

SOCIETY.—Established 6th, 1856, incorporated 1864. Meets in Hall, 92 St. Alexander street, first Monday of the month. Meets last Wednesday. Rev. Director, P.P. Director, Justice C. J. Doherty; E. Devlin, M.D.; 2nd Director, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tansley.

SOCIETY.—Established 1863. Rev. Director, McPhail; President, D. P.; Sec., J. F. Quinn, 18 St. Augustin street, at committee of Management same hall on the 1st of every month at 8 o'clock, Rev. Jas. Kilbride, W. P. Doyle; Rec., P. Gurney, 716 St. St. Henri.

A. & B. SOCIETY.—1863.—Rev. Director, McPhail; President, D. P.; Sec., J. F. Quinn, 18 St. Augustin street, at committee of Management same hall on the 1st of every month at 8 o'clock, Rev. Jas. Kilbride, W. P. Doyle; Rec., P. Gurney, 716 St. St. Henri.

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# The True Witness AND CATHOLIC CHRONICLE. Witness

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MONTREAL, SATURDAY, DECEMBER 5, 1903.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE  
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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.

## NOTES OF THE WEEK.

**SOME LESSONS.**—To our young co-religionists and fellow-countrymen who have the ambition to enter public life we would suggest a careful perusal of the brief sketch of the life of the venerable and distinguished figure in the administration of Canada to-day—Hon. R. W. Scott—which will be found in another column.  
Leaving aside the question of political partisanship with which the "True Witness" is not concerned, there are lessons in the career of the leader of the Senate, which leave no room for doubt that he is a man of culture, and has always displayed the courage of his convictions.  
At no period in Catholic ranks in this country was there more pressing need for men of culture, executive ability and courage than now; men who will leave the impress of those characteristics not only upon the statute books but also upon the minds and hearts of their own people.

**CATHOLIC BOYS PREFERRED.**—In the New York "Sun" there is a letter signed "A Protestant Business Man," in which the writer declares, from experience, that he prefers as office boys those from the Catholic parochial schools to those educated in the Protestant public schools. Speaking in particular of the "Catholic school boy," and giving reasons for his preference, the writer says:—  
"His arithmetic has a commercial value in rapidity and accuracy; his writing is uniform and, as a rule, good; he can read with reasonable rapidity and accuracy; and he can—this is where he is far ahead of the other boy—understand a message or instructions, and follow them intelligently."  
This is what the business man wants in a boy's education; this is also what the state needs. It is a potent fact that this is the character of the training received in our Catholic schools. The only objection that can be raised is that in the same schools the boys are also taught religion. And why should this be an objection when the very fact of being taught their religion is one of the reasons why they are so successful in other lines? If we take the schools with which we are acquainted—those, for example, under the care of the Christian Brothers, we find that the commercial training imparted therein is of such a practical and superior character, that our business men, who have once had the experience of those pupils, are always anxious for more of them. This is surely a striking testimony in favor of the teaching of religion, and of the beneficial effects thereof upon the general education and moulding of the young—a testimony likewise in favor of our Catholic system of education.

**METHODS OF ATTACK.**—The ancients had a saying that Virgil expressed in one graphic line, "I fear the Greeks even when they bring gifts." There are also people in the world whose advice is to be dreaded, for it is usually intended as a snare. A couple of weeks ago a certain anti-Catholic organ in England urged that the Catholic schools in England might be supported from funds collected for Church building and monastery building in Ireland. A Catholic contemporary asks if the writer of this suggestion cannot see that the lessening of building in Ireland, which employs labor, would be increasing the poverty of Ireland merely to absolve the English State from its duty in providing for edu-

cation in England. The anti-Catholic writer sees all that just as well as does our contemporary, and he gives his advice gratuitously and with a purpose. Surely he does not want to have us think that he is so interested in Catholic education in England that he takes the philanthropic trouble of devising means for meeting its cost. No. But anything that might prove a blow at Ireland and at Irish prosperity, is considered to be worthy of attention by these fanatical writers. There is a degree of rank hypocrisy about such advice, coming from such a source, that makes one feel disgusted with the spirit which gives it birth. The Catholics of England, moreover, would not purchase their education at the cost of Ireland's impoverishment, and at the expense of churches, and the sacrifice of monasteries. These are small means that small minds devise, and their results cannot fail to be proportionately small. The Catholic of England, as well as the Catholics of every other country, can afford to consign to oblivion the advice and the one who gives it.

