

**NEWMAN MEMORIAL.**—The Duke of Norfolk has contributed \$5,000 to the fund for a memorial to Newman.



..... An Appreciation by "Cruz".....

**RELIGIOUS INFLUENCE.**—"The first of these controlling or inspiring conditions, of these apparent or subtle influences, is the religious fervor of the times. Nothing is plainer than that the noblest periods of Greek art were those in which the belief in the gods was the most sincere. It was the story of the gods that the Homeric poets sang, their praises as celebrated in the hymns of the pious Pindar, which so exalted the imagination of Phidias at his colossal statues of Jupiter and Minerva were less precious for their ivory and gold than for the certain majesty and serenity which they raised above the possibilities of

EXAMPLES.—“We have a Nativity; but, for some reason, which it is hard to put into words, it seems like some domestic event; and wondering curiosity in the shepherds has taken the place of worshipful awe, while the angels are merely decorative attendants. We have a Flight into Egypt, in which the Virgin and her infant close to her heart, to her cheek, for fear of dangers by the way, is hardly noticed amid the luxuriant foliage and the wild scenery through which she is passing. We have a Finding in the Temple, but we can take this Boy standing with his mother among his elders, for Him who was so sorrowing, during three days, was found sitting in the midst of the

It will make no apology for having occupied so much space with the reproduction of this magnificent analysis of the rise and decline of Christian art, and of the causes and effects in connection therewith. It is impossible to attempt to comment upon each paragraph, but it is equally impossible under the circumstances. However, I promise to return, on another occasion, to this subject. There is food for no end of the most fervent reflection in those few lines. The artist has a false idea of the beauty, the grandeur, the majesty of the whole work, when the introduction is so full of deep thought, lofty conception, and delicate appreciation. These few paragraphs again mirror the mind of their author, "the artist," the artist of his own time. If the reader can imagine a stately, elegant, refined elderly lady, animated with a quiet and holy zeal, filled with a subdued but all-absorbing enthusiasm, imparting to all she comes within the circle of her influence, the influence of an angelic in his heaven-life aspirations, and then, picture a veritable satrapary of art constituting the surroundings of that personage, an idea may be formed of Eliza Allen Starr as she appeared in the last twenty years of her remarkable life.

At last, he stood upon the street, that he sought; but after looking up and down a troubled thought shaded his face. He gazed upon row after row of handsome houses, whose windows stared him with blank eyes, telling not whether joy or sorrow hid behind their snowy curtains. 'Alas! where was the grief stricken mother whom he sought? Where the

"No, she has not," and the father muttered some words about "tender age" and "unbelief." Again an awful silence fell upon the sick room, and surrounded the dying child. Father James hesitated, but it was only for a moment, then with a holy earnestness of voice and manner, he asked :

He was startled at his own words, when he beheld the quick surprised look of both parents. Their eyes met in what seemed to him indignation at his intrusion. The mother's face pale from heart sorrow and long vigils flushed deeply, the lines around the father's mouth became more and more severe. Father James awaited with bated breath the an-

Suddenly and unexpectedly the mother turned to him and looked at him long and searchingly. Oh! holy angels, what did she behold! Was it gentle kindness? was it the holy spirituality? was it God's grace that fell from his priestly hands? Her eyes dropped and with a gesture of abandonment, she could not resist Mary's power; the precious answer slipped softly from her lips.

'It can certainly do her no harm.

A few moments after the regenerating waters fell upon the white brow of little Muriel. A child's prayer before an humble altar had reached high heaven, and opened wide its gates. Mary, the "Good Lady," who never refuses those who seek her protection had heard a piercing heart cry and granted a request. Yes, life was given to the dear little sister. Life eternal before God's face!

A little later there was a slight quiver of the half closed eyelids, a smile illumined the sweet mouth, Mary's angels were gathering around already singing Mary's hymns, and almost imperceptibly to those who watched little Muriel had joined the angelic choir and flown away to Mary's throne.

May we not believe that the grace of baptism granted to this child will be but the first link of a long chain of graces and benedictions to all those who took part in this little rite. Is it not sweet to think that when Father James closed his eyes upon this world to open them in the next life, eternally, among the many who through his ministry and his prayers had reached their heavenly destination before him, one little angel clothed in the glowing garb of baptismal innocence was there to take him by the hand - and welcome him to Celestial bliss!

BELLELE GUERIN.

## A MIRACULOUS CURE

The French courts are in a disagreeable position. A miracle wrought at Lourdes has been forced upon their attention. A man who was injured by a train brought suit for damages. The court was convinced by the highest possible medical testimony that the man was incurable, and gave him an award of one million \$1,000 and a yearly pension. The incurable man made a visit to

the railway company has appealed for a reversal of judgment on the ground of error. But at the last hearing the court refused to reverse the former judgment on the ground that the evidence of incurability was, from a legal standpoint, unsatisfactory. Yet the man is well, and continues to draw his pension, a decision based on the legal fact that he is incurably disabled. The medical evidence and the action of the railroad company afford satisfactory proof of the fact of the miracle. Yet

action of nature and by the art of medicine incurable; though as a matter of fact he is cured—miraculously.—New York Freeman's Jour-

When I look back, I am astonished at my former friend that they have quieted I, at an Olympic feel, as did Old "The last race, on the other hand, find, on an obese amount of people, births date back to be quite fast four score, and ten. When those hardy vet enjoy the gift and whose hope not even the sn more years can if it were not p cover the secret course, I am no thusel had any or whether his some odd years of twelve month me, leaving aside scientific specula of God, the man, and the nine hundred or able to react and even to keep long as it suited ed ambitious to ed patriarchs of have the secret decades as the

Whenever I remember the striking illustrations differently men commit suicide, but power, would go to at least. I sufficient reasons for better life. If other in the same light help it—it is only of the differences human family. I a very long time my privations be, because it is cling to life. That I am quite. I have an awful place. In the only one to die of it. If, after back and try it ed the results of satisfactory. I w tion to a trip ac time. But there is no second trial I would like to possible of this

Being possessed  
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From this I gathered that study and books, instead of the brain and sap, be counted upon for longevity. Above a constant interest in the present and a temper have contributed and should equal other cases, to a life. Of Mr. Farwell's habits we are a same reporter.

“He used to take after his cold was more than 8

A Pathetic Incident in the Life of the Late Father  
James Callaghan

WRITTEN FOR THE TRUE WITNESS

\_\_\_\_\_

There are miracles of grace in the daily life of a holy priest, that the world never dreams of. The following little incident which occurred in the ministry of the late lamented Rev. Father James Callaghan needs no glowing words to tell its tender story. It is just one flower from the garden of a beautiful life which I care to take with most reverent emotions to lay upon his tomb "In memoriam."

It was an evening in May, one of the last of our Heavenly Queen's lovely month, when Father James started a long day of toil in his master's vineyard, passed from the noise and glare of the dusty streets to the quiet solitude of the "Hotel Dieu" Chapel. The evening shadows had already crept in before him, nestled into the dusky corners, but the never-failing ruby lamp beckoned him on, and with his breviary under his arm and his long swinging crook so familiar to us all, he approached and knelt at the foot of the altar. He had been but a few moments in prayer when the sound of a sob attracted his attention, and a plaintive child's voice broke

Oh, good Lady, hear my prayer!  
Oh, good Lady, cure my little  
ter."

