Cicero, which important event took place, in the year 107 before Christ. Needless to remind the readers that Cicero was the greatest orator ever produced by the Roman people, and his majestic orations are still classical studies, and will remain so for all time to come. With Demosthenes he divided the honors of oratory as far as antiquity is concerned. In 653, on the 3rd January, the useful discovery of glass was made. On the same date, in 1602, the famous battle of Kinsale was fought. That was one of the most fearful hand to hand struggles that took place between the troops of the English Government and the Irish led by Hugh O'Neill. There had been a peace concluded, but war followed the refusal of Queen Elizabeth to accord freedom of worship to the Irish. In 1844, on the 3rd January, the Repeal Club, city of Cork, Ireland, was founded. And on the 3rd January, 1851, Archbishop Sibour, of Paris, was assassinated in that city. There were all events sufficiently startling for the commencement of a year.

On the 4th January, 536, silk manufacture was introduced into Europe, which, in itself, marked an era in the commercial history of the world. On the same date, in 1802, the magnetic needle was invented—whence followed the mariner's compass, one of the most important discoveries of world. On the 4th January, 1577, Bishop William Walsh, one of Ireland's greatest Catholic prelates, died; and on the same date, in 1655, James Usher, Protestant Archbishop of Armagh, died. In 1858, on the 4th January, the great tragedienne, Rachel, closed her career in death. In 1861, the 4th January, was a great National Fast Day in the United States.

The fifth of January has some interesting anniversaries. In the first place, on that date, in 1066, King Edward, the Confessor, died. In 1402, on the 5th January, Joan of Arc was born. It may be remarked that considerable progress is being made in Rome in the process of the beatification of that extraordinary personage. A saint, a heroine, a national martyr, her life was one of the most extraordinary recorded in history. In 1589, on the 5th January, died, Catherine de Medici, one of the

most famous queens that ever graced a throne, and a distinguished member of the most important house of the Middle Ages. On the 5th January, 1781, Richmond, Va., was taken and devastated by the British. Finally on the 5th January, Mother Seton, foundress of the Sisters of Charity, died. She was one of the most eminent women of the close of the eighteenth and the beginning of the nineteenth centuries.

The sixth of January, itself a great Catholic feast, the Epiphany, was equally the anniversary of some important events. On the 6th January, 1386, King Richard II., of England, died. And in 1652, on the 6th January, the Feast of the Magi. All the priests in Ireland were ordered to quit the country within twenty days, an order being issued in the form of a proclamation signed by Oliver Cromwell. The hard-hearted, old fanatic, had selected the very day on which kings travelled to visit the King of Peace—to proclaim war upon the priesthood of that same Christ's Church. In 1842, the 6th January, was made memorable by the massacre and retreat of the British forces from Cabul in India.

The 7th January was the anniversary of Pitt's famous "Conciliation" speech with America, pronounced in the English Parliament in 1775. On the 7th January, 1782, the Bank of North America was opened. In 1876, on the 7th January, Henry Grattan's statue was erected in College Green, Dublin. And on the 7th January, 1878: Pope Pius IX., of immortal memory, departed this life.

On the 8th January, 1642, the famous astronomer Galileo died. As the most important religious controversies of modern times; but long since have the baseless accusations against Catholicity been exploded. In 1735, one the 8th January, was born the renowned Archbishop John Carroll. The same date commemorates the defeat of the British at New Orleans, by Jackson, in 1815. And it was on the 8th January, 1826, that Bishop England, at the invitation of Congress addressed that legislative body.

The ninth of January recalls the death of Marco Polo, the famous traveller, which took place in 1324. In 1593—four hundred and one years ago—Trinity College, Dublin, was opened, on the 9th January. In 1861, on the 9th January, the State of Mississippi seceded. Finally, in the list of important anniversaries, we find that on the 9th January, 1873, Napoleon III, died in England, and we may mention that there is even now rumor of the approaching death of ex-Empress Eugenie, his brilliant and unhappy wife.

**ARCHBISHOP ON ELOPEMENTS.**

"Nothing that I could say would place me in an attitude of stronger opposition to runaway marriages than I am placed by the attitude of the Catholic Church," said Archbishop Glennon of St. Louis, the other day. "Its rules are such that Catholic persons cannot run away and get married except by running out of the church.

"The rules of the church require publication of the bans three Sundays before the wedding in the church of the parish in which the engaged persons reside, and if they reside in separate parishes the bans are proclaimed in the churches of both parishes. There can be no runaway marriages where this rule is observed.

"Then if a Catholic couple run away to get married no priest will marry them without first communicating with the priest of their parish acquainting him with the facts and getting his consent.

"And if they are married by a minister or magistrate, they excommunicate themselves from the church.

marriage as a sacrament and is indissoluble except by death. Regarding it so, it can not but enforce such rules as will tend to safeguard it in every way and promote the happiness of a relation from which there is no sanctioned release except by death.

God, conscience, reason, parents and sentiment enter into the marriage compact, rightly regarded. In the modern marriage, God, conscience, reason and parents are eliminated and sentiment only is consulted. Sentiment is evanescent. To-day it is here. To-morrow it may vanish. God, conscience, reason and parents having been left out, there is nothing left when sentiment goes and the divorce court is sought to terminate relations which have become distasteful."—New World.

**NOBLE AIMS.**

A noble purpose never leaves a man languid and inert. Its inspiration continues; it quickens the desires and strengthens the powers for new efforts.

A noble character produces no impression on a vulgar mind.

The Case of the Evicted Tenants

THEIR POSITION UNDER THE ACT.

The following circular has been issued by the United Irish League:-

39 Upper O'Connell street, Dublin, 23rd December, 1903.

Dear Sir,-In pursuance of the previous circular issued on this subject and in view of some misunderstandings on details which seem to have arisen, the Standing Committee feel it to be desirable to issue another circular impressing on the branches of the United Irish League the urgent importance of taking up the case of the evicted tenants in their districts without delay-and testing the efficiency of the Act to carry out the undertakings of the Government entered into while the Bill was passing through committee. The powers of the Commissioners under the Act are as follows:-

1. In cases where an estate is sold they can (a) sell the tenants evicted from that estate their old holdings, if available, or if these are not available they can sell to the evicted tenants other holdings formed from untenanted land in their possession on either the same or another estate; (b) if any of the evicted holdings are in the possession of new tenants, the Commissioners have power to compensate such new tenants if they are willing to leave, either by giving them other farms or by money.

2. In cases where the landlord of an estate on which there are evicted farms declines for any reason to sell his estate, if the landlord is willing to sell the evicted farms, the Commissioners can reinstate the evicted tenants by recognizing the evicted farms for this special purpose as an estate, and, if any of the farms are in the occupation of new tenants, they can compensate any of such new tenants as may be willing to leave. If the landlord refuses to sell the evicted farms to the evicted tenants, the Commissioners can provide the evicted tenants with farms elsewhere.

In all cases in which evicted tenants are restored to their old holdings, or provided with farms elsewhere, the Commissioners have, under section 12 of the Land Act, powers to "do whatever they consider necessary or desirable to help a reinstated tenant to a fair start." And this can be done by loan, money grant, building houses, or stocking land, as in the discretion the Commissioners the circumstances appear to demand.

As this is a vitally important point, the committee think it desirable to reprint a short extract from the debate in the committee stage of the Land Bill:-

House of Commons, June 29, 1903.

Mr. Wyndham-"Any money used under clause 12 was not only Irish money, but to the extent of £250,000, was money which had been earned by land purchase in Ireland, in excess of all that was required to pay interest and the Sinking Fund. It belonged to Ireland and to land purchase in Ireland. This money might be used for the benefit and improvement of estates upon which the Commissioners were at work."

Mr. Redmond said he wished to ask the Chief Secretary whether he was correct in understanding him to say that under clause 12 the Estates Commissioners were to have all the powers of the Congested Districts Board, and would have the power to use money at their disposal for rebuilding and restocking any new holdings to be created under the Act? Had the Congested Districts Board power to buy out the interests of existing tenants in order to put the evicted tenants in, and if so had the Estates Commissioners that power clause 12? Secondly, he wished to know whether the money under clause XII, which was at the disposal of the Commissioners was available under the Bill as it stood for the purpose of restocking and rebuilding farms such as these evicted farms?"

Mr. Wyndham said his answer to these two questions was in the affirmative.

On another occasion Mr. Wyndham used the following words: "The words 'take steps' in clause XII, are quite enough to cover all the powers at present possessed by the Congested Districts Board, including the power of buying out the interests of an existing tenant in order to put another tenant in the holding. The power is ample for all purposes which Mr. O'Brien has in mind, and recog-

mizing, as I do, the great desirability of making a final settlement which shall leave no bitter memories behind, I fully intend that those powers shall be used."

For the purpose of being restored to his holding there is no need that an evicted tenant should be reinstated as a tenant before he buys the holding, and the limitations on the amount of the advance imposed in Section 53 and 2 do not apply in the case of evicted tenants purchasing their old holdings or new holdings.

The local branches should lose no time in endeavoring to secure the advantages of the Act for the evicted tenants in their districts.

Application for reinstatement should be immediately sent to the Estates Commissioners, Upper Merion street, Dublin. Forms of application will be supplied by the Estates Commissioners or from this office. Any further information desired, and legal assistance should be found necessary, will be promptly furnished on application to this office.-Yours faithfully,

JOHN O'DONNELL, General Secretary.

THE MONEY GRANT.-The following letter appears in Monday's "Freeman":-

2 North Great George's St., 26th December, 1903.

Dear Sir,-In your article on "The Evicted Tenants," published on the 24th instant, you say:-"The Estates Commissioners are further empowered in all cases where evicted tenants have been restored to 'do whatever they (the Commissioners) may consider necessary or desirable to help a reinstated tenant to a fair start.' This, the circular says, 'can be done by loan, money grant, building houses, or stocking land, as in the discretion of the Commissioners the circumstances seem to demand.' We fear that this is rather overstating the powers of the Commissioners. As Mr. Redmond has recently pointed out, and as we showed in our discussion of the Bill last April, the Commissioners cannot give a 'money grant.' Whatever money they expend will be regarded as an advance upon the holding and added to the purchase money, and the restored tenant's annuity will be calculated on the total advance."