**POPE AND IRELAND.**—The first offering to Pope Pius X. from Ireland was made three weeks ago to-day by the Right Rev. Mgr. Murphy, President of the Irish College in Rome. Mgr. Murphy had been spending his holidays in Ireland, and on his return to the Eternal City he presented to His Holiness the Peter's Pence offerings of the dioceses of Derry and Killaloe. At the same time he presented an address of congratulation and reverence signed by all the Irish hierarchy, to whom His Holiness expressed his thanks, promising to send himself a separate reply of thanks to each member of the hierarchy. It is thus that we see how the traditional and proverbial relations of love and confidence between the successors of St. Peter, and the Irish hierarchy, clergy and faithful, continue on to-day as they have been throughout the centuries, since ever St. Patrick first came to the Island with his mandate from Rome as the Apostle of the Irish race. And the spirit of Pius X. is the same that has animated all his predecessors in regard to the Irish people. Such the reward, even in this world, of having "kept the Faith."

**DEBATING SOCIETIES.**—There is no more profitable and amusing entertainment than a well regulated and well-prepared debate; hence it is that a debating society, that is properly conducted, is certainly a school for those who expect to participate in the affairs of life later on. It requires not only careful preparation on the part of youthful debaters, but also, if it is to be successful and beneficial, well directed management on the part of experienced directors. And we believe that one of the most important considerations is that of the selection of subjects for debate. The mere mention of this matter opens out a vast field for comment. But we do not intend entering upon it at this moment. Like all other means employed for the advancement and progressive development of the younger generation, the debating society may be either a source of great strength or of corresponding weakness; it may assist in the attainment of a worthy object, or it may frustrate the same.

**LEO XIII'S MONUMENT.**—The committee selected to take charge of

the erection of a monument to the late Pontiff, Leo XIII., at Carpinetto, his native town, was received on last Saturday, by the Holy Father, Pius X., who promised his assistance both moral and material, to the grand project that they are about to carry out. Cardinal Merry del Val, Papal Secretary of State, as well as Cardinal Rampolla, Vannetti and Vives de Tuto, and also many other eminent ecclesiastics, gave similar assurances to their co-operation. The committee will appeal also to several foreign Catholics. Amongst others to Cardinal Gibbons and to the Duke of Loubat. Decidedly no monument were ever more deserved than the one proposed to commemorate the illustrious Pontiff who during the quarter of a century occupied the See of St. Peter, and shed such imperishable glory on the Church. Nor do we know of any other that appeals more directly and strongly to Catholic hearts all the world over. It is fitting that the little town of Carpinetto should contain that monument, for it was the place of his birth, of his infancy, and the home of his affections. As far as the great world is concerned, his monument is built of his works and of his wonderful teachings.

**SOCIALISM REPUDIATED.**—At its recent convention, in Boston, the American Federation of Labor, repudiated in a very significant and practical manner the extreme and dangerous principles of socialism. And, in so doing, that vast and influential organization has rendered an immense service to the cause of the workman, has strengthened itself, and has improved vastly the opportunities that it seeks to secure for the laboring element. The President, Mr. Samuel Gompers, pronounced himself very forcibly against the Socialistic principles that some sought to introduce. On this account the Socialists opposed his re-election as president. But their opposition was of no avail; he was elected again by a very imposing majority. In the course of his remarks, dealing with this special phase of the situation, Mr. Gompers addressed himself directly to the Socialists, and said:—  
"I am at variance with your philosophy. Economically you are unsound, socially you are wrong, and industrially you are an impossibility. I have an abiding movement, because it is the protector of labor to-day, and if emancipation comes some time it must be the trades union movement that will achieve it."  
This is certainly an indication of thought, calm reasoning, keen observation, and the courage of his convictions on the part of President Gompers, and it is not to be wondered at that an organization composed of so many able, energetic, and wise men should have accentuated his views by returning him for another term to the presidential chair of the Federation. Under such leadership and management the Federation cannot fail to be the salvation of the great labor cause in the United States.

**BUILDING FOR ALL TIME.**—There is an old saying to the effect that "Rome was not built in a day;" but once built, it became the Eternal City" was an apt rejoinder. Some time ago a United States Senator from the West paid a visit to the Catholic University at Washington, and according to a correspondence in an American Catholic organ, he remarked—after having gone over all the grounds and through all the buildings—"Well, you Catholics, must be very sure of the future. You have laid the foundations of one of the most remarkable centres of religious activity in the world."

This was a source of wonderment for the Senator, but he was, not probably, aware that the very source of the Catholic Church's strength has ever been that she is sure of the future, she knows that the future is hers, and she prepares for, builds for, plans for the future—and she can afford to wait, for she has time on her side. Were she not sure of her foundation she might think more of the present moment and leave the future to take care of itself. But she was built upon a rock; by the hands of Christ, and she received the promise that He would be with her unto the end of time. Thus it is that she is sure of the centuries to come, and she builds accordingly.