Turning around he knelt, just a  
few steps away from him, the figure  
of a little girl; she was bethro-  
wed to a picture of the Blessed Virgin,  
her hands were clasped in an agony  
supplication, and again and  
again she sobbed her sad little lit-  
tle "Oh good, good Lady, cure my  
little sister." She was perfect-  
ly unconscious of the presence of an  
observer; the picture of her  
mother, and at last, as if overcome by  
passion of her childish sorrow,  
her head drooped lower, lower—her  
hair fell to the ground unheeded,  
and her hair lay in golden waves  
upon the altar steps, while she  
cried, "Oh! good Lady, you  
at least can save, oh! save my  
little sister!"

no one knew better than Father how to sympathize with the views of others, particularly those

of a child. He hesitated for a moment until the storm of grief which shook her little frame had subsided and then his voice was very tender as he said: "Your are in great trouble, my poor little one."

mediately, and looking at the priest with vague astonishment in her moist eyes, she shrank back timidly from him.

"Oh!" she exclaimed, "I thought I was alone. I did not know there was any one near me. I came late purposely, because — because—I do not belong to your church."

"Do not fear my child. I am

wish to disturb you," he said, "this is not my church, but God's church, and all are welcome, particularly those who come to lay their sorrow at His feet. But you are very young to have such a great big trouble," he continued with a kindly smile. "Come, perhaps I might be able to help you if you care to tell me

which no she placed in his hands. With childlike confidence, he led her out into the garden. There, standing among the fallen apple blossoms, in the red grey twilight, she told him all. There were many tears, and sobs, and broken sentences in her story. "My little sister is dying, she is just six years old; four years younger than I am. There were three children to see her this morning, and then she would die tonight, and she said Mother, will you, Father, and oh! I cannot live without her. I went to a convent school for a little while; there we heard them speak of the Good Lady Mary, they said that she never refused to listen to our prayers, and she can obtain whatever we wish from her Son, because she is the Mother of God, so I did not tell anybody, but just started out to this church to ask her to save our little Mariel. "Do you think our Father will listen to me?" she asked. "I am afraid, because I am only a little girl, and I never prayed before, and I am not a Catholic." The tear stained little face was very pathetic as she asked this question, and never before in the moments of our ardentest union, did the James family ardently and more devoutly proclaim the power and love of our Good Lady than at that moment.

although I am not personally acquainted with the family, I thought I would go and offer my sympathy and assistance.

Father James's zealous heart must have glowed at this moment, as his lips must have breathed "Ave," for surely the invisible hand was holding his own just now. The lady continued, I had often noticed the child, a beautiful little girl, but it was only this morning I knew of her illness, when a maid came over to ask the little ones who played on the pavement to be gentle in the games and make the least noise possible, for little Muriel was dying."

Callaghan, "that is the name all there is another little sister there not? Then, knowing the kindness and charity of Mrs. A., the lady whom he addressed, he briefly told her how he had heard of the illness of the child and sorrow of the family."

for them, he said, and Divine Providence has placed you on my path. I would like to call and enquire; but I am sure an unexpected visit of a priest might be an unwelcome surprise to these good people, who are not of our Fold. Will you be the bearer of my message? Tell me whether that I saw her little girl in sorrow last evening, and that I spoke to her, that her mother came into my heart, and that I came to-day as a friend might come, to a friend in affliction. I came, he said, and there was a quiver in his voice because I know what a mother's love means, because I myself have felt the love of a good mother. In such kindness I wish to offer her the

Mrs. A. must have delivered her message well, for even Father James, who had entered her house and awaited her in the drawing room, did not feel many minutes pass until she returned.

"Father," she said, "you must come immediately if you would see little Muriel alive. The mother is heartbroken; but she seems touched by your kindness, and bids you come to her if you wish to see the child before she dies."

Father James required no further urging, he took his hat and followed.

The house they entered was one of

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watched little Muriel had joined  
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May we not believe that the gift of baptism granted to this child will be but the first link of a long chain of graces and benedictions to those who took part in this story. Is it not sweet to think that when Father James closed his eyes upon this world to open them in the light of eternity, among the many prayers that reached his heavenly destination before him, one little angel clothed in the glowing garb of baptismal innocence, was there to take him by the hand and welcome him to Celestial bliss!

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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."  
—PAUL, Archbishop of Montreal.

SATURDAY OCTOBER 19, 1901.

#### NOTES OF THE WEEK.

**THE MAYORALTY.**—It seems to us that the time has, at last, come to take a definite stand in this matter of the mayoralty. All that could be urged in regard to the question we have repeated over and over again. The hour for action has struck, and unless we move at once we may lose our turn in the civic chair. Read the press, especially the French press, and you will see that it is generally conceded that the next term belongs to the Irish Catholics. We alone seem not to recognize that fact, or at least, to seriously consider its importance. While the leaders of public thought, and the best elements of each section of the community agree that "It turns there be," it is that of the Irish Catholics, there is nothing to prevent others from taking advantage of our apathy, stepping into the breach, wresting the position from us and then telling us that it is our own fault since we did not seem desirous to enforce or even to mildly claim our right. We trust that before another issue of this paper appears some practical steps will be taken in that direction. Don't believe that we can afford to let matters run to the last hour and then wake up to a realization of the situation with any hope of success.

Presupposing that a movement will be at once commenced we insist upon the shortness of the time at our disposal, and we ask that none of it be squandered in vain attempts to bring out any other than men who are likely both to accept and to win. We know of a number of Irish Catholics whose names would most likely be suggested, but who, for private or for other reasons, could not and would not accept. The moment a man, no matter how eligible, clearly states that he would not accept the nomination, let his desires be respected, do not lose time seeking in vain to convince him against his will, but proceed at once to select some one who would be ready to accept the nomination. But just as soon as a nominee can be placed in the field—and let that be as soon as possible—the simple duty of each one is to lay aside all personal, all political and all other considerations and to rally around him from the very initial step. By this means we can send a man into the field, fully equipped for the occasion.

In order to attain this desirable and even imperative end, it is necessary that action should be taken immediately; otherwise, we will, as usual, be too late.

**OUR CONTRIBUTORS.**—In this issue we publish a very pathetic and timely story, from the gifted pen of Miss Guerin. The mention of the writer's name is a sufficient guarantee of the interest and the information that the readers will find in perusal of the story. Like all other subjects, whether in verse or in prose, that Miss Guerin touches there is a peculiar charm about it, that art of imparting which she so unfailingly possesses. The only fault to be found, as far as Miss Guerin is concerned, is that the public sees too few of her delightful compositions. In the present instance we are pleased to find that the story chimes in so well with the ideas, expressed by us a few weeks ago, regarding the memories of our departed priests.

**ASQUITH-REDMOND.**—We publish elsewhere the addresses delivered last week by both Mr. Asquith, the eloquent member of the Imperial House of Commons, and Mr. John Redmond, the leader of the Irish Parliamentary Party. In reading the two speeches—and they must be read together if we are to properly estimate their worth—we see rays of a very bright hope gliding the horizon of the future. Mr. Asquith has taken a somewhat novel stand, and, while Mr. Asquith considers that he was foolish to attempt prophetic utterances regarding the Liberal Party and the Irish representatives, he, nevertheless, gives the Irish contingent far more honest credit for the good work done by its

members than they are accustomed to receive from Englishmen. Amongst other noteworthy remarks of Mr. Asquith is that in which he gives the Irish credit for the passage of the Finance Act in 1895. This piece of legislation did not directly concern Ireland and was far removed from being an Irish question, yet, the Liberal Government of the day could never have carried it had it not been for the solid support of the Irish members. He also shows that the Irish representatives were faithful to the letter to their agreement with the Liberal Party. By taking the course he did, Mr. Redmond has again proven himself a worthy and capable leader. As a rule, Irishmen, in their goodness of heart, are ready to forgive and forget to accept for its face value every atom of praise bestowed upon them. Mr. Redmond demonstrated that he is a cool, calculating and far-seeing politician; and such is exactly the man that Ireland needs at this critical period.