I do not share this view of the effect of the wording of the Act. After giving the sections dealing with this matter the most careful study I am convinced that the wording of the Act-vague as it is-does, as stated in the circular of the Standing Committee, give power to the Estates Commissioners to aid reinstated tenants to a fresh start by means of "loan, money grant, building houses, or stocking land." The Act is, however, not very successfully drafted, as has been abundantly proved by this time to all parties concerned. And it is not to be wondered at that on this all-important point, as on many others, difference of opinion should arise as to the effect of the sections. But whatever may be the ultimate decision as to the force of the wording of the Act in connection with this particular point, there can be absolutely no question as to the intention of Parliament, or as to the Government pledges, on the faith of which the Irish amendments dealing with the reinstatement of evicted tenants were withdrawn. The words used by Mr. Wyndham are conclusive on this point: "The words 'take steps' in clause XII, are quite enough to cover all the powers at present possessed by the Congested Districts Board, including the power of buying out the interests of an existing tenant in order to put another tenant in the holding. The power is ample for all purposes which Mr. O'Brien has in mind, and recognizing, as I do, the great desirability of making a final settlement which shall leave no bitter memories behind, I fully intend that those powers shall be used."

There can, therefore, be no doubt.

1. That those in charge of the Bill intended to give to the Commissioners all the powers set forth in the circular of the Standing Committee.

2. That the Irish amendments were withdrawn on the distinct pledge from the Chief Secretary that the Bill did confer these powers, and that he would see that they were used. And if it should now be held by the Irish Executive or the Com-

missioners that under this Act as it has been passed they have not power to "do whatever they consider necessary or desirable to help a reinstated tenant to a fair start"-then the case for an immediate amendment of the act in this particular is unanswerable.

But, in conclusion-I must repeat my conviction that the Act as it stands does give the Commissioners all the powers set forth in the circular of the Standing Committee.-Yours sincerely,

JOHN DILLON.

The following also appears in the "Freeman":-

8 Leeson Park, Dublin, 24th Dec., 1903.

Dear Sir,-In your article to-day you somewhat misinterpret my recent reference to the position of the evicted tenants under the Land Act.

You say-"As Mr. Redmond has recently pointed out, the Commissioners cannot give a money grant."

That does not accurately represent my view. My belief is that the Commissioners have the power of making money grants, inasmuch as they have in Mr. Wyndham's words, "all the powers of the Congested Districts Board," and I, therefore, regard the circular of the United Irish League as strictly accurate upon this point.

What I pointed out in Signo, and what I regard as a very serious scandal, was that the law officers have advised that this power does not exist, notwithstanding the solemn and explicit pledges given in the House of Commons on the subject.

The intention of the Government and Parliament was plain, and if the wording of the Act is defective it must instantly be amended. But what about the Attorney-General, who drafted the Bill, who listened to the debates, who was party to the pledges given, and who now advises that the Act does not carry them out? Would such a scandal be tolerated in any other country in the world?-Very truly yours,

J. E. REDMOND.

THE BLESSINGS OF CHRISTIAN FAITH

This was the theme of a recent sermon preached by Cardinal Gibbons in the Cathedral at Baltimore. His Eminence said in part:-

"Faith," says St. Paul, "is the substance of things to be hoped for, the evidence of things not seen." In meditating on the pages of the New Testament I have been again and again forcibly impressed with the frequency with which our Saviour and His apostles dwell on the blessings and advantages of Christian faith, especially a living faith which is accompanied by divine hope and love. Indeed, of all the blessings which a merciful Redeemer has conferred on us in this world I cannot conceive any gift comparable to the possession of a strong and luminous belief in a divine revelation-faith in God and in Jesus Christ, an abiding faith in the verity of His Gospel message and in the blessed promises of eternal life. I would not exchange a single article of the creed for all the treasures of the United States.

"First of all, your faith is a source of light to your intellect. Faith is to the eye of the soul what the sunlight is to the eye of the body. It broadens and expands our spiritual vision. Faith does not supplant but rather supplements reason. You might as well suppose that a man dispenses with the use of his eyes in using a telescope as that he discards his reason, is using the instruments of faith. Faith is to you what the cloud by day and the pillar of fire by night were to the Hebrew people in the desert. It guides you through your devious wanderings in the desert of life to the true promised land of Heaven.

"Your faith gives you a notion of God as rational as it is sublime. It reveals to you a God who has created all things by His power, who governs all things by His wisdom, and whose controlling providence watches over the affairs of nations as well as of mankind. It proclaims a God infinite in justice and in mercy, infinite in truth and sanctity.

"By the light of faith you acquire a correct notion of yourselves, you learn who and what you are, whence you came and whither you are going. It tells you not only of your origin and destiny, but also the means of attaining it. It has rescued you from the perplexing mazes of doubt in which the heathen world had involved its votaries. The truths of Christian revelation have already successfully withstood

RAILROADS. CANADIAN PACIFIC World's Fair, St. Louis, Mo April 30th to Dec. 1st, 1904.

OTTAWA TRAIN SERVICE Lv Windsor Sta., 8.45 a.m., 9.40 a.m., 10.30 a.m., 4.00 p.m., 10.10 p.m. Ar Ottawa, 11.45 a.m., 12.40 p.m., 5.25 p.m., 7.00 p.m., 11.10 p.m.

WORLD'S FAIR, ST. LOUIS, Mo April 30, Dec. 1, 1904. Art Pottery Manufacture in operation. Decorative Sculpture cost \$500.00.

INTERNATIONAL LIMITED 9 a.m. at Toronto at 4.40 p.m. Hamilton 5.40 p.m. Niagara Falls, Ont., 6.45 p.m. Buffalo 8.00 p.m. London 7.45 p.m. Detroit 10.30 p.m. Chicago 7.20 a.m.

FAST OTTAWA SERVICE Lv 8.40 a.m. week days; 4.10 p.m. daily. Ar Ottawa 11.40 a.m. week days, 7.10 p.m.

MONTREAL and SPRINGFIELD, Mass Through Coach, Parlor and Sleeping Car Service. Trains leave Bonaventure Station at 9.01 a.m. week days and 8.40 p.m. daily.

CITY TICKET OFFICES, 127 St. James Street. Telephone Main 460 & 461, and Bonaventure Station

JOHN MURPHY & CO. SPECIAL! Our Ladies' Tailoring Department will allow a discount of 10 per cent. on all orders executed during January.

Great January Clearing Sale General Range of Discounts 10 to 75 per cent.

A JANUARY SILK BARGAIN. 5,000 yds. FINE FANCY SILKS, Choicest Novelties and Newest Shades, range of prices 75c to \$10.00, less Clearing Sale Discount of 25 per cent.

ANNUAL WHITEWEAR SALE, A Pronounced Success! Our Annual Whitewear Sale is daily attracting crowds of pleased and satisfied buyers.

JOHN MURPHY & CO. 23-3 St. Catherine Street, corner of Metcalfe Street. Terms Cash. Telephone Up, 274.

the test of twenty centuries. During that long period they have been exposed to the searchlight of hostile criticism. The adversaries of Christianity have carried on a ceaseless guerilla warfare against the City of God, assailing one stronghold after another. But they were foiled in their attempts, and the only effect of their assault was to render the points attacked stronger and more impregnable than they had been before.

S. CARSLY Co. LIMITED JANUARY STOCK REDUCING SALES Going carefully through the various stocks and routing out every odd lot. Economy opportunities come thick and fast during the first month of the year.

THE BIG STORE'S Sale of White Underwear Is engrossing the Ladies' attention, and deservedly, too. Styles, qualities and values are far in advance of what the prices are generally purchasing.

Ladies' Seasonal Apparel LADIES' COATS. Ladies' Heavy Dark Gray Reversible Cloth Coats, deep shoulder cape, piped with velvet, velvet collar, 3-piece sleeves, loose back. Regular \$17.00. Reduced to \$12.75

Gloves Change Prices DURING JANUARY Both Lined and Unlined Kid Gloves. Fabric and Woollen Gloves-no exceptions are made.

Our Profits on Footwear ARE QUITE TRIFLING During the profit making season, January discounts almost wipe them out, but they aid to keep public interest centred on The Big Store's offerings, and assist in accomplishing the sale of all goods in the season they were bought.

S. CARSLY Co. LIMITED. 1765 to 1783 Notre Dame Street, 184 St. James Street, Montreal

January Discount Sale Bear in mind that our January Sale means an immense saving in Carpets, Rugs, Oil Cloths, Curtains, Brags and Enamelled Bedsteads, Springs, Mattresses, Quilts, Pillows, Etc.

Walter G. Kennedy, Dentist, 883 Dorchester Street MONTREAL

make you free. Oh! blessed is that freedom that delivers us from the bondage of doubt and error! Oh! the wail of despair that rises up in the hearts of men that do not believe in God's revelations! Some days ago I received a letter from a cultivated gentleman residing in a Northern city. He told me that life was wretched because he had no faith in a personal God. 'I have asked God,' he wrote, 'if there is a God, that he would perform some miracle, give me some sign to convince me of His existence, but no sign came.' I referred him to the parable of Dives and Lazarus, spoken by our Lord in the Gospel, which exactly fitted his case.

OUR CURBSTONE OBSERVER.

LITTLE learning generous thing, and a true say only dangerous annoying, who or is determined to finally at your head. It is able accomplishment to I will not say to spe rare are they who can that, outside the ranks olic clergy, you could c your fingers. But it is fortune for some people session of a number of tions. Ten to one they them in the back end o con, and they imagine t language, because they y these by heart. As far cerned I know of nothi antic than this habit Latin, on all occasions. ple cannot make an ord or write an ordinary le, without sandwichi dozen or more Latin o other day I read, in oning periodicals, an elab bition on the political moment, from the pen who has earned a certa in the field of Canadian To explain a very simpl set forth a very commo ment he found it neces the readers a whole st I am still in doubt wh so to impress them v that he was a classica else for the purpose of r obscure an already disj reasoning. And I am s to know how his Latin able-but that is his l mile.

A LATIN BORE.-Lan rambled slowly along n I met a gentleman wh form are very familiar o St. James streets. H muffled up in his furs, ther was such that he all. We both remarke about the severe cold that he was well prep "Yes," he said, "I alw my proverb, nunquam n And he went on with fied air of a veritable feels that he has crush weight of his learning ance. I doubt very mu paise the short Latin s he had thus flung off. to be 'his' proverb is can tell; for I could no had any more claim to next man. Again I cou was not a proverb at a portion of a verse fro poet. Then it sounded place in conjunction wi "stick." If his Latin v to show his classical e English was a pretty st of his lack of educatio Year's Day, I crossed t greet an old friend w seen for some time pas I once knew to be a t bore. In a familiar manner I began by say your hand, John, I wis py New Year." "The s he answered, "but nen non habet," so I can't I had asked him for h when he told me that gived that which he ha cluded that he must h right hand, and I was press my sympathy. T however, that his hand cupied holding a lot o he was taking home, t it impossible to diser them for shaking purp ation was entirely out it did not convey his m Still he could not resis tion of affording me v

HINTS TO YOUNG No better advice was upon a girl than that worldly-wise matron to on the subject of r ances. "My dear," sh cannot be too carefu of companions of the Men are not always w to be, and it is necessa piness that you should

JAN. 16, 1904.