It was so from the days of the catacombs down through all the ages. When the vast undertaking of St. Peter's in Rome was commenced, men said that the Pope of that day was not a sane man, that he could never expect to see the completion of such a plan. Of course not. It took the lives of twenty Popes before the work was completed. But St. Peter's was not built for any one Pope, but for the Papal See; it was not expected that any one Pope would see even a section of the work done, but it was expected that the Church would finally enjoy the benefits of that stupendous work; and St. Peter's has long since been an accomplished fact; and Popes have come and gone in numbers since then; and the Church goes on, and will continue to go on, when the dome raised by Angelo will be as old as is the Pantheon to-day; and when time will have worked the effacement of the great temples and monuments of our day, the Church will still be there, as fresh and as strong as she is to-day, as she was centuries ago. Therefore, she builds for the future; she lays foundations so broad and deep that the world is astonished; but the years to come will see the superstructure completed.

And as it has been with the church, with her temples, with her institutions, so is it with the great Catholic University at Washington. It was only the other day that the idea of founding such an institution was conceived. It was only yesterday, that the foundations were laid. But the American Senator stands there astonished in presence of plans and basic preparations so gigantic in their proportions. Naturally so, for the Church builds for the future, and she has both time and eternity ahead of her.

**WHO IS TO BLAME?**—We hear very much about the freedom of conscience that all American citizens, the Catholics included, enjoy, in the neighboring Republic, "The German," a Catholic paper, published in Berlin, dealing with this subject, says:—

"Although theoretically the Catholic Church is on an equality before the law with the Protestant denominations and the lodges, practically this equality never did and never does exist. In America the Catholic is excluded from all high positions in the State, if not de jure, at any rate de facto. It is utterly impossible for a Catholic ever to be elected to the Presidency of the United States. Of the Governors of the various States there is not a single one who is a member of the Catholic Church. Of the ninety members of the United States Senate, only two or three are members of our Church, and of the 357 members of the Lower House the relative proportion of Catholics is no greater. In the Army and Navy, although fully one-half of the rank and file are adherents of the Catholic Church, there is only a very small proportion of Catholic chaplains. Without a single exception, the salaried chaplainships in both the Houses in Washington and in legislatures of the different States are in the hands of Protestants."  
A contemporary, commenting upon the above, says:—"Why is all this so? How much of the blame rests on Catholics themselves? It isn't quite so in Germany, and everybody knows why it isn't."  
The comment is very true, but it does not tell us exactly why conditions are not the same in Germany and in the United States, as far as Catholics are concerned. Everybody does not know the exact cause, for the good reason that everybody is not conversant with what has been taking place of late years in Catholic circles in Germany.

We have had many pages on this subject during the past twelve months, and it will be remembered that we insisted strongly upon the example of activity that has been given to the world by the German Catholic organizations and societies. Their great Catholic Congress at Cologne last summer was a striking illustration of all that can be done when there is unanimity and co-operation.

Not only are the effects felt in the family circle, in the different social grades, in the commercial and educational spheres, but also in the political domain. A small and compact body of Catholics has increased, by slow but sure degrees, its influence,

until to-day the Catholic party in the German House of Representatives holds the balance of power in a manner almost similar to that of the Irish Nationalist Party in the British House of Commons.

And this has been the result of organization on the outside, and the bringing together of the different elements that go to make up the Catholic body in that great Protestant Empire.  
On the other hand, in the United States there exist a kind of drifting indifference, that seems to make Catholics feel perfectly satisfied with existing conditions. The moment they make a move towards better organization they are met with the cry that they are seeking political influence, creating a Catholic party, and having their clergy intrude upon the domain of the State. And they seem to fear this cry. But no account is taken of the intrusion of the Church; and no resentment of it appears either in spirit or in practice.

This is the reason why the "German" is justified in thus pointing to the United States, and that an American Catholic paper is justified in contrasting those conditions with the conditions that obtain in Germany.

**THE OLD, OLD CRY.**—Dr. Chadwick, the Anglican Bishop of Londonderry, in the course of an address to his clergy during a recent visitation to Londonderry Cathedral, is reported to have said:—"Today, when we Irish Protestants are too strong to be persecuted, we are being proscribed." It seems almost incredible that, in the face of history and of actual facts, a Protestant clergyman, in any part of Ireland, could be found to make use of such a far-fetched statement.

When and in what form were Protestants ever persecuted or proscribed in Ireland, and especially Anglicans?