**A SECOND CENTENARY.**—On Tuesday last, the 15th instant, the community of the Grey Nuns, on Guy street, celebrated the two hundredth anniversary of the birth of the Venerable Mother d'Youville, the foundress of the Order. While the event was one of a family, or rather community celebration, it still was characterized by a solemnity and an "ecclat" that was befitting the occasion. During the Mass, which was celebrated by Rev. Abbe Adam, of the Sacred Heart parish; three of the Sisters—Sisters d'Youville, Ste. Croix and Jacques—commemorated the fiftieth anniversary of their religious profession. It would be no easy task to relate the history of the progress and development of that splendid community, since the day when the noble widow, the saintly child of old Varennes, laid the basis of its establishment. Figures speak more powerfully than words. At this moment the community of the Grey Nuns consists of 615 members, and about 100 lay Sisters. At present they care for over 500 children and about 225 old men and old women. In Canada, the United States and the Northwest, they have 24 orphan's homes, 14 refuges for the poor, 10 hospitals, 4 dispensaries, 10 depots for gratuitous distribution of food to the hungry, 4 houses for the protection of girls, 11 industrial schools for Indians, 8 schools, and one establishment for the blind. That the happy inspiration of Mere d'Youville was blessed by Heaven none can deny. It is always with a peculiar and profound satisfaction that we notice the progress made by our religious communities, and that we thank God for the liberty enjoyed in this land, compared to the tyranny that oppresses the religious orders in other lands. And we pray that this enviable boon of religious freedom may long continue to be enjoyed by our noble and devoted communities, and that the children of the Venerable Mere d'Youville may find in the century that we commence a still larger degree of success than in the century that has just passed away.

**THE DIVORCE QUESTION.**—If the non-Catholic world could only be brought to a clear knowledge of the Church's teachings and practices on such subjects as marriage and divorce, there would be no need of so much controversy regarding them. It seems to be impossible for Protestants to grasp the plain and unchanging law of the Church—which law is nothing other than that which Christ, in person, laid down for the guidance of all Christendom, throughout all time. It is absolutely useless to talk, or to argue about divorce as far as the Catholic Church is concerned, because, once for all, the Catholic Church admits of no such thing as a divorce from valid marriage. By divorce is meant, the breaking of the marriage bond and the freedom of the parties to remarry, during the life-time of their respective consorts. This is not separation from bed and board, nor is it the declaration of the non-existence of a marriage; it is simply the undoing of the validity of the bond

thing which the Church teaches cannot be done. There are cases that the ecclesiastical tribunals of the Church are called upon to investigate and decide; but in none of them is there a question of divorce. It happens, at times, that for one cause or another it has been contended that no valid marriage ever took place. The Church inquires into the facts of such a case, and if such facts prove the validity of the contention, it becomes the duty of the Church to declare that the supposed marriage was null and that the parties thereto were not and are not bound by it. This is a pronouncement upon the non-existence of a marriage. But if the Church comes to the conclusion that a valid marriage has taken place, she will not, and she cannot dissolve it—in other words, she cannot allow of divorce, nor can she, under any circumstance, permit the re-marrying of one of the contracting parties during the life-time of the other. And be it marked that for no consideration, under no circumstance, in no form, to no degree, in no manner can the Church recognize much less be party to what is commonly known as a divorce. The words of Christ, the language of the Scripture, the sacramental nature of the contract, the law governing the Church in all ages, the immutable principle at the basis of marriage, all forbid most emphatically the dissolving of the marriage tie. Consequently, if the non-Catholic public, the secular press, the Protestant element in general could only once understand this—and surely it is not hard to understand—there would be an end to a deal of misrepresentation of false reports, of unnecessary recriminations, of fruitless controversies and of baseless judgments.

**GUTENBERG'S WORK.**—It has long been a standard plea against the Catholic Church, by all sections of Protestantism, that she has ever been opposed to the Bible, has even sought to suppress the art of printing, has always attempted to keep the people in ignorance, and above all to prevent the faithful from becoming acquainted with the Scriptures. The Middle Ages have been styled the "Dark Ages," because it is claimed that during those centuries following the crash of paganism, and the shock of the so-called "Reformation," the Catholic Church—the only form of Christianity then existing—had persistently kept the light of truth from the people. It was only, they assert, with the invention of printing, and the advent of a novel facility for the making and circulating of the books, that the human mind became emancipated from the iron grasp of the Church. When Gutenberg, of Mainz, printed the first Bible, which was the first book to come from his rude press, the power of the Catholic Church was shaken as it never had been before.

Now all these errors, historical misrepresentations, and literal falsehoods have been disproved times out of mind. It is unnecessary to go over again the countless details and the undeniable facts that confound the advocates of this anti-Catholic cause. From the beginning, down to the time of printing being discovered, it is admitted that the Scriptures were preserved by the Church, that the Bible was saved from total loss by the hands of the laborious monks that transcribed it for the benefit of the world. But what is of most importance, at the present moment, is the invention of printing and the uses made of that art in its very initial stages.

It is claimed, by all English Protestant writers, that in 1455, Gutenberg, assisted by funds furnished by Johann Fust, printed a large folio Latin Bible, and that it was the first book ever printed by means of movable type. But as the years go past there is ever and always fresh discoveries made in the unending catacombs of history. Dr. Zedler, the librarian of Wiesbaden, has just written a new work, published by Harrasowitz, of Leipzig, on the subject of Gutenberg's labors. In this learned librarian and archivist maintains that the first book printed by Gutenberg was a Misal, and not a Bible. When Gutenberg set up an office, in which he was established by Dr. Humery, the chief work to which he devoted his attention was the "Chronicon," written by a Genoese Dominican, and the most important books that he ever issued were two editions of the "Summa" of St. Thomas.

This information, coming from such an authentic source, is of no small moment for Catholics, especially when interested in refuting the widespread slander that has been unceasingly repeated against the Church. If, as is a fact, "the first printers were Catholics, the people who helped and encouraged them were Catholics, and the earliest printed books were Catholic works," we fall to see where the Church's an-

tagonism to the art of printing, the diffusion of knowledge, and the education of the masses comes in.

**A LESSON.**—The London Press has found fault with Cardinal Vaughan for having invited the Assumptionists to England. It appears that the tone of "La Croix," their organ, in France, was not relished by its English contemporaries. The Cardinal explained to the "Times," that it was not journalistic, but rather very ordinary missionary work that these religious would perform in London. He gave the Thunderer a nut to crack when he added:—

"As to 'La Croix,' no one has less sympathy with its excesses than I have. But journalism, though a splendid power, is open to great temptations. And I cannot help remarking with pain and regret, as I look at home, that some of our own high-class papers, writing down to the anti-Catholic prejudices and passions of their readers, very frequently misrepresent and suppress facts, deal in insinuations that are as injurious as they are false, and difficult to refute, and practically refuse to mend or to retreat when brought to book. Artful or heedless perversion of truth sometimes found in refined journalism, is at least as grievous a sin against religion as the coarser methods of the gutter press; and it is more mischievous when found in journals that are read as the Gospel of the leading classes."