**SALES**

Various stocks and opportunities come of the year.

**Underwear**

Correctly, too. Styles, and the prices are arranged when Cotton quantity in every line

**Apparel**

**SKIRTS**

Prize Walking Skirts style, trimmed with self-satin, \$4.00. January Sale \$3.45

Prize Walking Skirts, in black and white, trimmed with satin and regular \$5.50. January Sale \$4.30

**Prices**

and Woollen Gloves

in newest shades of colors, sizes 6 to 10. \$1.05

in sizes 6 to 8. January sale \$1.45

**Footwear**

Accounts almost wiped out on The Big sale of all goods

Special line, made to meet the demand. Lace Shoes, Goodyear sole, sizes 6 to 10. \$2.70

in sizes 6 to 10. \$2.95

in sizes 11 to 12. \$1.15

**Co. LIMITED.**

James Street, Montreal

**nt Sale**

Sale means an of Cloths, Curtains, Mats, Mattresses,

executed.

**IRE BUILDING**

1474 and 2476

**HERINE STREET**

**edgy,**

**ester Street**

**BERMAN'S BLDG**

ere to visit them from

to this gentleman

ive Moses and the pros- us. We have Christ es to instruct us. We ous miracles and pro- Saviour to enlighten the glorious miracle of a set before us—a mir- ve the abiding miracle daily confronting us. ousands in every age, gth of these miracles the divine mission of evidence does not suf- il men believe though se from the grave. For accept the testimony her will we accept the ur senses."

his sermon the Car- t the life and health quire the same susten- y of food and exercise and growth of faith de-

is nourished by daily servance of God's pre- at Christ may dwell And to Him be glo- and in Christ, I say nations, world without

**OUR CURBSTONE OBSERVER.**

**ON PEDANTRY.**

LITTLE learning is a dangerous thing," is an old, and a true saying. It is not only dangerous, but very annoying, when its possessor is determined to fling it perpetually at your head. It is an admirable accomplishment to read Latin. I will not say to speak it, for so rare are they who can speak Latin, that, outside the ranks of the Catholic clergy, you could count them on your fingers. But it is a great misfortune for some people to get possession of a number of Latin quotations. Ten to one they have found them in the back end of some lexicon, and they imagine they know the language, because they have learned these by heart. As far as I am concerned I know of nothing more pedantic than this habit of quoting Latin, on all occasions. Some people cannot make an ordinary speech, or write an ordinary letter, or article, without sandwiching in a half dozen or more Latin phrases. The other day I read, in one of the leading periodicals, an elaborate contribution on the political issues of the moment, from the pen of a writer who has earned a certain reputation in the field of Canadian journalism. To explain a very simple fact and to set forth a very common-place argument he found it necessary to give the readers a whole string of Latin. I am still in doubt whether he did so to impress them with the idea that he was a classical scholar, or else for the purpose of rendering more obscure an already disjointed bit of reasoning. And I am still at a loss to know how his Latin was applicable—but that is his business, not mine.

A LATIN BORE.—Last week, as I rambled slowly along my curbstone, I met a gentleman whose face and form are very familiar on Bleury and St. James streets. He was well muffled up in his furs, and the weather was such that he needed them all. We both remarked something about the severe cold, and I added that he was well prepared for it. "Yes," he said, "I always stick to my proverb, nunquam non paratus." And he went on with the self-satisfied air of a veritable pedant, who feels that he has crushed under the weight of his learning and importance. I doubt very much if he could parse the short Latin sentence that he had thus flung off. How it came to be "his" proverb is more than I can tell; for I could not see that he had any more claim to it than the next man. Again I could see that it was not a proverb at all, but simply a portion of a verse from some Latin poet. Then it sounded most out of place in conjunction with the word "stick." If his Latin was intended to show his classical erudition, his English was a pretty strong evidence of his lack of education. On New Year's Day, I crossed the street to greet an old friend whom I had not seen for some time past, and whom I once knew to be a terrible Latin bore. In a familiar and friendly manner I began by saying "give me your hand, John, I wish you a happy New Year." "The same to you," he answered, "but nemo dat quod non habet," so I can't shake." Now, I had asked him for his hand, and when he told me that "no person gives that which he has not," I concluded that he must have lost his right hand, and I was going to express my sympathy. The truth was, however, that his hands were so occupied holding a lot of parcels that he was taking home, that he found it impossible to disengage one of them for shaking purposes. His quotation was entirely out of place, for it did not convey his meaning at all. Still he could not resist the temptation of affording me what he consid-

**HINTS TO YOUNG WOMEN.**

No better advice was ever bestowed upon a girl than that given by a worldly-wise matron to her daughter on the subject of male acquaintances. "My dear," she said, "you cannot be too careful in your choice of companions of the opposite sex. Men are not always what they seem to be, and it is necessary for your happiness that you should make a close

dered an evidence of his learning. Why on earth people cannot talk and write plain English, when they wish to convey their ideas to English-speaking people, is a mystery to me. One of the most learned and universal and charming critics that ever wrote for the Canadian press—a poor fellow, he is long since with the silent majority—had the unfortunate knack of filling up his articles with quotations in foreign languages. He was not satisfied with Latin, but he gave us Greek, Italian, German, French, Spanish, Portuguese, and Arabian. If he had only followed each quotation with a translation, his readers might be able to understand and appreciate what he wrote; but invariably he left you with the foreign expressions and without any indication of their meaning. Possibly he considered this a compliment to the reader, as one would naturally suppose, that he took it for granted that the reader was as learned as himself. All the same many fine ideas were lost to the public for lack of a glossary.

A LEARNED SERMON.—I once heard a most learned and eloquent sermon on the subject of "Death." Without a doubt the preacher had prepared one of the most perfect series of arguments imaginable where-with to impress his hearers with a sense of the awfulness of death's certainty. But, unfortunately, he began with a Latin text that took fully one minute to deliver, and which, when printed, covered twenty-two lines. Almost every tenth sentence that he pronounced was followed by a lengthy Latin quotation from Holy Writ. It was an admirable sermon in every sense, and one calculated to do much good; but there was not one single individual in all that congregation who understood a word of the Latin. The result was that nearly all the fine effects, which otherwise would have been produced, were lost. The people may have taken it for granted that the Latin was all right; but, not understanding a word of it, they naturally lost the thread of a closely reasoned sermon. The effort required to follow the preacher was too much for the untrained, and the mind became too fatigued to benefit by the wisdom that was preached. I do not mention this fact in any spirit of criticism, but simply to illustrate my contention, that the language of the people whom you address is the best, safest and only useful vehicle whereby you can convey to them your own thoughts, ideas, or arguments.

REFLECTIONS.—This may seem a queer subject for a Curbstone Observer, but it has been suggested to me by the frequency with which I find people, as I go my rounds, who seem to make it a point to impress others with their superior knowledge and acquisitions. Last year I was talking to an old country school-master, and half a dozen times, in the course of our conversation he made use of words that sounded to me very like "Fay Ryan." I could not make out what in the world this phrase meant. At last, in using it, he added, "As the French-Canadians say." By dint of reflection and study I finally discovered that he wished to simply say, "No matter," or "don't mind," or something to that effect—for his Fay Ryan was merely "Fait Rien," without the "ce ne" before it. If he imagined that I was under the impression that he was a French scholar, I can assure him that he was very much mistaken. But I can credit him with being one of the best examples of the Pedantic class that I have ever met.

study of any man who seeks your friendship and society. Of course, all men have their petty faults, which are not so very important. What you have to find out are their great failings which have so much influence upon the happiness and success of life.

"Recognize no man to whom you have not been properly introduced by a mutual friend, who will give you some information about him. A casual acquaintance may prove a true gentleman, but the chances are that he will not. You know nothing about him, and consequently the risk is very great. Many a girl has had cause to rue the day that she encouraged the advances of a man she met

by chance at the seaside, for instance, or at some place of amusement.

"When you have become acquainted with a man in the proper manner—which, although orthodox, is the only safe way in which to form an acquaintance—then you can set to work to study the principles of his character and decide for yourself whether he is worthy of your friendship or not."

What happiness would be saved if every girl received such excellent counsel, and endeavored to follow it out so far as she possibly could! Without doubt the chief failing with many girls of to-day is their lack of womanly dignity and self-respect, which enable them to be approached so easily by any member of the opposite sex.

It is the man who endeavors to scrape an acquaintance without the usual introduction who should be carefully guarded against. "Men are respectable only when they respect," once wrote Emerson, and the man who speaks to a girl in a public place, with the evident desire of forcing his companionship upon her, is showing no respect for her, and consequently is not to be recommended for a place among her friends.

The so-called "masher" should be treated with the contempt he deserves, although in justice to him it must be said that the blame does not always rest upon him alone. One often hears of girls complaining that men go so far as to speak to them in the streets, stare them out of countenance, etc. In the majority of cases if they themselves did not look at the men, they would not be troubled with objectionable glances and remarks. The girl who goes modestly about her own business will rarely be subjected to insults.

Most men have a respect for the modest, dignified girl. If, on the contrary, a girl is inclined to be bold, they are more than ready to meet her half-way. Men are keen judges of woman's nature, and even the vacuous "masher" knows where to place his ineane attentions. As a rule, the well-behaved girl is free to come and go as she pleases, secure from obnoxious looks or remarks. But the gay Lothario is quick to take advantage of the least encouragement, and hence it behooves a girl to always stand upon her dignity, and thus prevent his approach, says the Gentle-woman.

The man who tries to introduce himself by performing some unnecessary favor is also to be included in the class of dangerous men whom it is well to avoid, or at any rate treat with caution. Do not allow yourself to be placed under any obligation to a stranger, for he may take some mean advantage of your indebtedness to him, and force on you an undesirable acquaintanceship.

Apart from casual acquaintanceships, however, there are other types of men who are dangerous to the happiness of girls. First and foremost is the lever who desires a secret engagement or marriage. It is not too severe to say that the man who is afraid to acknowledge his love and intentions is not to be trusted. No honorable man who truly loved a woman would place her in the false position which a secret engagement, or marriage under similar circumstances, would bring about.