It is almost laughable to find any man making a statement of such a character before an intelligent audience.

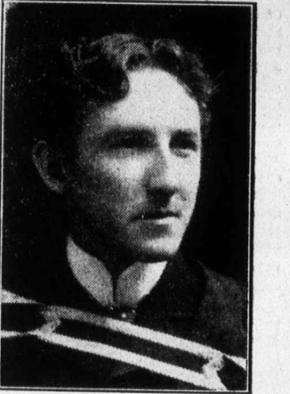
We would not mind it so much were the speaker a political hack, or a species of sensationalist. But when you find a reputable Bishop talking in this manner in a large cathedral to the intelligent members of his communion, you are inclined to doubt whether he takes them to be all consummately ignorant, or whether he is actually so blinded that he believes his own assertions.

The strongest rebuke that could be given is the letter of remonstrance addressed to the Bishop, in person, by Mr. Swift MacNeill, M.P. In that letter the member of Parliament says:—"In the County of Donegal, which is comprised in your diocese, the Parliamentary divisions of South Donegal and of West Donegal are, I believe, the most Catholic constituencies not only in Ireland, but in the whole British Empire. See how Irish Protestants are 'proscribed' by these constituencies. I, an Irish Protestant, the son and grandson of Irish Protestant clergymen, represent Catholic South Donegal in Parliament. Mr. Hugh Law, an Irish Protestant, the son of an Irish Protestant Lord Chancellor, who is married to the daughter of one of Your Lordship's clergymen, is member for Catholic West Donegal. You may say, no doubt, that we are in sympathy with the aspirations and wants and wishes of our Catholic constituencies. Yes, but we are not 'proscribed' by our religion as you know well a Roman Catholic 'loyalist' would be proscribed in Belfast. Fancy an Irish Catholic returned for a Belfast Orange seat, no matter how sound his views might be on the maintenance of the Union."

This is a sufficient answer, on one phase of the subject; but there are a hundred more ways of looking at it. If we were to go over the long lists of proscriptions and of persecutions that had Ireland for their stage, and in which Catholics always figured and Protestants never were on the suffering side; and, then, if we were to take the actual conditions of the respective elements in the Ireland of to-day, we become more and more astonished how any man could have the hardihood to make such a statement before such an audience.

It only shows that there are persons living to-day so blinded by prejudice that would believe themselves to be the persecuted when they are really the persecutors.

## Catholics in Medical Profession



DR. E. J. MULLALLY.

Doctor Emmett J. Mullally is another of these brainy young men, who comes from away down by the sea. He was born in the "Garden of the Gulf," and, though not blessed with much of the goods of the world he made a proper use of the riches God gave him, and belongs to the ranks of the few, whose motto is "I'll find a way or I'll make it." At the age of sixteen he became a diplomaed teacher. Six years ago he entered McGill University, and was graduated in 1901, and at once appointed on the staff of the Royal Victoria Hospital, where he remained two years, during which time he made surgery a special study.  
He has engaged handsomely furnished rooms in 274 Roy street, and intends to make Montreal his future home.

Already he has been appointed medical adviser to a Court of Foresters, and to a newly-organized branch of the C.M.B.A.

We wish Dr. Mullally a continuance of the success he so well deserves.

## Wedding Bells.

Nuptials celebrated at St. Mary's Cathedral, Burlington, on the 25th ulto.

William Laduke, of Bandon and Miss Catherine Hallihan, daughter of Mrs. Mary Hallihan, of 182 South Champlain street, Burlington, were married at St. Mary's Cathedral, by Rev. P. J. Barrett. The ceremony was witnessed by a large company of friends of the young couple. The bride was attended by her sister, Miss Anna Hallihan, and the groom's best man was John Hallihan. Robert Hallihan and William Ready were ushers. Appropriate musical selections were played by Miss Jennie Bacon.

The bride wore a becoming gown of brown etamine prettily trimmed, and black picture hat. She carried a white prayer-book. Her sister was attired in blue etamine, and wore a black hat. A reception was given after the wedding at the home of the bride's mother on South Champlain street, where the happy couple were extended congratulations. They were also remembered with a long list of beautiful gifts including checks, silverware, cut glass, lamps, clocks, arm easy chairs and rockers, and several other useful articles, which will often remind the groom and bride of their numerous friends and admirers in their new home.

Refreshments were served, Miss Margaret Donnelly and Miss Mae Penny having charge. Mr. and Mrs. Laduke after having a wedding trip to New York will reside at Brandon. Among those from out of town who came to attend the wedding were Mrs. Patrick McHugh and daughter, Miss Molly McHugh, of Montreal.