**CURE FOR ANARCHISM.**—Since the last crime that anarchy has committed, through the instrumentality of the unfortunate man whose days on earth are now almost ended, the press of the world, and for that matter, the pulpits of the world, have been discussing the dangers of anarchy, the sources whence its springs, and the most advisable means of destroying it. On this subject, the Rev. Dr. Huntington, of Grace Church, New York, to whose utterances at the San Francisco conference, we make brief reference in another column, has expressed a very great truth and has justly assigned Atheism as the source of anarchy. It is to be deeply regretted that the Doctor cannot see that the "denominational jealousies" which he claims to "stand in the way" of the real cure are fostered by himself, in common with all others who persist in disregarding the teachings and in antagonizing the practices of the Catholic Church. Here is a portion of the Doctor's remarks, and we give them principally as evidence of the truth that we advance. He says:—

"And yet men say let us cure this evil by more law; let us make such crimes impossible by heaping up fresh penalties. Ah, my friends, our trouble lies too deep for such an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an executive pen swiftly to cure this evil. The simple truth is that anarchy is a disease that has fastened itself upon the vitals of society. 'Revise the immigration statutes,' says some one; yes, by all means let us do so, and if we can weave such a web as shall successfully keep out all enemies of the human race, let it be woven; but, meanwhile, we must not suffer ourselves to forget that every one of the three assassins who have stained the annals of the presidency with innocent blood was American-born and American-bred, notwithstanding the foreign names of two of them. The simple truth is that anarchy is atheism; it is the denial of any over-riding Providence, and the refusal to recognize any God Whose will is law. This being so, and the progress of invention having made any man who is willing to forget his life for the sake of a few dollars, it follows that we shall never free ourselves from outbreaks of anarchistic violence until we are more active than we ever have been in persuading men, by all the powers at our command, to abandon atheism and to turn to the living and true God."

"In one word, what this mourning land demands is a revival of real religion. I do not mean one of those emotional outbreaks which have brought the very word 'revival' into contempt; not a revival in any cheap and vulgar shape, gotten up by very human methods, and then piously fathered upon the Holy Ghost; but I mean an awakening of dead earnest to the fact that God lives, that He prescribes a law, and that He intends a judgment."

We need, for example, such a revival of religion as shall illumine our whole educational system, 'from base to cope.' At present the flames of reverence are burning low. We teach our school children almost everything except their duty towards God and their duty towards their neighbor; and then expect that, by some happy chance, they will grow up law-abiding and public-spirited citizens. It is perfectly possible to formulate the contents of these two great hemispheres of righteousness in terms that would be acceptable to Roman Catholic, Protestant and Jew, theist and all. How mortifying when we find that it is not done, simply because denominational jealousies stand in the way."

Yes, "Anarchy is Atheism," in practice. Long ago did the Catholic Church furnish the remedy, she isolates it to-day, as in the past, why cannot Doctor Huntington accept it?

**LOST TO THE CHURCH.**—A few days since a friend told us of a parish which 15 years ago had 200 members, now it has barely

200. The clergyman in charge told night and day at his post, but the people, with few exceptions, took no Catholic journals. As the young people grew up they followed the secular spirit, and little by little they fell away from the Church. Were these labors and mothers without blame? Very truly has Leo XIII. asserted "A good Catholic journal is a perpetual mission in a parish," and the years go by, this will be widely recognized.—Charles O'Malley, in Midland Review.

#### THE MONTREAL FREE LIBRARY.

The Montreal Free Library, which has been doing its quiet, unobtrusive work all year, with the best results, is once more making its annual appeal to the public. The entertainment will be much as in former years, except that it will be in the evening. Tea, coffee and cake will be served gratis, candy, flowers and ice-cream will be sold. Music by various well known artists, both vocal and instrumental, with choruses by McGill students, will make up an enjoyable programme. This library entertainment is always a favorite social gathering, where friends meet friend, year after year.

The money expended for a ticket is moreover a contribution to a most deserving object, which may well be counted amongst the spiritual works of mercy, for it is supplying good reading to innumerable readers, notably the poor and to children. Surely, if those who instruct others to justice shall shine as the stars in the Kingdom of God, according to the promise of Scripture, those who promote such an undertaking will assuredly merit that reward. Firstly, a philanthropic millionaire offered a library to the city. It might be a doubtful blessing, as all literature would be indiscriminately supplied. Yet, many were eager to secure it. Here, on the other hand, is the nucleus of a fine Catholic library, which provides as one of its objects and causes of being the newest and best Catholic literature, which it thus helps to circulate. But it also offers the best standard works in other departments, provided they be unobjectionable. Certain questions now arise: In part of the library, such as English-speaking Catholics of Montreal? Truth compels the admission that it is very inadequately supported, and that comparatively little interest has been shown in an undertaking, which has fallen very heavily in part of labor, anxiety and continual effort on a few. There are, of course, honorable exceptions, but the encouragement, after twelve years of work is small.

Yet, a library is a source of influence, of education, of refinement, in a community or in any section of a community and a legitimate occasion of pride; and what has been accomplished in a single handed and almost unaided effort, is a pledge of what might be done with added means. This library is for all. As has been often said, there are no restrictions.

Now, all can help this most meritorious work, even to the extent of buying a ticket or giving a spare dollar to the fund. If every English-speaking Catholic of moderate means were to contribute their mite, it would require no Carnegie to give the Catholics of Montreal a chance of coming up to date in their reading. The devotion and constant self-denying labor of the president and other librarians, altogether unrequited, of course, would then give magnificent results. As it is, the library holds up its head, and continues to do its work.

Buy a ticket, therefore, for the evening entertainment, on Monday evening next, the 22nd Oct., 8 to 11. It will be held in the hall of the old Sacred Heart Convent, corner Beatty and St. Catherine streets. Tickets, 50 cents.

#### RETREAT AT ST. LAURENT COLLEGE.

The annual retreat for the students of St. Laurent College took place Thursday, Friday and Saturday of last week. The exercises were presided over by Rev. Father Plante, S.J., for the English-speaking pupils, and Rev. Father Prince, S.J., for the French. Wednesday afternoon at 4 o'clock the college bell gave forth its sounds to prepare for the eventful time in the life of many a student,—the days of grace and benediction. All books were put away, a short recreation taken, and after which supper came. After supper another recreation followed, when the well known sound of the bell summoned all to the chapel. Here the series of the regular course of sermons and instructions opened. The Rev. Father Plante, S.J., preached a fine series of instructions with the zeal and devotion characteristic of the Fathers of the Society of Jesus. There is no task probably more difficult than to preach and hold the attention of students, especially when the ages vary from ten to twenty. But in the difficult task the Rev. Father Plante, S.J., succeeded, in a way that must have earned him reason to rejoice. His points were clear, concise and to the point. The same may be said of Rev. Father Prince's sermons.