A secret engagement and marriage allow a man every opportunity of deceiving a woman whom he professes to love. It is an easy matter for him to hide his true character and position from her when he keeps her unacquainted with any of his own friends and relations.

It would be unjust, of course, to say that every man who asked a girl to become secretly engaged to him did so with the idea of deceiving her, or preventing her from finding out anything about himself.

But in any case, the girl who values her own happiness will be very careful about consenting to such a proposal. And if she thinks there is good reason for entering into a secret engagement, she should treat with great suspicion the man who suggests a secret marriage. No good can possibly come of such an arrangement, and a girl is only courting misery and unhappiness by listening to the man who proposes it.—Exchange.

**SYMINGTON'S**

**COFFEE ESSENCE**

Guaranteed Pure.

**THE QUEBEC ALMANAC**

(By a Regular Contributor.)

For some time I have been silent; no matter why. For several months I contrived "Old Time Reminiscences" to these columns; then I came with "Old Letters;" now I am to the fore with "Old Canadian Publications."—I have before me a series of almanacs, running all through the "twenties," and I purpose extracting some information from each of them. The first one is for 1821, and it is entitled, in full, "The Quebec Almanac and British American Royal Calendar, for the year 1821, Being the First After Leap Year." It is a small sized, thick volume of 150 pages. It is half in English and half in French, and bears the stamp—"Quebec, printed and sold by J. Neilson, No. 3 Mountain street."

Some person had been making notes on the fly-leaves—for there is a blank sheet between every second leaf. Some of these notes may be interesting.

Opposite Wed. Jan 31—I read:—"Book store and dwelling have of Nickless and Macdonnell burnt."

Opposite, Wed. Feb. 7—"Dwelling 'Book store and dwelling house of White, St. Lawrence suburbs, burnt. Same evening attempt to set fire to Woolrich and Synes' shop (little damage). Feb. 8—dwelling house of Aiken and Robertson, St. Louis suburb, burnt." On Friday, March 2nd,—"Dwelling house of Mr. Keast, entry of St. Lawrence suburbs, on fire, at midnight—extinguished with little damage. March 4th, John Clarke's stables, St. Lawrence suburbs, not insured. 16th Mansion House Hotel burnt, (insured). March 28th—Dwelling house occupied by Misses Ross, burnt,—attempt to burn Turner's house; fire originated in John Scott & Co's shop."

This would look as if the owner of this "Almanac" had been a fireman. The next entries are as follows:—"Wed. 4th April—Beatty, the Hat-maker's house, burnt. Friday (Good Friday), 20th April, fire in St. Antoine suburb, 8 houses burnt. Wed. 25th April—attempt to burn Reckel's place. Friday, 27th April—Fire at Mr. Logan's Farm—4 horses, 12 cows, 3 calves, besides barn, stables, threshing mill and fodder."

(These entries seem to all belong to Montreal, as the names of places and people would indicate. Note the following.)

"Tuesday, 8th May, 1st steamboat for Quebec—N. S. Sune. Tuesday, 15th May,—1st arrival from sea, the Southampton from Grenada." There are no more entries until the 16th November, when we are told—"first snow in the morning—fair after."

Out of the remaining 200 pages, we have the civil lists for Lower and for Upper Canada—the military lists; the ecclesiastical lists; the leading merchants, bankers, professional men and public office holders; the school teachers, missionaries, religious orders, and members of all the legislative bodies. Out of the entire mass I will select a few for this week, possibly the recalling of their names may be of interest to many, I will confine my selections to the district of Montreal.

The Governor, in 1821, was George Earl of Dalhousie, Baron Dalhousie, Knight, etc., etc. His secretary was John Ready, and assistant secretary, Louis Montzambert. The Lieutenant-Governor of Lower Canada, was Hon. Francis Nathaniel Burton—and under his name is marked "absent from the province." The Lieut.-Governor of Gaspe was Alexander Forbes—also "absent from the province."

The Legislative Council consisted of Hon. Jonathan Sewell, Speaker; Rt. Rev. Jacob, Lord Bishop of Quebec. All the names marked (a) were "absent from the province."

Honourables—(a) Sir G. Pownall, Kt., (a) William Osgood; (a) James Monk; Sir J. Johnston, Bart.; Charities De Lotbiniere; Charles De St. Ours; John Hale; A. L. J. Duchesnay; John Richardson; John Caldwell; I. A. De Gaspe; H. W. Ryland; James Cuthbert; Charles Wm. Grant; William McGillivray; (Premier) Dom. DeLartzick; Rev. J. O. Plessis, Bishop of the Roman Catholic Church, Quebec; (a) James Irvine; M. H. Perceval; Olivier Perrault; Louis De Salaberry; William Burns; Thomas Coffin; T. P. J. Taschereau; Roderick Mackenzie; L. R. C. De Lery; Louis Turgeon; Louis Gugy; Charles De Salaberry.

The officials were: Wm. Smith, Clerk of Parliament; Chas. E. De Lery, clerk, assistant; Andrew W. Cochran, law clerk; James Voyer, clerk of the journals; Wm. Boutillier,

usher of Black Rod; Wm. Ginger, sergeant-at-arms; Charles Bellouin, messenger; Hugh McDonnell, door-keeper.

The Legislative Assembly was elected in 1820, and the figures after the names denote the number of times each was previously elected, Gaspe—Jean Thomas Taschereau, (7); Cornwallis—Joseph Robitaille, (6); and J. B. Tache, (1); Devon—Francois Fournier, (3), and J. B. Fortin, (5); Hertford—Francois Blanchet, (5), and F. X. Parre, (1); Dorchester—John Davidson, (4), and Louis Lagueux, (1); Buckinghamshire—Louis Bourdges, (5), and J. B. Proulx, (0); Wm. Henry—Robert Jones, (3); Richelieu—Jean Desaulles, (2), and Frs. St. Onge, (1); Bedford—John Jones, jr., (0); Surrey—Pierre Amiot, (4), and Etienne Duchesnois, (3); Kent—D. B. Viger, (6), and A. Quesnelle, (0); Huntingdon—Austin Cavillier, (3), and Michael O'Sullivan, (3); Montreal—(East Ward)—Hughes Heney (1) and Thomas T. Gain (0); (West Ward)—L. J. Papineau (6), and G. G. Gauden (1); County, Louis Perrault (1), and Jos. Valois (1); York—E. N. L. Dumont (4), and Aug. Perrault (1); Eppingham—Jacob Ollahan (1), and Francois Tasse (1); Leinster—Jacques Lacombe (2), and Michael Prevost (0); Warwick—Jacques Deligny (2), and Alexis Mousseau, (1); St. Maurice—Pierre Bureau (2), and Louis Picotte (1); Three Rivers—C. R. Ogden (3), and Joseph Badaeux (2); Hampshire—Francois Huot (8), and Charles Langvain (1); Quebec city—Upper Town—Valieres De St. Real (2), and A. Stuart (2); (Lower Town)—Jean Belanger (0), and James McCallum (0); (County)—Louis Gauvreau (4), and John Neilson (2); Northumberland—Etienne C. Lagueux (3), and Ph. Panet (2); Orleans—Francois Quirant (1).

It will be seen how different were the names of the electoral divisions in those days. The reader may also notice the names of grand parents of several of our present day legislators and jurists.

The Clerk of the House was William Lindsay; Assistant Clerk, P. E. Desbarats; Law Clerk, Robert Christie; Translators, Charles Fremont and William Green; Clerks of Committees, G. B. Faribault, Jasper Brewer, and W. B. Lindsay; Sergeant-at-Arms, Ant. Parent; Deputy, Aug. Welling; House-keeper, Mrs. Labadie; Messenger, Jacques Langlois; Door-keepers, Etienne Drollette, Jean Fluet and Thomas Lafrance.

I will now take some of the officials of various kinds, but only for the district of Montreal. Many of their names will be well remembered, as their sons, and grand sons have occupied places in the public eye, ever since that remote date of seventy-three years ago.

Commissioners to administer oaths: John Reid, David Ross and Frs. Desrivieres.

Justices of the Peace.—Hon. John Richardson, Hon. Wm. McGillivray, Patrick Murray, Calvin May, Philip Luke, John Whitlock, Hon. James Cuthbert, Samuel Willard, L. W. Clarke, Frs. Desrivieres, and Henry McKenzie.

Commissioners for Church Repairs.—J. M. Mondelet; David Ross, Louis Gay, Thomas McCord, and Joseph Bedard.

Commissioners for administration of the estates heretofore belonging to the late Order of Jesuits.—Honourables H. W. Ryland, W. B. Colman, and Wm. Smith, and Messrs. John Stewart, John Ready and Lewis Foy.

Commissioners to superintend the Houses of Correction.—Jean Philip Leprohon, Paul Lacroix and Thomas McCord.

Board of Examiners for Inspection of Flour and Meal.—Horatio Gates, T. A. Turner, J. C. Busby, Thomas Busby and Robert Watson.

Commissioners to superintend repairs to Montreal Court House.—Thomas McCord, J. M. Mondelet and David Ross; and for repairs to common gaol—Stephen Sewell, Fred. W. Ernartinger and Thomas McCord.

Courts of the district of Montreal:—Court of King's Bench—Hon. Jas. Monk, Chief Justice; Puisne Judges—Isaac Ogden, James Reid, L. C. Fournier, George Pyke, Prothonotaries—John Reid, Louis Levesque and Samuel Wentworth Monk (afterwards judge); Sheriff, F. W. Ernartinger; coroner, Jean Marie Mondelet; gaoler, Gwyn Owen Radford.

I will leave for another week the Justices of the Peace, Lawyers, Notaries, Surveyors, Physicians, Harbors Board, Pilots, etc.—for the district of Montreal. In the list there are hundreds of names that will appeal to many of the readers. While I am at the old volume, I will give the ecclesiastical list for this district of Montreal—then under the Archbishopric of Quebec. With

this list I will close for the present week.

Mgr. Joseph Octave Plessis, Bishop of Quebec; Mgr. Bernard Claude Huot, Bishop of Salde, coadjutor; Mgr. Alexander Macdonnell, Bishop of Rhensac, suffragan, The Vicars-General: Roux, Neifeux, Roque, Deschessaux, Robert and Provencher.

THE MONTREAL SEMINARY.—Rev. Mr. Roux, Superior; Lefebvre, Cure; Ciquard, Malard, Humbert and Roupe—Missionaries at Lake of Two Mountains; Rev. Messrs. Sauvage, Lami Hubert; C. Bedard, Satin, Laetigue (subsequently Bishop); Bourin, Richards, Conte, Bellefleur, Gaboune, Roque (Director of Petit Seminaire), Haudet, Bonn and St. Pierre (professors), Angus Macdonell, Bequin, Rocher, Giroux, Durocher and Brindamour (Regents).