## ARCHBISHOP BRUCESI.

His Grace Archbishop Bruschi returned from his Western trip on Saturday much benefitted by his well-earned holiday. Elsewhere in this issue we publish a report of reception tendered to him in Winnipeg.

# Catholic Happenings In Various Places

**PAULISTS IN CHICAGO.**—Last week we announced that the Passionist Order had been given a parish in Chicago. We notice by one of our exchanges that Archbishop Quigley has assigned St. Mary's parish to the Paulists, and they took possession last week. Father O'Callaghan reached Chicago, Nov. 14 from St. Paul's Church, New York city, and Father Walter Hopper, who is to be the acting rector of the parish and acting superior of the Chicago community until the arrival of Father Superior Youman next February has also arrived in Chicago. He was accompanied by Father John Marks Handly, who is to be one of the assistant priests.

Five or six more priests, both parish and missionary, will arrive before the first of the year. The Chicago house, St. Mary's rectory, 543 Washburn Avenue, will be the headquarters of the community.

"We are glad to establish ourselves in Chicago, and hope to do a great work here," said Father O'Callaghan. "We have been given a parish peculiarly of the floating sort, and the parish offers a great field for missionary work. We probably shall not hold any missions here until after Lent, devoting the intervening time to getting ourselves settled. Besides, our father superior, Father Youman, will not arrive until February. Being a missionary community, we endeavor to make our services as attractive as possible to all, non-Catholics as well as Catholics. We adhere more strictly than any other order to the rubrics, and our service is more full than is usual in Catholic churches. We have congregational singing, a boy choir where we can afford it, preaching at every service and a great many services."

"SOCIAL AND HIGH TEA" is the name which was given to a recent successful reunion in Catholic circles of St. John, N.B., for the benefit of the Cathedral.

The attendance for the four evenings was 3,500. Nearly 3,000 suppers were served.

**PRIESTS AND PEOPLE.**—Rev. Father Fitzgerald, chaplain of St. John's League of the Cross, Glasgow, was presented by the members on Nov. 4, with a gold hunting lever watch bearing a suitable inscription. In accepting the gift, Father Fitzgerald thanked the members one and all for the consideration they had shown him on every possible occasion.

Rev. Father Langley, who was recently removed from Girvan to Cummock, received an illuminated address and handsomely designed chalice from the members of his old congregation. The Rev. Father Meagher occupied the chair, the other clergy present being Canons Power and Collins, and Fathers Brady and Daniel.

**A SACRILEGIOUS ACT.**—An English exchange reports:—

A young man named Noakes, who had been acquitted at the Manchester Assizes recently, on a charge of sacrilege at Stretford, was brought up at the Manchester Police Court on Friday on a similar charge in respect of a robbery which occurred on the 3rd of last month at St. Edward's Catholic Church, Thurlow-street, Rusholme, in that city. It was alleged that he had made a request a week before the robbery to go over the church. He was allowed to do so attended by a woman employed at the rectory. On the 3rd inst. a man, said to be Noakes, was seen to go into the church by the only door that was then unfastened. He was followed, and it was then found that he had left by another door opened from the inside. Four offertory boxes in different parts of the church were found to have been tampered with, and the contents were missing. It was estimated that something over \$5 in cash had been taken.

**HONOR THEIR PASTOR.**—Much has been done by good and true parishioners who not only speak words of appreciation of their spiritual guides at all times, but who occasionally give practical testimony, at intervals, of their loyalty to them.

On the occasion of the celebration of the silver jubilee of a Liverpool pastor this spirit was beautifully manifested by his faithful and loyal parishioners who marked the occasion by an expression of their admiration in an address and the presentation of a purse of gold containing \$1,000.

This is a lesson for all our readers which they should take to heart. The noble jubilarian will now be enabled to help some good Catholic work in which all in his parish will share. Thus the work goes on.

**THE BRETON CATHOLICS** are raising an immense Calvary opposite the monument recently unveiled, of Ernest Renan, the apostate, at Treguier. The figure of the Saviour on the cross is sculptured by Hemot, of Lannion, out of one block of red granite of Tregastel. There are to be five monumental statues around the pedestal; with the "Mater Dolorosa" and the beloved disciple will be St. Yves, patron of Treguier. This figure of the local saint will be smaller than the rest, and will appear in low relief. On the memorial will be inscribed the words attributed to Julian the Apostate, "Thou hast conquered, O Galilee!" The Calvary is to be ornamented with the arms of the Sovereign Pontiff, Pius X., and with those of Mgr. Fallieres, Bishop of St. Brieuc. It will be ready for the Feast of St. Yves next May.