The most edifying apostrophe was reserved for Sunday morning at the 9 o'clock Mass, when all the students, to the number of 250, were present. The Holy Table, it was a joy to see, was the angels of God rejoicing, and the demons of Hell trembled. At the conclusion of the Mass, the Rev. Father Plante, S.J., addressed the pupils on the importance

He told them that prayer, frequent reception of the sacraments, avoiding the occasions of sin, and devotion to the Most Blessed Virgin, would be the means of making them strong against their enemies in this world, and guide them to eternal felicity in the next. At the solemn High Mass at 8.15, the youthful choristers raised up their hearts to God by singing with much devotion one of the plain chant Masses, Rev. Father Prince, S.J., gave a beautiful discourse in French, his subject being "The same as was given in English. What a day of grace for the happy students of dear old St. Laurent College, a college which has given hundreds of young men to the ranks of the priesthood, to the other learned professions, and also to commercial life."

JOSEPHUS.

#### COMING SOCIAL EVENTS.

**C.M.B.A. BRANCH, NO. 232.**—On Friday evening next, Oct. 25th, the first of the fall and winter series of entertainments to be given under the auspices of the above Branch, will be held in the Drummond Hall, 70-81 Drummond street. The committee having in charge the arrangements for these entertainments have concluded their labors, and from the reports presented at the meeting last night, everything points to success. The past efforts of this popular organization in the social sphere have been appreciated in the most hearty manner by their large circle of friends, and the officers and members of the committee intend that the forthcoming season of social festivities shall eclipse all former efforts. Everyone attending the progressive euchre parties and socials of Branch No. 232 this season may be assured of spending an evening replete with good and wholesome pleasure.

The catering for the different socials will be attended to by Brother Walter J. Shea, the "popular caterer," of St. Catherine street West, under whose personal supervision everything pertaining to that department will be conducted. Chancellors T. M. Ireland, T. A. Lynch, Bros. J. H. Nelson, R. J. Cherry, W. E. Durack, W. J. Shea, W. J. Elliott, J. McDonald, E. Quinn, E. M. Rowan, C. Grace, F. J. Thane, Dr. T. Curran, T. Farrell, E. Quinn, McGillivray and G. A. Carpenter, constitute the committee.

As already announced tickets for the socials of the Branch are limited. They may be procured from members of the committee. No tickets are sold at the door on the evening of the social.

#### BIGOTRY IN ITS WILEST FORM.

Possibly one of the most despicable outrages ever committed in Luzerne County is the distribution through the mails of a circular, the sole object of which is to stir up religious hatred as a result of the assassination of President William McKinley.

Yesterday a prominent business man of this city was a visitor at Alden and was handed a circular that had been received through the mails at that place. The circular, about six inches long and three inches wide, and printed across the long way in bold-faced Gothic lettering, enclosed by a heavy black border, appears the following inscription:—

**GONE!**  
President William McKinley  
Dead!  
Who Killed Him?  
Leon Czolgosz,  
A Roman Catholic.

The gentleman who received the circular stated that it had come through the mails and that about thirty citizens of Alden had received copies of it.

All the gentlemen who received copies of the circular are Protestants, and they were wild with indignation that any person could be so bigoted and narrow-minded as to cast such an insinuation upon the loyal Catholic people of the United States. A copy of the circular was at once mailed to the Postal Department at Washington with a request that the perpetrator of the outrage be ferreted out if possible. Leon Czolgosz may have been raised by Catholic parents, but he was not a Catholic. The most persistent enemy of anarchy and advanced socialism in the United States, and of the Roman Catholic Church, and of our Protestant bodies would join in the movement with the same uncompromising spirit this monster, anarchy, could find no place in civilization. No man can avow himself an Anarchist and remain within the pale of the Catholic Church, and the bigoted authors of the scurrilous circular have not only insulted the memory of William McKinley, but they have insulted every fair-minded citizen of the United States as well. From the Wilkes-Barre Dispatch, September 22.

#### CATHOLIC EDUCATION.

The 85 Catholic schools in the 25 cities and towns in the Boston archdiocese number about 41,000 pupils with 825 teachers. In all the Catholic schools in the State there are about 63,732 pupils who are being educated without cost to the State or town. If these schools were to be closed it would cost the State about \$3,127,740 annually to provide schools for them, including about \$1,725,000 for tuition, with interest of \$200,000 for investment in necessary buildings. All the schools show a large increase in attendance during the present term, and to persons who the archbishop has announced a new suggestion to build new schools, which would be



## Local Notes

"Though away from Ireland all his life, Dr. Hogan cherished the deepest affection for his native land, and sympathized with every effort that was made to lift her from poverty and oppression. John Mitchell has recorded in more than one of his letters the warm welcome that he always received at St. Sulpice from his countrymen there while he was in Paris. He met the late J. F. Leonard was his intimate friend. Many Irish visitors to Paris called to see him, and he was always ready to do them any service in his power. He had a home in America, where he spent his life, his friends were deeply mourned, but it will also be felt in the land of his birth, not only in the domestic circle, where he is sure to be missed by many friends, but also in the Irish community, where he was known personally, or who know how splendidly he maintained in foreign lands the reputation of the Irish clergy. Drt Hogan was, we believe, a close relative of the late Dr. Maynooth, and of the Rev. Dr. Hogan, C.C., of Kilkree.

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born within or without the state: the plebeian and the patrician of Rome create immortal principles of private law, the result of a very conflict; the Roman state itself grows on the rocks because it neglected the lessons learned in its infancy. The contests of warlike shepherds precipitated clouds of barbarian. Goths and Huns and Vandals on the Roman Empire are dislodged and the barbaric that the genius and fortune and experience of a thousand years had built up. For another thousand years of feudal life the land is the only source and sign of wealth. The nobles arise, spontaneously, as the people of the Middle Ages, and the nobles of the Middle Ages are the nobles of the earth and the masses have the burdens of slavery and of the reaping went much

These ancient bishops of the decaying empire and the incipient states of Europe compelled the great landowners to build numerous little chapels, one for each village, to be placed around the homes of religion the villages of France and Germany and Italy. It is no mere chance that causes the Catholic church spire to have made to rise from 10,000 hamlets. This hamlet grew up beneath its beneficent shadow, its little chapels were told to noble and fertile the truths of the gospel that gradually broke down the mediæval savage, before those little rural churches were divided into parishes and sections as we read it today in the Sunday. Then, again, yearly the priests in synod taught the parish hosts how to comment on it, to read it without fear or cringing, to-day they were to be able to speak the truth before all and on any not long ago it required an enormous moral courage for the men to present to stand up before the power of a great warlike castle on a hill, to stand up before the power, but him like with courage to tell him, stop the execution and fund-raising which he was doing for the service of the faith for

AN EX-CATHOLIC EDITOR.

## KING ALFRED'S CATHOLICITY

for monasteries and convents, in one of which (Shaftesbury) he p

his own daughter, were indication enough for him who chose to see, of the religion which King Alfred the Great professed to the hour of his death. Catholics in England whenever assailed by those who feared and hated their church, would find comfort and legitimate pride in the thought that the kind who was from every point of view perhaps England's greatest glory had been himself a Catholic and the Catholic and Roman Church."

**CATHOLIC HOSPITALS.**

There is great evidence of progress throughout the towns of Tezpur. And the march of Catholicity is keeping pace with the material advancement. It is now an assured fact that the mission has a new house, and the building is the glory of the place.

## Local Notes.

**PASTOR COMING HOME.**—From a reliable source we learn that Rev. Father Quinlivan will return to Montreal on November 1st. This will be good news for the parishioners of St. Patrick's.