Priests of Montreal district on the Island: Ign. Leclerc, St. Laurent; Dumouchelle, Ste. Genevieve; Duranseau, Lachine; Fortin, Pointe Claire and Ste. Anne; Durocher, Pointe aux Trembles and Longue Pointe; Huot, Sault au Recollet; Boissonault, Riviere des Prairies; Toupin (afterwards of St. Patrick's), Isle Perrot. On Isle Jesus—Mich. Brunet, St. Martin's; Belair, Ste. Rose; Begin, St. Vincent de Paul. On the North Shore—Rev. Louis Lamotte, Benthier; Serraud, curate; Francois Marcoux, St. Cuthbert; Keller, Ste. Elizabeth; Bezeau, Lavaltrie and Lamoraie; Belenger, St. Paul; Martin, St. Sulpice; Amiot, Repentigny; Roy, St. Pierre du Portage; Ringuet, curate; Parc, St. Jacques; Raizenne, St. Roch; Perinault, St. Esprit; L. Parent, St. Henri de Maskouche; Ant. Lamotte, Lachenaie; St. Germain, Terrebonne; Grenier, Ste. Anne des Plaines; Ducharme, Blainville; Felix St. Benoit; Gatiien, St. Edouard; Archambault, Verdun; Delabroquerie, Rigaud; Manseau, Soulange; Leduc, Nouvelle Longueville, South Shore—Rev. N. Dufresne, Missionary at St. Rogis; Bourgot (afterwards Bishop), Chateaugay; Clement, Beauharnois; Jos. Marcoux, Sault St. Louis; Pigeon, St. Philippe; Brouillet, curate; Chevreuil, St. Constant; Frs. Demers, St. Luc; Paquin, Blainfrid; Boucher, Prairie de la Madeleine; Chabouille, Longueuil; Tabeau (preconised Bishop, but died before consecration), Boucherville; Deguise, Varennes; Chauvin, curate; Kimbert, Vercheres; and Aubry, Contrecoeur.

The religious communities of Montreal. The General Hospital, founded by Madame Youville in 1753, for the care of the poor and infirm—present (1821) Superiores, Miss Therese Coutlee, since 1792; number of Sisters, 24.

Hotel Dieu: Founded by Madame de Bullion in 1644, for care of sick, Sister L'Evesque, Superiress since 1815—36 religious.

Congregation of Notre Dame: Founded by Miss Bourgeois, in 1650, for instructing little girls. Sister La Nativite (Miss Desrousseile), Superiress since 1814—sixty Sisters.

It will be seen that I have copied the exact wording of the "Almanac" leaving out titles that we would be given to accord to certain personalities.

In closing for this week I may mention that I have also a list of the school masters, Catholic and Protestant, who taught all over the province at that time. The directors of all the banks, insurance companies, emigration and colonization societies, mutual benefit literary, religious and national associations. And in addition to all this "A Brief Account of Canada," written in 1811, to which is added "a sketch of the late America war." This closes with a list of the authorized bailiffs, and a tableau of their fees. It is certainly an amusing reading for any one who knows the Canada of 1904. Remember this is only the "Almanac" for 1821. I have also those of 1823, 1825, 1827, 1829, 1831, and 1835—apparently the work was only issued every second year. If every year, I have failed to secure the even dates. However, I have enough—leading up to the year prior to the Rebellion of 1837—to furnish some very interesting reading for all who have a taste for Canadian history, and especially for what comes to us from a not too remote past.

It is love of virtue, and not fear of law, that makes civilization.

A man's business may be a success, and yet the man a failure.

Don't weep over a bad crop. Get your land ready and sow again.

No country in the world... reason to look forward... partial fruition of its... coming twelve month... land.

The situation now... Irish Nationalists at... essentially different... is now imperatively ne...

Should Mr. Balfour... pensable for the success... programme that the li...

These are some of... thinking that the new... fer Irishmen a chan...

Card of Th

The Sisters of Charit... rick's Orphan Asylum... ly thank their many fr...

The Christian Democracy

IV. Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship...

V. The right of private property, the fruit of labor or industry or of cession or donation by others is an incontrovertible natural right...

VI. To heal the breach between the rich and the poor it is necessary to distinguish between justice and charity. There can be no claim for redress, except when justice is violated...

VII. The following are obligations of justice binding on the proletariat and the working man: To perform fully and faithfully the work which has been freely and according to equity agreed upon...

VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workmen; not to injure their just savings by violence or fraud...

IX. It is an obligation for the rich and for those that own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfillment...

X. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though he might have been born in riches, made himself poor in order that he might ennoble poverty and enrich it with merit beyond price for Heaven...

XI. For the settlement of the social question much can be done by the capitalists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes...

XII. This scope is especially aimed at the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as Social Democracy, it has for basis the principles of Catholic faith and morals...

XIII. Moreover, Christian Democracy must have nothing to do with politics, and never be made to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gospel...

XIV. In performing its functions Christian Democracy is bound most strictly to depend on the ecclesiastical authority, and to offer full submission and obedience to the bishops and of those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the Pastor...

XV. In order that the Christian Democratic movement in Italy may be united in its efforts it must be under the direction of the Association of Catholic Congresses and Committees which, during many years of fruitful labor, has deserved so well of Holy Church and to which Pius IX. and Leo XIII. of holy memory, intrusted the charge of directing the whole Catholic movement...

supported. The directors' rooms, library and reading rooms, billiard and pool rooms for the boys and a large assembly room will be located on the second story.

On the third story a number of small rooms for working boys, several large class rooms for the instruction of both day and night classes, and apartments for the assistant to the director will fill all the available space.

The kitchen has been placed on the fifth floor, together with the storage plant and the rooms for help. The infirmary and a fine large gymnasium will fill the remaining space.

With the exception of the laundry the entire sixth story will be devoted to a roof garden and playground for the smaller boys.

The safety of the inmates will be provided for by three exits and two wide stone and steel staircases. Outside there will be spacious fire escapes, which will be made as ornamental as the character of their construction will permit.

In Father Blake's scheme the chapel of the workshop, the class room, the library, the reading room, and the gymnasium hall each in turn play an important part in the moral, mental and the physical development of his boys in their progress toward becoming useful members of society.

It is his hope ultimately to have the home in the city a sort of reception house and school for the boys. He will have a farm, with industrial and trade schools, in a country district of Long Island, where the boys will be instructed in manual trades at the same time they receive their mental training.

He has received so much encouragement since he started the idea of this new building that he feels when it is completed and the public appreciates how well the boys are getting along there he will not long lack the means to carry out the full details of the foundation he hopes to have. It is a great chance, he says, for some wealthy Catholic of Long Island to perpetuate his name in a memorial that will redound not only to his own name but to the special benefit of the whole community.

The plans for the new building have been ready for some time, but owing to the extra cost of making it fireproof and the unsettled condition of the business market, resulting from strikes and the extraordinarily high prices of building material, it was impossible to make much progress.

The boys of the home are all friendless and most of them orphans. There are no drones or idlers among them. They are divided into two classes—working boys and school-boys. All go to class daily until they are fourteen years old. Suitable employment is found for them near the home. They rise every morning at 6 o'clock. Breakfast is served soon after and the boys start for work. At noon a substantial dinner is enjoyed, those absent through employment being served at night. Supper is eaten at 6 o'clock.

The evening is spent in games, reading, home study and class work until half-past nine o'clock, when all retire. On Sunday after Mass the working boys give an account of their earnings for the week. The wages of each boy are placed in bank to his account. Thus when each boy leaves the home he has a small sum to give him a good start, and besides has learned the habit of industry and thrift.

St. Vincent's Union, the members of which support the home, has branches all over the city, and in fact, all over the country. Each member pays twenty-five cents a year, and the aggregate of these small amounts makes the total through which Father Blake accomplishes so much good. He has devoted his life to the work. Since his ordination he served for a short time assistant in one of the local churches. Bishop McDonnell then sent him to take charge of St. Vincent's Home, and the great success he has made of this work shows how fortunate the choice was and how well fitted he is to carry out the plans for such an institution to successful results.

A MINISTER'S WISH.

An English Protestant clergyman, recently deceased, left a valedictory address to his parishioners in which he requested them to pray for his soul.—New York Freeman's Journal.

Holy Duty of Christian Parents

"And not finding Him, they returned into Jerusalem, seeking Him." (Luke II., 45.)

These words are of great importance to us, as they give us the first and last information of the youth of our dear Lord. They tell of the visit of Jesus in company of Joseph and Mary to the holy temple at Jerusalem, a visit certainly not binding on the Child Jesus, but undertaken to teach us, one and all, that we must love the House of God, and take delight in serving God in His holy temple. It must have been a great joy and happiness for the Blessed Mother to accompany her Divine Son to the temple, but what anguish and grief must have filled the heart of this loving mother, when she missed Jesus, and did not find Him with her kinsfolks, as she had expected!

Parents, watch your children, and make it your business to find out with whom they associate, what pleasures they seek, what principles they hold. It's too late to save the lamb after it is in the lion's den, but the watchfulness of the shepherd will prevent the danger of the voracious lion!

Many of our workshops and factories are no better than a lion's den, and some of them are a veritable ante-room to hell! And still so many parents never worry over this point. As long as the children bring home their wages, these parents are satisfied—their conscience is asleep, the immortal soul of the child is not worthy of consideration. Is this your picture, my friend? Will God ask how much your children earned, or will He ask, what you have done for the soul of your child? The soul is the image of God; it is the superior element in man, and hence must receive the greatest attention. You know this, and still, perhaps, your own children are missing Holy Mass, hear no sermon, listen to no instructions, and still you think you are making a pretty good Catholic of your son or your daughter!

Nonsense, I say most emphatically. The alarming increase in mixed marriages, the serious losses the church is sustaining from day to day, the want of child-like, simple faith, is but the result of the carelessness of parents. Wake up, parents; admonish, beg, entreat your children to watch over themselves and their comrades! Pray for your children and teach them by word and example to fear sin and love God, so that you can depart in peace from this world, and need not fear the Eternal Judge in rendering an account of your life.—B. B., in St. Anthony's Messenger.

A Catholic Home For Friendless Boys

As soon as the weather settles ground will be broken for the new St. Vincent's Home for Boys, which its director, Rev. William J. Blake, intends to build at the corner of State street and Boerum place, Brooklyn, N.Y.