**MGR. BOURNE IN ROME.**—On the Feast of St. Edmund Dr. Bourne, Archbishop of Westminster, gave an official dinner at the English College, Rome. The principal guests, numbering about fifty, sat at a table decorated with flowers in the centre of the dining hall, while the students of the college were accommodated at side tables. Mgr. Stonor proposed the health of Archbishop Bourne in a few well-chosen words. He said that the Archbishop had done a great work in Southwark, chiefly in the organization of the diocese and the establishment of a seminary there, and added that if Dr. Bourne did as well at Westminster he would make a perfect Archbishop.

In reply the Archbishop thanked Mgr. Stonor for his kind words and the warmth of the welcome which he had given him in the name of all present. His desire on this occasion was to see gathered in the English College, which was the centre of English Catholic life in the Eternal City, those who represented not only England, but the whole Empire. He realized how arduous was the work before him, and how greatly he, beyond most men, needed the sympathy and support of all without exception. Dr. Bourne, continuing, said he was glad also to see the representatives of those who were engaged in the central government of the Church. It was in loyalty and submissiveness to the Apostolic See that their strength in England must be found. He welcomed also the members both of the secular and regular clergy, by whose united efforts so much could be accomplished for the great cause which they all had at heart.

**OLD FRIENDS.**—It has always been a pleasure for the "True Witness" to chronicle the success of devoted priests of our race who have been associated with our Irish parishes in Montreal. In a report of the formal re-opening of St. Francis Xavier Church, Jerseyville, Ill., the local newspaper adds a very interesting sketch of the parish. From it we take the following references to Rev. P. Fallon, who is a native of Montreal, and for sometime was associated with St. Patrick's Church, where he was loved and esteemed. The report says:—

"After the death of Father Hearty, Bishop Ryan appointed to fill the vacancy, Rev. P. Fallon, the present pastor, who is held in the highest esteem and is much beloved by all his parishioners, and to whom is due much credit for the acquirement of the present favorable conditions of St. Francis Xavier's. The present membership of the church is about 900, there being 180 families in the parish.

In consideration of the substantially improved condition of the church now, it will doubtless stand throughout the decades as a lasting monument to the lives of those who have had a hand in bringing about these marked changes, emblematic of the Faith it represents.

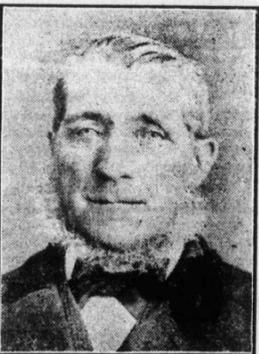
**OUR ARCHBISHOP.**—Referring to the recent visit of His Grace Archbishop Bruchesi, the "Northwest Review," of Winnipeg, says:—

"His Grace the Archbishop of Montreal, who as we announced last week, arrived on the 19th inst., remained till Tuesday, the 24th, when he resumed his journey to Montreal.

"On Friday, the 20th, Mgr. Bruchesi said Mass in the Maternity Hospital, took dinner with the Oblate Fathers of St. Mary's and supper with the Jesuit Fathers of St. Boniface College. On Saturday morning he said Mass at the Grey Nun Mother House, and, as it was the Feast of the Presentation of Our Lady, he received the renewal of the vows of the community and made them an eloquent address. On Sunday morning he said Mass at St. Mary's Academy, where he met the Mother-General and the Mother-Assistant, who are visiting all the houses of their Order (Holy Names of Jesus and Mary) in this country.

"His Grace was tendered an impromptu reception and replied in a much admired English address. At dinner on that same day His Grace met almost all the local clergy at Archbishop Langevin's hospitable table. Unfortunately, His Grace of St. Boniface was absent at Notre Dame de Lourdes. A telegram was sent to him on Mgr. Bruchesi's arrival, but as the nearest telegraph office is twenty miles from Notre Dame de Lourdes, the message did not reach him. However, Mgr. Langevin returned on Monday, the 23rd, and both Archbishops were present at a charming entertainment given that evening in the Grey Nun Mother House in honor of the name-day (Flora) of Sister Mireault, mistress of Novices.

## LATE MR. JOHN McDUNNOUGH



MR. JOHN McDUNNOUGH.

A familiar figure on one of the busy thoroughfares of Montreal and a loyal, zealous parishioner of the parent Irish parish, St. Patrick's—Mr. John McDunnough—has gone, after a well spent life, to his reward at the age of 80 years.