THE SHAMROCK team has won the lacrosse championship of the world, and, in consequence, holds the foremost place as exponents of Canada's national game. This achievement, by an Irish Canadian athletic organization, should not be allowed to pass without some patriotic and enthusiastic mark of appreciation on the part of our people in Montreal.

**TEMPERANCE MEN.**—The members of St. Patrick's T. A. and B. Society celebrated the anniversary of Father Matthew, by holding a euchre party in their hall, a few evenings ago. There were thirty-six tables, and over 150 took part. Refreshments were served after the cards. The prizes winners were Ladies, Mrs. M. Grant, first; Mrs. Elliot, second; gentlemen, Mr. Hughes, first; Mr. McGillis, second.

**CAPTAIN O'CONNELL.** — Every supporter and admirer of the Shamrock lacrosse team must have experienced a feeling of satisfaction in reading the announcement, a few days ago, that the genial, enthusiastic and popular captain of the team, Mr. Thomas O'Connell, had been made the recipient of a beautiful testimonial from the hands of the club workers in the S.A.A.A. Mr. O'Connell deserves great praise for the manner in which he has exemplified his forces throughout the season. His success in 1899 and during the past season entitles him to rank amongst the cleverest lacrosse generals in the history of the "boys in green."

A SEVERE ACCIDENT.—We have just learned that Mr. Callaghan, father of Rev. Martin Callaghan, of St. Patrick's, and Rev. Dr. Luker, Callaghan, has met with a serious accident, by falling off a ladder. The mishap took place at the gentleman's own home, when he was superintending certain repairs. Owing to the accident, he has been confined to his bed for nearly a year. The accident caused more uneasiness in the minds of his relatives and friends than might otherwise have been the case, but, happily, no very serious complications are anticipated, the aged gentleman being in the most wonderful manner from what might have been fatal injuries. We express the hope of all our readers that his speedy recovery will follow, and that he will be no lasting effects, in consequence of his unpleasant experience.

LATE REV. DR. HOGAN, S.S

A contributor to the Dublin "Free man" thus refers to some features of the life of the late lamented Rev. John B. Hogan, S.S., D.D. He says:—

"For upwards of thirty years Dr. Hogan taught the Divine Science of Theology in the Clerical Seminary, as well as to the rare students who came to St. Sulpice from England, Ireland and Scotland, the United States, and various countries in the East. He was a most interesting and a most successful teacher of knowledge and of literature. He possessed the gift of interesting his students in their work to a degree that was quite uncommon. Many of them became deeply attached to their master, and there was scarcely a priest in France who had not many personal friends among the bishops and clergy. This attachment was greatly strengthened during the Prussian siege and the Commune, when Dr. Hogan stuck with great courage to his post. He was three times taken prisoner, but was released and conveyed with several of his colleagues to Mazas prison. Twice he was released by the interference of Lord Cowley, then British Ambassador in Paris. The third time he was released by the Communards as an inconvenient person, and he returned to Paris. On his return two days afterwards Archbishop Darboy and thirty or forty of his priests were shot. But what grieved Dr. Hogan most was the murder by the insurgents of his friends, M. de Montebello, Selignert, an innocent young man, whose only crime was that he was

The squire.

"Dr. Hogan frequently visited Monsignor Darboy and the other members of the hierarchy, and he faced the enemy in their own strongholds. He wore his clerical dress all through, and when threatened that he would be shot if he did not leave Paris he calmly replied that they could take his life if they were mean enough to do so, but that a man's life can be taken only once. He succeeded in saving a good deal of the valuable property of the college, having had on one occasion thousands of pounds worth of bonds and notes in his pocket while he escaped. He was a very able and commanding chief, who made a search of the documents and money, and left the college."

During his life in Paris as a prisoner Dr. Hogan was much consulted by priests and bishops, and

AMERICAN CENSUS STATISTICS

We take the following from an Amer-  
ican exchange:—

The males in the United States number 39,059,242, or 59.2 per cent. of the total population, according to the first national census in 1900, according to the final census report on sex, nativity and color. The increase of 13,233,631 in total population since 1890 is made up of 6,744,179 males and 6,489,452 females, an increase of 20.9 per cent. of males and 21.1 of females.

The foreign-born element has increased only 12.4 per cent., and the native-born population 22.5 per cent. since 1890. As to color the population of 1900 comprises 69,990,802 white persons and 9,812,585 colored persons, the latter comprising 14,840,785 persons of Negro descent. The colored element as a whole shows an increase of 17.8 per cent. since 1890.

Another report shows that in Vermont, where the population aggregates 343,641, there are 175,139 males and 168,503 females. The native-born aggregate 298,994, and the foreign born 44,747, the total of whites being 342,771 and of natives whites 298,077. Of the whites 225,881 were born of native parents and 72,696 of foreign parents. The foreign whites number 44,694, and the colored 876, of whom 826 are Negroes, 39 Chinese and Indians.

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**MARRIED.**

DILLON-McLAUGHLIN.—At St. Patrick's Church, Oct. 16th, by Rev. Father Martin Callaghan, Francis Joseph Dillon to Annie McLaughlin. No cards.

Let not sleep fall upon your eyes till you have thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done? Begin thus from the first act and proceed; and, in conclusion, rejoice for the good.

# JOHN MURPHY

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*DEPARTMENT.*  
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## THE DIGNITY OF MANUAL LABOR.

**THE TRUE SCHOOL.**—An eminently practical and timely address was delivered by His Lordship Bishop O'Connell, of Portland, Me., on the occasion of the blessing of the beautiful votive shrine, with its statue of the Sacred Heart of Jesus Pleading, which has just been erected on the grounds of St. John's Industrial School, Newton Highlands. His Lordship spoke in part as follows:—

There is only one true school of life, the Church, whose teachings have ever proclaimed this simple but sublime principle: "Each one in his place and all under God." In this sublime economy there must naturally be diverse places, according to the needs, the necessities and adornments of life in its full sense. There must be the brain to think, and the hand to do, and the feet to carry. Life means all three, society needs all three. A man paralyzed from the head down may never act, however much he may think or will, and the man who acts without thought or will is a machine and not a man. Human society is like a human being; it must have its brain to think and its hand to do. And the Church is the very heart of human society, which pumps the vivifying red blood of God's grace into brain and hand, and unites both brain and hand in the act which both together must perform. She would not change each into the other, but recognizing in each a distinct and necessary organ, she combines the life of both into perfect harmony. From this true philosophy of hers she applies her principle to the varied phases of life. She knows that of the great mass of humanity labor is a duty; as for others, thought is their province. She sees that whereas there is only one brain, there are two hands and ten divisions of those hands; the multitude work, the very few think, and knowing that this is no mere misfortune of humanity, but a divinely organized plan, she guides the thinker and blesses the worker. Labor, she teaches her children, is no curse, but one of the greatest blessings that God has vouchsafed to humanity.