The old house in Poplar street has long been entirely inadequate for the needs of the boys, and Father Blake has found it impossible to carry out the many plans he has had in mind for the enlargement of the scope of the institution and the bettering of the physical and educational condition of his charges, who are poor and friendless boys.

The new home will be a thoroughly modest fireproof building. It will run one hundred feet along State street and ninety feet along Boerum place. Before deciding on the plans for the building Father Blake visited a number of institutions in other cities and made a careful and intelligent study of the best points they

now complain about their children not obeying them, or treating them with contempt, had better examine themselves about their own carelessness in correcting the faults of their children in younger days! Many, who are now a shame and disgrace to their parents, might be their pride and a source of consolation, had the parents of these very children done their full duty and listened to the advice of such persons, who have a divinely constituted right to correct the faults of children. Let a pastor, or a teacher, make use of this right, and what is the usual consequence? How many parents will side with the pastor, how many will defend the action of the teacher? Not long ago a mother told her little boy that, if the Sister made him stay again after class, to throw his slate at her! That's bad advice, and must sooner or later prove injurious to the child, and would you wonder if this very boy would some day strike his own mother and give her a dose of her own medicine?

Parents, watch your children, and watch the other people of your family and home. Big business houses have their agents, and the devil is in the same old wicked business for years. He is experienced, you are not; agents may hesitate to approach this or that person, but Satan even tempted our dear Lord! Do you think he is afraid of you and your children?

Parents, watch your children and make it your business to find out with whom they associate, what pleasures they seek, what principles they hold. It's too late to save the lamb after it is in the lion's den, but the watchfulness of the shepherd will prevent the danger of the voracious lion!

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afforded, so that the new St. Vincent's Home will include all that the experience of up-to-date sociologists can suggest in every detail. He will expect when all his plans are realized that it will be an institution surpassed by none and equaled by few in the United States.

According to the building scheme, which has been approved by Bishop McDonnell and the Board of Diocesan Consultors, who are giving Father Blake every encouragement and assistance in his project, the new home will contain six stories and a basement. It is designed to accommodate more than two hundred boys. In the basement will be located a large recreation room, a bowling alley, the refectory and shower and rain baths and the lavatory. The plumbing will be the most modern obtainable and accord with the very latest code of sanitary science.

The chapel, an apartment, 57 by 27 feet, will be located on the first story. Here also will be two large parlors, the reception rooms and offices needed to carry on the work of St. Vincent's Union, the organization by means of which the home is

THE NEW YEAR IN IRELAND.

Cracy

No country in the world has better reason to look forward to at least a partial fruition of its hopes in the coming twelve months than has Ireland.

It is true that Mr. William O'Brien, notwithstanding the protests from both sides of the Atlantic, has insisted upon carrying out his determination to retire from public life.

Beyond it, overarched by the glad spring sky with its fleet of drifting cloudships, a monastery nestles amid guardian trees. Grim and gray it must have been in the distant days when the old monks builded—every stone a protest against the strange and evil world from which it was their haven.

The situation now confronting the Irish Nationalists at Westminster is essentially different. Their support is now imperatively needed, not only by the Liberals, but by the Unionist Government itself, dangerously weakened by the secession of the Free Fooders.

Among the convent treasures are still preserved the missals upon which he wrought with patient care, copying the text in even Gothic letter, then weaving with skillful brush the intricate arabesque borders of crimson and green and gold.

These are some of the reasons for thinking that the new year will offer Irishmen a chance of fulfilling their patriotic hopes such as was never within their grasp. We add that any concession which Mr. Balfour may be prevailed upon to make is almost certain to be sanctioned by the House of Lords, for in that body notwithstanding the defection of the Duke of Devonshire and Lord Goschen, the Premier still commands a large majority.—New York Sun.

Card of Thanks.

The Sisters of Charity of St. Patrick's Orphan Asylum desire to warmly thank their many friends who so generously remembered the orphans on Christmas day.

To one, and all, we return our most appreciative thanks, and such a return as lies in our power we gladly and unflinchingly make in all our devotions.

The grateful daily petitions of our little ones, will we trust bring abundant blessings upon their kind benefactors and assure them a bright and prosperous New Year.

ANGELICO--A MEDITATION.

Will you give me your hand and let me lead you away for a while from the smoke and bustle of the restless city, along lanes where thrushes are singing, between hedge rows where hawthorn is blooming and violets are hiding, till we come to an iron-barred gate set in a high stone wall?

Beyond it, overarched by the glad spring sky with its fleet of drifting cloudships, a monastery nestles amid guardian trees. Grim and gray it must have been in the distant days when the old monks builded—every stone a protest against the strange and evil world from which it was their haven.

What stories could the old walls tell of the tiny village that once nestled in their shadow, its people turning to the monks for succor and comfort no less in bodily than in spiritual woe, till at last came a generation whose feet were set towards goals whither the kindly hands could no longer guide them, and faring forth driven by ambition and the lust of gain, they were swallowed up by the distant city, then in its small beginnings! What records of quiet heroism that would not have known itself by such high-sounding name, what tales of forgotten artists who wrought patiently year by year till their quiet chapel flowered in chastened loveliness! But here and artist and saint, they left not even a name, when one by one they were borne out to the little graveyard on the hill, where pines sigh their requiem, and one towering cross tells the story common to all the quiet sleepers.

Among the convent treasures are still preserved the missals upon which he wrought with patient care, copying the text in even Gothic letter, then weaving with skillful brush the intricate arabesque borders of crimson and green and gold. In the community room yet hangs a canvas upon which he pictured the blind beggar kneeling before the white-robed Christ, his prayer, "Lord, that I may see," written in his clasped hands, his bent form, in every line of his eager upturned face. Half lost among the shadows of the oak-paneled hall an "Ecce Homo," worthy of a place among the gems of a famous gallery, looks down with tender, pitying eyes upon the struggle of hearts that have not forgotten how to love and fear and suffer because they beat beneath garments of coarse dark serge. How lovingly these were painted in the scant intervals of the young monk's busy day, and how strenuously he fought the artist soul of him that irked against the monotonous round of daily duties which held him from his loved pursuit. Can we wonder if he found it sometimes hard to turn from his beautiful visions, and descend with feet that lagged a little to the pitiful group of pensioners on the convent bounty that daily in the courtyard awaited the coming of their strong young helper.

Is it strange that there were days when their petty jealousies wearied, their garrulity irritated, and he wished with the petulance of youth that it were sometimes right to have the pleasant things of life?

And so day by day he fought and won his battles, granting himself over less leisure to work out the sketches for his great altar-piece of the "Ascension," of which he dreamed with all the artist's fluctuations of hope and despair.

Clearly on the bare canvas stretched across the easel, his soul's eye saw the glories his brush would soon reveal—that wondering group of Olivet's steep side, the attendant angels, the opening heavens, and one Form shadowy and indistinct but glorious beyond compare, with a Face upon which Nazareth and Gethsemane, and Calvary and Thabor, all had written their story.

At weary last dawned a bright day, when, no smallest duty unfulfilled, Angelico stood before the canvas, brush in hand, ready to set his imprisoned fancies free.

So golden and fleeting the moments sped, his grateful task seemed but begun when the door softly opened and a lay-brother entered the room to tell of a man resting in the courtyard who craved speech of Angelico. The man seemed dispirited and ill, the brother continued, or he would have hesitated to disturb the artist at his work, but he knew Angelico would surely chide him should one of his poor be sent empty away. Barely glancing from his canvas, the artist answered, "Presently, brother, I doubt not 'tis Sebastian, who has come for the herbs I promised. Bid him wait," and once more his brush plied busily to and fro.

The setting sun was sending a shaft of ruddy light through the open window, when Angelico turned at length from his work full of a vague sense of discouragement. What was it, he asked, that the picture already lacked? His wonderful trick of color, his delicacy of imagination showed forth in every stroke, but somehow his work seemed soulless and labored and cold. How near success had been when that voice from the outer world called him from the heavenly glories opening out before him, but now the vision had winged its flight to inaccessible heights while far above him his ideal mocked at his attainment.

Turning sadly from the wet canvas he suddenly bethought him of the waiting beggar and reproaching himself for his lack of thought, hastened down the winding stair, to the deserted courtyard. Eagerly he searched, anxiously he questioned, but the unknown suppliant had vanished leaving no trace.

That evening, when after their frugal meal the community assembled for their hour of relaxation, Angelico, too heavy-hearted for their genial companionship, sought solitude in a shady recess formed by a jutting, deep-set window. No more disappointment at the failure of his work, a failure that the morrow's toll might well retrieve, had stirred his soul to such unwonted bitterness. 'Twas on the mysterious beggar his heavy thoughts were centered, in all his short life, the first of the Master's little ones who had sought his aid in vain.

"What will it profit thee," he asked of his troubled spirit, "that high above the great white altar thy picture speaks of Him whose teachings thou hast this day set at naught. Better for thee had the cup of cold water been proffered in His Name."

Thus musing, he gazed out with unheeding eyes upon the peaceful beauty of the night, the tall pines like grim sentinels guarding the graveyard on the hill, the velvet darkness of the sky thickly sown with golden points, the thin line of the crescent moon climbing swiftly out of the west and silencing peals after peals of the rugged building with faint, uncertain radiance.

At last, with heavy steps he turned to rejoin his brethren. A moon-beam falling slantwise through the casement clothed him in a mantle of light, and as he paused a moment, startled by an unwonted stir, he might have been some heavenly visitant, so tender and earnest the pale young face, so deep and dark the eyes, so golden bright the curls shining halo-like about the shaven crown.

Many turned wondering eyes upon him, and they who looked remembered, for in that moment Angelico was suddenly stricken old. The distant stir drew nearer, and swaying rustily upon its hinges the massive door swung wide to admit a lay-brother whose hurried step and anxious mien bore witness to some unwonted agitation. Hastening to the Superior's side he recounted, how, passing on his accustomed rounds with Brother Cyprian, making all fast and sure for the night, he had, close by the gate of the north garden, stumbled over the form of a man lying prostrate and seemingly lifeless upon the turf. They had borne him to the house where the porter had recogni-

ed in him the man who that morning had craved speech of Brother Angelico.

Horror stricken the young monk listened to the brother's tale, then shaking off the chill fear that numbed his every nerve he cast himself at the Superior's feet, crying: "My Father, 'tis surely some dreadful error! In the uncertain light they have thought the man dead, when perchance he but lay in a deep swoon from which our skill shall soon recall him. Oh, hasten! hasten! lest we come too late and I go forth marked with the brand of Cain."