Mr. McDunnough was a native of Sligo, Ireland, and came to Montreal during the first years in his career he embarked in business emigration to Canada. Early in his life he was engaged in the untiring energy and perseverance, succeeded in accumulating sufficient means to discharge loyally and lovingly every duty which devolved upon him as husband and father.

His devotion to old St. Patrick's ever since its erection, so well known to the writer, was inspiring. Although living on almost the eastern boundary line of the parish, in fair and stormy weather he attended High Mass. Two weeks before his death he attended St. Patrick's as usual. To such Irishmen, humble and loyal does that parish owe much of its prosperity in a material sense and a great deal of its prestige in other ways.

To Mrs. McDunnough and other members of the family the "True Witness" offers its most sincere sympathy.—R.I.P.

### THE C.P.R.

The following statement of earnings and expenses has been issued by the Canadian Pacific Company.

During October, 1903:—

Gross Earnings	\$4,488,263.88
Working expenses	2,834,236.87
Net Profits	\$1,654,027.01

For term commencing July 1st to October 31, 1903:

Gross Earnings	\$16,498,763.09
Working expenses	10,889,840.65
Net profits	\$5,608,922.44

In October, 1902, the net profits were \$1,616,134.63.

And from July 1st to October 31st, there was a net profit of \$5,565,501.84.

The gain in net profits over the same period last year is therefore, for October, \$37,892.38; and from July 1st to October 31st, there was an increase of \$43,420.60.

# A Golden Jubilee And Its Lessons.



HON. R. W. SCOTT.

The Hon. R. W. Scott, Secretary of State, and Mrs. Scott have just celebrated the golden jubilee of their wedding day. Owing to the fact of Mrs. Scott's being an invalid it was a family celebration only, but they had the happiness of having all their children and grandchildren with them on the auspicious occasion, and received many tokens of congratulations and good wishes from a large circle of friends.

Mr. Scott was born in Prescott on the 24th of February, 1825. His father, the late W. J. Scott, M.D., belonged to an old Irish family, resident in the County of Clare, and his mother, Sarah Ann Macdonell, came of a race of staunch Catholics, who came to Canada in order to seek that religious liberty denied them in their own land. Mrs. Scott was born in Dublin in the year 1833—daughter of the late John Heron—the eldest of a family who were gifted with great musical talent and who, for many years, charmed the English-speaking world on both sides of the Atlantic, with their exquisite voices, and particularly in their rendering of Irish ballads.

Mr. Scott visited Ottawa as early as 1846 (it was then By-town), and finally settled there in 1848—he has therefore seen the marvelous growth of the small town, and its development into a large and prosperous city. He was Mayor in 1862, and was first elected member of the Canadian Legislature in 1857. From Confederation (1867) to November, 1873, Mr. Scott was a member of the Ontario Legislature. In 1871 he was elected Speaker by a unanimous vote; was subsequently commissioner of Crown Lands in the Blake and Mowat administrations. In January, 1874, was appointed Secretary of State in the administration of the late Alexander Mackenzie. From 1878 to 1896 Mr. Scott was leader of the Opposition in the Senate, and on the formation of the present administration of Sir Wilfrid Laurier was again appointed Secretary of State.

In the year 1863 Mr. Scott had the satisfaction of carrying through Parliament a measure placing the Separate School system of Ontario on an acceptable and permanent basis. The Bill was first introduced in the session of 1861, but met with such determined opposition that little progress could be made. In the session of 1862 the Bill improved and extended was the first public bill introduced, yet owing to the factious resistance that met the measure at every stage it had to be again dropped though it had passed the second reading stage.

In the following year, 1863, after numerous divisions on the several amendments, proposed with the object of weakening its efficiency, had been voted down, the bill was finally carried through, both branches of Parliament to the great satisfaction of the Catholic minority of the province. Among the many assurances of approval received by Mr. Scott during his advocacy of the measure, the following are interesting as showing the warm appreciation by the Catholic Hierarchy of Mr. Scott's successful efforts in placing the Catholic schools of Ontario on a sound and permanent basis:

Toronto, March 18, 1863.

My dear Mr. Scott:—  
I now heartily thank you for your noble efforts to settle finally our school difficulty. I do hope that your bill will become law, and exonerate us from the very disagreeable difficult duty of fighting a religious battle on the political arena of the hustings.

Please to accept, my dear Sir, the expression of my high esteem and regard."

Yours sincerely,  
JOHN JOSEPH LYNCH,  
Bishop of Toronto.



MRS. SCOTT.

Bishop's Palace,  
Kingston, 24th April, 1863.

My dear Mr. Scott:—  
Allow me to congratulate you on the great success of your Separate School Bill.