**ALWAYS PROGRESSIVE.**—She trains the children of the people not to despise but to love it; to be content and to do it well, for such was Christ's own attitude towards labor and the laborer. And in the face of accusations that she is a foe to the idle, that she holds the people back, in discouraging knowledge, she pitifully smiles at her accusers and bids them in justice examine the results of her system, the outcome of wide experience, centuries of trial and their theories built upon a false view of life fostered at an enormous expense and found wanting in the bitter end. As it relieves none of the evils for which it was devised and produces very often more unhappiness and failure than they care to admit, though nowadays, without their admission the results are well known. The Church has ever loved the people with a truly noble maternal affection, but she has never stooped to deceive them with adulation, or to lead them astray by false flattery. She pictures no millennium which can never exist and she gives them not fancy, but reality, as the basis of their lives. She knows that in the eternal plans which God's love has made for them, temporally and eternally, labor, holy devoted labor, is a happy necessity for the vast majority. And yet the laborer, both manual and mental, and in the face of this knowledge of the urgent needs of life, she has not beguiled her children into foolish dreams of an existence to them impossible but has girded them with courage and strength and virtue for real life in which they must be ready to serve as well as to be served, according to the station in life which is theirs not by misfortune or ill luck or even by what the world calls chance, but by the designs of God for their eternal welfare. And where her voice has been heeded and obeyed, the laborer has never been ashamed of his labor nor the artisan of his trade; he values the dignity of his life, humble though it be, beyond his garments and his apron to the noble ideal in no stigma but the badge of his honorable order; the order of holy, honest labor, the order of those who are especially invited to the table of Christ's banquet: "Come all ye who labor and I will refresh you."

**HOW HARM IS DONE.**—Examine what the Church has done and then see what the theorists have failed to accomplish and then you will understand the difference in their separate effect as well as in their method: I do not care to pronounce now upon the Old World custom where every father claims his son as apprentice to his own trade, and where the occupation of the sire descends to his children from generation to generation. Though, no one who has seen such conditions as they exist at their best can deny that these men are as happy, at least, as those who live where other ideals prevail. But I do hold that an immeasurable harm is done by the system that teaches the youth to despise his father's hands—hardened by honest toil and where a false and foolish pride forces many a youth, who, as an intelligent artisan, would be a happy and useful member of society, into a sphere of profession for which he has no natural aptitude or ability, only to lead a false life of empty hope in a field already crowded and where the vain folly of a life of artificial striving to be what he is not, is equal to daily discontent and unhappiness. As between the old sys-

tem, which by training the youth in honest and skillful labor, they are preparing profitable citizens for the nation and strong sons for citizenship of Heaven.

To you, dear children, who are profiting by the extended advantages here offered to you, I would say one word only in conclusion. When, by the training of this school in head and hand and heart, by study, labor and prayer, you have begun to begin the work of life, remember, to the Church, the author, the founder, and protector and supporter of this school, you owe the very best thing you can ever have, your preparation, serious, solid and practical, for your future life. By the Church's care for you, you have obtained the very best footing for your success. That success must rest afterwards with yourselves, with energy and industry and honesty taught you here as only the Church can teach them. Go forth, and with the help of the station in which God has placed you, content to labor as Christ labored.

## THE CAUSE OF TOTAL ABSTINENCE.

**PROGRESS MADE.**—Speaking at Hartford on the occasion of the convention of the Total Abstinence Society, Archbishop Ireland alluded to the rapid strides of progress which the movement had made. In dealing with the great importance of total abstinence he said:—

In God's name, the name of the Father, the Son and the Holy Spirit, put for ever beyond your reach the possibility of failure. Go to work. Bring in members; preach total abstinence. You are doing the work of God's Church. There are many societies in the Church; some assist in establishing the Church's cause; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society. Establishing the Church's cause; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society. Establishing the Church's cause; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society.

**APRON AND GOWN.**—Life will always have need of the scholar and the philosopher, and learning will ever be the best guide to a refined and cultivated existence, but while we recognize learning as good, we realize that the pursuit of it to any very great degree is a luxury, a luxury to be cultivated in all its branches by those within whose sphere it naturally lies, a luxury to be accepted and utilized by those whom God has placed in a position to enjoy it, or by those whom an noble impulse inspires to achieve it, who feel in themselves the unmistakable signs of their life in the sphere of the brain than of the hand; such a man may with courage and confidence exchange the apron for the gown; but our thesis is only meant to prove that life is more than learning and that labor as well as learning constitutes life. This is the meaning of the trade school, whose object is to train the hand as the brain and the heart with both in the knowledge which makes life useful as well as dignified and happy and content each according to his station. Book-learning and trade-learning must go hand in hand; the brothers, both blessed and sanctified into happy unity which makes each respect each and neither to despise the other.

This is no new theory, though the modern educator, tired of failure of his old views, will have us believe so; he forgets that the trade school has been in existence for centuries under the guidance of the Church's influence in the old Catholic countries. For more than two centuries old San Michael has turned out excellent sculptors, wood-carvers, architects and builders, silk weavers, potters and lace-makers; and San Michael of Rome is only one of the numberless schools of its kind which for many centuries, have done their work in this line noiselessly but effectively, while the modern educator had left to follow his phantom of whole world of practical manual training undeveloped. And these are the countries we call backward and unpractical, and we are the only ones who are practical and progressive.

**BRAIN, HAND AND HEART.**—And so this admirable school of St. John's, though very new, is, also very old, for it is the legitimate successor and child of the great, noble, practical system of education which the Church, loving the people, has fostered among the people and which, under the influence of the Church now as heretofore, is producing the very best practical results in the training of the brain alone, but of the brain to think and the hand to do and the heart to feel the sweet influences of God's love which blesses and sanctifies both thought and action, both labor and learning. Here under the patronage and protection of the Church, guarded and hallowed by the love of the Sacred Heart, this institute is bound to grow and flourish and prosper as another proof of the good sense, the true philosophy of God's Church. Well may they be encouraged in their work who are devoting their lives and their energies to this sacred cause; one that brings happiness to the individual, for work makes men happy, and usefulness to the country in the education of useful citizens. Blessed are they who, since they cannot give their time or their labor, give out of their generosity the money and the means to sustain and further it. For they may well be assured that in the broad field of Christian charity, which calls for help and sympathy from all, there is no better work than this. And they may well assure themselves that, under these influ-

ences, they are aiding in the great project which by training the youth in honest and skillful labor, they are preparing profitable citizens for the nation and strong sons for citizenship of Heaven.

To you, dear children, who are profiting by the extended advantages here offered to you, I would say one word only in conclusion. When, by the training of this school in head and hand and heart, by study, labor and prayer, you have begun to begin the work of life, remember, to the Church, the author, the founder, and protector and supporter of this school, you owe the very best thing you can ever have, your preparation, serious, solid and practical, for your future life. By the Church's care for you, you have obtained the very best footing for your success. That success must rest afterwards with yourselves, with energy and industry and honesty taught you here as only the Church can teach them. Go forth, and with the help of the station in which God has placed you, content to labor as Christ labored.

## CANDIDATES FOR CANONIZATION.

A Baltimore correspondent, William J. Cook, writes interestingly for the "Freeman's Journal" on the subject of candidates for canonization in America. After telling how Saint Rose of Lima (Peru) is the only person who died in this hemisphere to whom canonization honors have been awarded, and having pointed out the names of many martyrs and holy persons whose lives certainly indicate that they deserved to be raised to the altars, the writer quotes the words of a venerable priest, long since dead, who happened to be with him in a certain country. This priest said:—

"There are ashes of saints here, as fully as worthy of reverence as the relics of those upon our altars or that are enshrined in jewels and gold. There may be distinctive individualities made by the Church in the rendering of specific honors, but the communion of saints does not mean the exclusion of those from the thought of the Church who have been, however humble and obscure, faithful people of God."