With many a whispered prayer the monks hastened to the infirmary. Tenderly they gazed upon the quiet form lying on the humble pallet, but no hand was raised in gentle ministrations. Death had already laid his waxen mask over the wan, spent face, the weary feet had come at last to a peaceful bourne. By what strange paths must the wanderer have journeyed, travel-worn and world-weary, to the monastery's gate! Was his burden all of the suffering body, or came he, perchance, sin-laden to ease his troubled soul? Had some one told him of the un-failing charity of the artist-monk for sufferers such as he? Had he succumbed at last to hunger and fatigue, or perished beneath some deadly seizure against which their utmost skill would have vainly fought? Empty and idle all surmise. The mute lips were set in an inscrutable smile and the dead held fast his secret.

Beside him through the long night, Angelico kept vigil, and when the morning sun was high, kind hands made for him a resting place among the sleepers on the hillside, and the quiet current of the monastery's life, stirred for a brief space by his coming, flowed on peacefully as of yore.

But for Angelico the glory of life had faded. Self-exiled from the dream-world where of old he dwelt with his bright fancies, he sought in rigid fulfilling of duties once so irksome, a brief forgetfulness of the sorrow that gnawed his heart. Fasts and penance, and weary vigil he offered in alms for the wanderer's soul, but always heavier grew the burden that weighed upon his heart.

At last one night when, tired of body and heavy of spirit, he lay upon his pallet wrapped in fitful and broken slumber, there came to him a strange, sad dream. He saw himself, old and foot-sore and very weary, dragging himself with painful steps along a stony road upon which the noonday sun beat with pitiless glare. Afan on gleamed the velvet sward of a beautiful garden where giant trees made a grateful shade, and the babble of a sun-kissed brook mingled with the notes of the sweet-voiced birds in wondrous harmony. And Angelico strained desperately onward, thinking that when this fair goal was won he would cast his aching form on the cool green sward and slake his thirst at the sedgy margin of the rippling brook. But when at last, infinitely weary, he won the gates of this fair domain he saw guarding them an angel whose face though radiant and glorious was strangely like that of the dead beggar. In that countenance, tender and pitiful, he read an irrevocable decree against which he desperately struggled, pleading for shelter and rest at last. Wafted from far distance in a voice whose searching reproach stabbed his heart with chill despair, he heard the words to which he oft had hearkened with scarce a thought of their awful import, "Inasmuch as ye did it unto me." And with their echo in his soul Angelico awakened to thank God that the day of atonement had not already sped.

Often during the time of trial, when the dire consequence of his momentary lapse from duty weighed upon his spirit with crushing force, he had sought the Superior's room in quest of solace that had never been withheld. Thither he again repaired, his heart steeled to a stern resolve. Never more would the spell of canvas and color lure him from joy in creation, his pardonable pride in achievement which, however splendid, he knew to be but faint fore-shadowings of the work of his maturer genius, the precious plaudits of the little world for which he wrought—all these he would give in exchange for his soul.

We of to-day with souls steeped in the doctrine of Art's Supreme Right, witnessing as a daily spectacle that scarce excites our comment the sacrifice of innocence and faith upon her shrine, can scarcely understand the far other aims and values prevailing in Angelico's world. Were there in our sane age some genius mad enough to sacrifice art-sacred art to an unrecognized standard of right, how many lands would be stretched out to bar his way, how many voices raised in indignant protest. But in that cloistered world no voice deterred the artist from making atonement in what, with reason good or ill, he deemed the only way. Still, that he might not hastily renounce a work about which his very heart strings twined, the Superior exacted the painting of yet another picture to set within the empty niche that loomed above the great white altar. In the accustomed work Angelico might once again find joy and peace and if, his task completed, he still should seek the thorny path of renunciation, he would not journey forth in ignorance of the cost. The cost we dimly guess as we gaze to-day with misty eyes upon the wondrous altar-piece, knowing that Angelico came to the fullness of his power in the moment when he laid aside the art which had been life's crown and glory. And yet of all his works it is the least ambitious. Not the splendid "Ascension" of his youthful dreams is shrined to-day above the Gothic altar, but the piteous human ascension in virtue of which Angelico claimed kinship with the desolate group on Olivet's steep side across whose musings broke the angel's clarion call to a new life, "Ye men of Galilee, why stand ye looking up to Heaven?" Fear of the hostile world that waits their coming, dread of the strange new ways their feet must tread, infinite yearning, haunting sadness, and over all the faint dawning of a great peace. Something of all this we read in the pictured faces, but the spell of the canvas is subtle and elusive. Looking upon it we feel as though a veil had parted and across the centuries we gaze deep into Angelico's soul. Of the after years there is scant record. Tradition has it that Angelico's days were spent among the solitudes of the North garden which blossomed in wondrous beauty beneath his care, the passing of the peaceful seasons marked only by the blooming and fading of lovely old-world flowers. Came at last a year whose dreadful memory tradition yet keeps fresh, when grim Pestilence stalking through the land invaded the peaceful village that nestled in the shadow of the monastery walls. Like frightened children its people fled for aid to their strong, brave helpers, and splendidly the monks gave battle, wrestling for each precious life or speeding with faith's sweet comforts the passing soul. And almost unnoted in the forefront of the unequal strife there fought and fell Angelico. Deep in the massive oak frame of the great altar an unknown hand has carved the question, "What shall a man give in exchange for his soul?" and though Angelico so long has slumbered in the graveyard mid the pines, across the centuries we seem to catch his splendid, silent answer.—Maud Regan, in the Rosary Magazine.

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HAVE PATIENCE STILL.

O Father, when my heart grows lone, And I would be where all is rest, I give Thee thanks, my thought is known

Thou Thee, whose will is always best, For I am weak, and human pain Has ever pressed upon my way, And, wearied oft, with stress and strain, My burden at Thy feet I'd lay!

Yet, I, again, am glad to bear Whatever cross Thy love may send, For well I know didst Thou not care, No grief would e'er on me attend. So, Father, should my heart complain, Because sore-crushed beneath its load, Have patience still; Thine ire restrain, And help me on the weary road! —Amadeus, O.S.F., in St. Anthony's Messenger.

THE POPE AND THE BLIND.

The following touching scene in Rome, is recorded by one of our exchanges.—

One of the most famous of the many charitable institutions of Rome is the blind asylum attached to the historic Church of St. Alexius, on the Aventine. For many years past a part of the fees received at the Vatican have been devoted to the maintenance of this institute, so that it may be said in a special sense a Pontifical institution. Last week the superiors addressed a petition to the Holy Father asking him to grant the consolation of his poor blind children of being admitted to his presence.

The request was granted the day it was made, and within twenty-four hours afterward a singularly touching scene took place in the Loggia of Raphael. One noticed the absence of the usual cheering and commotion which attend the appearance of the Holy Father. The four or five score of blind men of all ages had to be told by the guides that the Holy Father was already among them. Then one of them stood out a little from the rest and delivered a brief address, in which he said that though they were deprived of the happiness of seeing the face of the Holy they knew it was one to be loved and revered.

His Holiness was deeply touched and the tears stood in his eyes when the group began to sing with exquisite feeling the Pope's hymn and the "Ave Maria." After giving each of them his ring to kiss, and bestowing medals on all present, he spoke to them encouragingly and expressed his great satisfaction at the wonderful progress they had made in the different trades and occupations they had learnt in their home. Then he retired to his apartment, while his blind visitors were led carefully down one of the great staircases of the Vatican.

THE CHURCH IN SCOTLAND.

The Catholic Church is making rapid strides in Scotland. Scarce a week passes that the erection of a church, school or presbytery cannot be chronicled. Irishmen and Irishwomen are truly fulfilling their mission—that of spreading the light—in the "Land of mountain and brown heather"—the land of their adoption. Looking at the subscription lists in the different parishes, the names of Irishmen figure prominently.

Within the past few weeks in St. Patrick's parish towards the erection of a high altar, a prominent Irishman in the person of Mr. James Grant, J.P., subscribed \$500; Mr. Peter Maguire, \$500; Mr. T. Colgan, \$250, etc. In St. Andrew's Cathedral parish, Mr. Dominick M'Creedie subscribed \$500; Mr. Edw. M'Laughlin, \$500; Mr. Hugh Boyle, \$500, etc.; while another Irishman who has withheld his name, has given \$2,500 to the seminary, Bearsden.

Another fact worthy of record is, that bigotry is largely on the wane in Scotland. Whether this is due to the largely increasing Irish population and the prominent position as citizens in which they have placed themselves, or to the broadmindedness of Scotchmen in this twentieth century, we cannot tell, but the fact remains that Catholic Irishmen are daily being more respected and considered and placed on equal footing with their Scotch fellow-townsmen. This is only as it should be, and Irishmen have themselves to thank for this change in the times in Scotland.

A further evidence of this change of spirit in Scotchmen was to be found in the reception accorded to Mr. T. P. O'Connor, M.P., on his recent visit to Glasgow. Coming as he did, on the invitation of Scotchmen, to lecture to the Scotch Society of Literature and Art in Glasgow Athenaeum on "Parliament and its Personalities," his reception was most cordial, and the impression he made a lasting one. Speaking of Mr. O'Connor's lecture to a leading Glasgow merchant, who was present on the occasion referred to, he said: "I was simply entranced with your countryman's eloquence, and so were the vast crowd who listened to him. It was the greatest treat I ever listened to."

Whatever you may have in your purse, carry hope in your heart and spend it freely.

No true man believes that it is not possible to do great things without great riches.

# CATHEDRAL OF WESTMINSTER.

The new Cathedral of Westminster is as yet far from completed. The outer part is practically finished, but there remains the work of interior decoration, the installation of a vast mass of woodwork, the placing of costly marbles, the inlaying of splendid mosaics and the painting of the high vaulted ceiling, which can be done only by master hands. The style of architecture is Byzantine. The extreme length is 360 feet; width, 156 feet; height of nave, 117 feet. These figures are the external measurement. The internal are: Length from the main entrance to the sanctuary 222 feet; depth of the sanctuary, 62 feet, and of the raised choir beyond it, 48 feet; width of the nave, 60 feet; width across the nave and aisles, 98 feet, and across the nave and aisles and side chapels, 148 feet; height of the main arches of the nave, 90 feet, and of its three domes, 112 feet. The whole building covers an area of about 54,000 square feet.

Next to the grand and lofty campanile, 300 feet high, the most imposing external feature is a cluster of four great domes over the nave and the sanctuary.

The total expenditure on the entire edifice up to the end of October was just over a million dollars. That figure is exclusive of the work on the side chapels, which are the gifts of private donors.