"Do not think," continued my venerable friend, "that the Church is oblivious to the virtues and worth of her children. She is with them in baptism, comforts them in despondency, pardons them when penitent, and gives them back to God as He may demand in His own good time, in lawful and sanctified conditions. Thus," said he, "there are saints in dust, but in the eyes of God they are away beyond, before the Throne of the Most High."

These words of the good, old priest were brought to the writer's mind by the consideration of the two courts now existing in the United States relative to the right for canonization of two members of the Redemptorist Order. In this connection the correspondent furnishes the following interesting reminiscences in connection with this subject:—

"The first is that of Bishop Neumann of Philadelphia. I remember him as a short, stout man, with religion and goodness beaming from his eyes, and his every word of speech being directed to the glory of religion. It was not only my pleasure, but my pride, to have served his Masses on his visits to my parish in Pennsylvania, and now that he has been placed upon the list for beatification and canonization, I feel that I was highly honored. He was, prior to his elevation to the episcopacy, pastor of St. Alphonsus' Church, in New York city, and was the successor in Philadelphia of Archbishop Kenrick, who came to Baltimore as the successor of Archbishop Eccleston. Bishop Neumann was stricken suddenly and died upon the street. Archbishop Kenrick, one of the greatest lights of the American Church, was found dead in his bed. Heart disease was the cause of the death of both prelates. The ecclesiastical court examining into the case of Bishop Neumann are pushing their labors with great zeal, and will have ample testimony to perfect their claims. It is not expected that the final decision will be made in Rome for many years in the future. The act of canonization is only determined upon irrefragable and infallible evidence, and the sifting of it is not done in an ordinary lifetime. Bishop Neumann, however, Neumann be canonized, he will head the list of those who may possibly come after him in what has been designated as the American Church. But the Redemptorist Order is claiming another one of its membership for canonization, and, singularly enough, for another former pastor of St. Alphonsus' Church, this city, Rev. Father Francis Xavier Seelos was rector of St. Alphonsus' Church from 1864 to 1867, and died in New Orleans, La. His labors and virtues were of such a pronounced character that his brethren of the Order obtained authority to organize a court in his behalf. The court held its first sessions last April, and resumed its work last Thursday."

## POLISH CATHOLICS.

The national convention of the Polish Catholic Union was held in Syracuse, N.Y., beginning October 1. Delegates were welcomed by Mayor McGuire. They were then addressed by Peter Koblansky, of Chicago. "We abhor the crime of Odoegros," he said, "but we are not responsible for it. Had his father been a good Catholic the son would have been brought up in the faith of the Church we revere. His mother was not a Pole. She is a German. Therefore, do not blame us. We have proved our loyalty on many a battlefield. Never was the hand of a Pole stained with the blood of a assassin."

The convention closed October 8, to meet again in Detroit next year. The following officers were elected: Supreme president, Leon Sopinsky, of Chicago; supreme vice-president, John Jorwick, of Bay City, Mich.;

supreme secretary, Thomas Kroll, of Chicago; supreme treasurer, Theodore Ostrowski, of Chicago; supreme chaplain, the Very Rev. Francis Lange, of Chicago; supreme vice-chaplain, the Very Rev. Francis Russin, of Syracuse; board of directors, Jacob Dordor, of Bay City, Mich.; Valentine V. Korpil, of Couth Bend, Ind.; Joseph Wyrnchowski, of Chicago; Michael Swietokowski, of Chicago; Joseph Gzowski, of Chicago; and W. Livkowski, of Buffalo.

## Consumptive People

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The Rich, Red Blood Made by Dr. Williams' Pink Pills Gives New Strength to Every Nerve, Fibre and Organ of the Body.

From the Budget, Shelburne, N.S.

Among the young ladies of Shelburne, there is none to-day who more fully bears the impress of perfect health than Miss Lillian Durfee. Unfortunately this was not always the case, as a few years ago Miss Durfee became ill, and her friends feared that she was going into decline. A doctor was called in and prescribed, but his medicines did not have the desired effect. Her strength gradually left her, her appetite failed, she had frequent headaches, was very pale, and finally grew so weak that a walk of a few rods would completely fatigue her. The young lady's family sorrowfully observed that she was steadily failing, and feared that consumption would claim her as a victim. One day a friend urged that she should give Dr. Williams' Pink Pills a trial, but the idea at first was not favorably entertained; it seemed hopeless to expect that any medicine would help her after the doctor's treatment had failed. However, this good friend still urged, and finally prevailed. By the time the third box was used there was an unmistakable improvement in Miss Durfee's condition. Cheered by this, the pills were continued, and the course of a few weeks the former invalid, whose strength was taxed by the slightest exertion, was almost restored to health. The use of the pills was still continued and a few weeks more found Miss Durfee again enjoying perfect health.

In a report which she interviewed her, she said:—"I believe that Dr. Williams' Pink Pills saved my life, and I earnestly recommend them to all who fear that consumption has laid its grasp upon them."

That the facts related above are not in any way exaggerated, is borne out by the following statement from Robt. G. Irwin, Esq., the well known stipendiary magistrate for the municipality, who says:—"I distinctly remember the pale face of Miss Lillian Durfee and the regrets of her friends as they expressed their conviction that she would soon be compelled to say farewell to earth. Miss Durfee, however, carries the unmistakable credentials of good health, and frequently expresses her indebtedness to Dr. Williams' Pink Pills."

## ARGUMENT WASTED.

An Irishman once said to another, "And you have taken the testotal pledge, have you?" "Indeed I have, and am not ashamed of it, either," the other answered. "And did not St. Paul tell Timothy," rejoined the first, "to take a little wine for his stomach's sake?" "So he did," replied the other, "but my name is not Timothy, and there is nothing the matter with my stomach."



## Every house-wife

takes as much interest in her clothes closet as in her parlor or dining-room. It is only when its contents are dirty and white that she is satisfied. She knows this snowiness can only be secured by means of a pure soap. She knows the greatest satisfaction comes from using SURPRISE SOAP. She is always pleased to display her linen and smiling to her woman callers, because they will stand the most critical inspection. Taking all in all, she is perfectly satisfied with the results of Surprise Soap. St. Croix Soap Mfg. Co., ST. STEPHEN, N. S.

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## Society Directory.

**ST. ANTHONY'S COURT, O. O. F.**—Meets on the second and fourth Friday of every month in their hall, corner Seignours and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

**ST. PATRICK'S SOCIETY.**—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P.P. President, Wm. E. Doran; 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.O.L.; Recording Secretary, T. P. Tansey.

**A.O.H.—DIVISION NO. 2.**—Meets in lower vestry of St. Gabriel's Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239. Recording Secretary, Thomas Donohue, 819 Hilbernia street, to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League:—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

**A.O.H., DIVISION NO. 3.** meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. O'Sullivan, P.P. President; M. McCarthy, Vice-President; Fred. J. Devlin, Sec.-Secretary; 1528P Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

**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. E. Strubbe, O.S.B., President; D. J. O'Neill, Secretary; J. Murray, Delegates to St. Patrick's League; J. Whitty, D. J. O'Neill and M. Casey.

**ST. PATRICK'S T. A. & B. SOCIETY**—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

**C.M.B.A. of CANADA, BRANCH 26.**—(Organized, 18th November, 1888.—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. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B. O.L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.

**ST. ANN'S T. A. & B. SOCIETY.** established 1863.—Rev. Director, Rev. Father Flynn, President; D. Gallory, M.P., Sec.; J. F. Quinn, 626 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.

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