The high altar is of solid stone weighing 12 tons. Cornish granite, unpolished but fine axed. It stands 12 feet long and 4 feet wide, without any gradus. The six great candlesticks, with a central crucifix of impressive size, are alone upon the altar, as in St. Peter's at Rome.

The great crucifix is 30 feet high, of Byzantine form, and hangs from the triumphal arch which divides the sanctuary from the nave. It was made in Belgium and displays a painted figure of Christ, with the emblems of the four evangelists at the extremities.

On the reverse side, toward the altar, is painted a figure of the Mater Dolorosa. It is a majestic cross and dominates the whole Cathedral from the moment one enters.

The archiepiscopal throne is an exact facsimile of the Papal throne in St. John Lateran's, Rome, and is composed chiefly of white statuary marble and mosaic, with heraldic bearings. It was made in Rome.

There are eleven chapels in the Cathedral—the Chapel of the Blessed Sacrament, of Our Lady, of Sts. Augustine and Gregory, of the Holy Souls, of St. Joseph; these are private gifts. The others, with the exception of that of St. Peter in the crypt, have not yet been subscribed for.

Rev. Kenelm Vaughan, brother of the late Cardinal Archbishop, has given years of his life to collecting the money for the Chapel of the Blessed Sacrament, travelling over South America and Spain and gathering over \$70,000.

The pulpit is of rare marbles, such as porphyry and serpentine, with inlay and mosaic. The preacher will stand four feet above the floor, that is, on a level with the heads of a seated audience, which for acoustic properties is the suitable height. The acoustics of the Cathedral have been tested and found excellent.

It was hoped once that enough money would be gathered to get marble flooring for the whole Cathedral. But many considerations—economy, comfort, hygiene, ended in the laying, at least for the present, of wood block flooring.

The general view of the inner walls is still one of bare rough brick. Their complete covering with marbles and mosaics must be a matter of great cost and many years.

## Catholic and Secular Literature

Under the heading, "Double Prices" a very pertinent item appeared, recently, in a Catholic publication of London. It ran thus:—"Too late. The 'Encyclopaedia Britannica,' latest edition, can now no longer be purchased for one guinea down, and twenty-seven monthly payments of a guinea each; it will cost just double that amount from Saturday last. That tens of thousands of copies were purchased shows that money is still pretty free somewhere, though in some cases, according to the 'Times' announcement, men purchased on the guinea instalment plan from a salary of little over a guinea a week. And yet there are many per-

A pure hard Soap.

# SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

sons, Catholics, who cannot afford a penny a week for what is more to the point, and certainly more likely to be read when purchased—a Catholic paper." Although the subject of the "Encyclopaedia Britannica" does not exactly touch us, that of the Catholic paper comes home to every one of our organs, here as well as elsewhere.

It would be impossible to mention all the excuses that some of our people find for not subscribing to a Catholic newspaper. They are all well known to our readers, for we have had frequent occasion to mention them. Still, whenever there is any serious attack made upon our institutions, societies, or prominent individuals, the very people who can never find a dollar to subscribe nor time to read the paper, are the first to call upon it for protection of their interests. They have no use for it as long as matters go along smoothly; but the moment a cloud appears upon the sky they want to know where their organ is.

One category of these non-supporters of the Catholic press, consists of the men who "receive so many papers that they have no time to read them." What kind of papers do they receive? A few dailies that have the general news of the hour, and a lot of non-descript publications, ranging from fifty cents to a couple of dollars per year, that they have taken from agents, "just to get rid of them." They will thus find the dollars to encourage questionable literature, in which they claim to have no interest, but cannot find one dollar to encourage a work blessed by the Church and recommended by the Vicar of Christ. Even were they never to read the Catholic paper, surely they will not say that they have no interest in the Catholic cause.

### TALL BUILDINGS.

In the city of New York there are many buildings of great height, sufficient one would fancy, for all purposes, but the mania for "skyscrapers," as they are called is evidently on the increase. An exchange says:—The tallest building on earth, 45 stories high, is to be erected at the corner of Cortlandt street and Broadway, New York. It is to be twice as tall as the "Flatiron Building" and almost as tall again as the Park Row Building.

Known as the "Broadway Cortlandt," it is to have a total height of 615 feet, surmounted by 60-foot towers. The total floor space will be 579,579 feet square.

Contracts for the erection of the building will soon be let. The land, 212 feet on Broadway, 100 feet down Dey street and 123 feet down Cortlandt street, was secured quietly during the past spring and summer, at a cost of \$5,000,000, and \$1,500,000 is the estimated cost of construction.

Every modern device, appliance and method of construction will be exemplified in this mammoth among buildings.

To bedrock excavations will be made, and this means a depth of 30 or more feet. Massive masonry surmounted by tall piers of granite will form the base. Five of the forty-five stories will be lower than the curb. The lowest one will be occupied by the mechanical work of the building. The next two floors will be devoted to storage. The fourth floor below the curb will be in part a rapid transit sub-station, connecting with the subway systems of New York, Brooklyn and Jersey City.

Having a skeleton steel frame, the new building is to be the handsomest office building ever erected. White marble is to compose the outer lower walls. Above the fifteenth floor granite will be used.

Capitalized at \$20,000,000, a company will have control of the building, which will probably produce \$1,500,000 in total rental.

### ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 10th January, 1904.—Irish 155, French 183, English 28, Scotch and other nationalities 14. Total 380.

## REDMOND ON HOME RULE.

At a recent meeting held in Sligo, under the auspices of the Irish National League, Mr. John Redmond, M. P., made the following spirited declaration in regard to Home Rule. He said:—

I read the other day a letter, dated December 14, by Mr. Herbert Gladstone, who is the Whip of the Liberal party, and who, therefore, speaks with very great authority, apart altogether from the authority he derives from his name. He says:—"So far as I am concerned, I am a Home Ruler; but, as I have frequently said to my constituents, the Nationalist Party have accepted, at any rate for the present, the alternative policy of the Conservative party, and it is essential that we should see what result the policy is likely to have on Irish opinion and what are to be its further developments. Faithfully yours, H. Gladstone." Now, I state here to-day that that is an absolute misrepresentation of our position.

I deny—and I indignantly deny—that we have ever accepted any alternative policy to Home Rule. For us there is no such thing as an alternative to Home Rule. Our policy has never changed for the last twenty-five years. Nothing short of Home Rule will ever be our policy for a settlement of the Irish question; but every concession of the Land Act of '81, the Local Government Act of '98, or the Land Act of this year—every such concession which strengthens our own arms we will accept.

But Mr. Gladstone may take it from me—and just at this juncture, perhaps, it is well that this should be clearly understood by him and his friends—that we will not listen to any policy as an alternative to Home Rule, whether it comes to us from the present Government or from any Government that may be formed in the future by the different sections of the Liberal party.

We will not tolerate, so far as we have the power—and I think it is likely that we will have a good deal of power before long—we will not tolerate any policy, no matter from what quarter it comes, which in our judgment postpones for an hour the restoration of our native Parliament, under whose sway alone Ireland can be prosperous and Irishmen contented.

## Patent Report.

Below will be found a list of patents recently granted by the Canadian Government through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, U.S.A.

- 84,472—Edward B. Pellerin, Winnipeg, Man. Ironing board.
- 84,476—Napoleon Mathurin, Montmagny, Que. Fire tongs.
- 84,481—Joseph Prudent Malette, Magog, Que. Fire escape.
- 84,571—Theo. H. J. Daigle, Aldonano, N.B. Sewing machine casters.
- 84,585—Venant Tropanier, Montreal, Que. Ditching implement.
- 84,602—Wm. H. Little, McKellar, Ont. Dust guard.
- 84,653—Headley V. Hillcoat, Amherst, N.S. Combination ball and roller bearing.

Keep on trimming your lamps, tilling your soil, tugging and pegging away. You can never tell when the messenger of success will come.

Do not try to alter the development of a young mind; try to direct it.

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SUPERIOR COURT.

PROVINCE OF QUEBEC,  
District of Montreal.  
No. 1970.

Dame Marie Louise Gougeon, of the City of Montreal, wife of Alphonse Vallee, pliffier, of the same place, has, this day, instituted an action in separation as to property against her said husband.

Information relating to the patents cited will be supplied free of charge by applying to the above-named firm.

84,722—Edward B. Pellerin, Winnipeg, Man. Ironing board.

84,476—Napoleon Mathurin, Montmagny, Que. Fire tongs.

84,481—Joseph Prudent Malette, Magog, Que. Fire escape.

84,571—Theo. H. J. Daigle, Aldonano, N.B. Sewing machine casters.

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Society Directory.

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ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secretary, J. Kahala; Recording Secretary, T. P. Tenney.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father McPhail; President, D. Aillery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, O.S.B.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; F. McCall, Vice-President; J. Emmet Quinn, Recording Secretary; 981 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcy; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, B. J. O'Connell and G. H. Merrill.

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NOTES

ABOUT PREJUDICE

sphere of life men are to live down prejudice no people in the world this duty falls more upon Catholics. The simple; because the piling against their Churches, extend to their aims; and it is on through their lives a duct that such prejudice, that they can overcome them and to rightful status in society.

Take, for example, the United States—in same conditions do not ever obtained—where under which the Catholic struggle, extends to social, on political, Presidency of the Republic, the humbler offices of

ance. The public, grow to note the absence from the incumbency of positions, naturally fallacious idea that it is a duty that is the cause of lack of competency in religious training educational system. It the duty of those against prejudices exist, to so struggle, to so persevere manifest their real qualifications, that the man secure, by fair means against long odds, any possibility they will in these spheres than contemporaries of other

These prejudices, ed, in a marked degree, against the Irish home, and he has to them in the land of "ism" and "Apoism."

By the representative that people judged; no what sphere. Consequent Catholics of this continent assist in the grand work of Church's propaganda, alive to the fact that active men, not only in field, but in every arena of the public sphere be up to the very highest. This does not necessitate they must be the most attractive, but must be the most honorable. They related to command respect and challenge the non-Catholic world, they rise in the estimate who are prejudiced against the Church, in such they help to kill out the judges that are harbor

One of the first conditions should exist is that lives should be as irreproachable as their public lives. It is mentary on the Church's teaching to say that what a man does, in his life, as long as his pure and honest, he is best. We are not of the faith in any such sophistry.

We cannot see how a virtuous and honest citizen, if he is immoral dealing as a public official, we believe that any man's private morals are of little value if he is not a virtuous man. The two lives are not separated as one; and what needs is to be able to do faultless a public and private life. It is possible for him. By such means does he stupendous task of "prejudices, and of error, and juster prospects for