Had an adverse majority prevented the passage of your bill, even then you would have had an undoubted right to the love and gratitude of every Catholic parent who is desirous of procuring for his children the inestimable blessings of a religious education.

Now that God has been pleased to bless your honest endeavors, and crown with full success your persevering labors, you will be long remembered by a grateful people as the friend of true education, and your name will be handed down as that of the successful advocate of the parents' rights to have his children educated and instructed in accordance with the dictates of his conscience.

Thanking you for this signal service rendered to the Church and to society,

I remain,  
My dear Mr. Scott,  
Very sincerely & gratefully yours,  
E. J.,  
Bishop of Kingston.

After the bill had been finally passed through both Houses the following telegram was received from the Bishop of Toronto:—

Montreal Telegraph Company,  
Quebec, May 6, 1863.

By telegraph from Toronto.

To R. W. Scott, M.P.

Please accept assurance of perpetual gratitude of Catholics of Canada.

BISHOP LYNCH.

In the year 1878, Mr. Scott carried through Parliament the Canada Temperance Act which proved a good workable measure in those districts wherever there was a strong public sentiment supporting it.

The Act has for many years been in force in 25 counties in the Maritime Provinces, and in two counties in Manitoba. In the year 1881, Mr. Scott received the following letter of approval from the late Cardinal Manning:—

Archbishop's House,  
Westminster, S.W., April 12, 1881.

My dear Mr. Scott:—

I thank you much for the papers you have sent me showing your successful progress in the Temperance Legislation. We owe you our hearty thanks; for the example of the Dominion has more weight in the Mother Country than any other part of the Empire. We are making way slowly, because much hindered by burning questions which take precedence; but we have gained much. Thank God the League of the Cross is spreading and saving many.

May God strengthen you in defending Catholic education. What Pius IX. used to call "the anti-social and anti-Christian revolution" is aiming full at religious schools. Society without religion will raise a generation without faith, and the roots of the Christian world would be cut through.

Believe me,  
Yours faithfully,  
(Signed)

H. E.,  
Cardinal Archbishop of Westminster.

Mr. Scott has followed closely the life of the Catholic Church in Ottawa during the last half century. He was present at the consecration of the first Bishop of By-town, in 1848—the saintly Mgr. Guigues—of whom he was an intimate friend, and we may add, a great admirer. He read the address of welcome to the present able Archbishop when in the year 1874 he was appointed to the diocese, and also had the privilege of reading the congratulatory address presented to him on the occasion of his silver jubilee in 1899. Mr. Scott has been intimately connected with more than one parish in Ottawa; he saw the beginnings of St. Patrick's parish and lent important aid in the erection of its church in the earlier years before the edifice had assumed its present handsome proportions and appearance. For many years Mr. Scott took an active interest in the success of the Ottawa University and was able to obtain for the institution important amendments to the original charter.

The way of the Cross is the path of the predestinate, the way of the saints, the royal road, the king's highway.

## COLONIAL HOUSE,

PHILLIPS SQUARE.

# STATIONERY DEPARTMENT.

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## 1904 CALENDARS.

We invite inspection of our line of CALENDARS suitable for gift purposes, which has received unstinted praise from every one who has had occasion to see it.

Prices ranging from 5c up to \$5.00.  
Practically all the best publishers of Europe and America are represented in this stock, and nothing like the variety has ever been shown in the city.

---

## Christmas and New Year Cards.

These are now opened up for inspection. The extent and variety of the stock, coupled with the beautiful and chaste designs of the Cards, will be sure to create a favorable impression.  
Prices from 1c up to \$1.00.

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## CHRISTMAS, 1903.

### Private Greeting Cards!

Your own greeting printed and embossed in any style or color.  
Call and see Sample Book. A large variety at all prices. Order early.

SPECIAL ATTENTION GIVEN TO MAIL ORDERS.

# HENRY MORGAN & CO., Montreal.

**A SIGNIF CONS**

Allocation on Father, Plus X Providence Pop Consistory held ber 9, 1903.

Translation of New Journal

Venerable Brothers: you to-day for the this place We are in to Our conduct recent by Our entreties to decline the suprem Apostolate which you conferred upon Us. I not have you think prompted by want of expression of your wi very honorable judgment of Us, or by unwilling part to work in a capacity for the Church whole life and energy knowing intimately O force and slender ability in mind at the that is justly expected Pontiff, who will wou should have considered plainly unequal to such. To have the pres Gospel commonly ob evangelical counsel defend and maintain t Church, to give judgment many important quest with domestic life, the youth, the principles prudence and prop the disturbed conditio according to Christian short by purging the pure citizens for heav worthy these and the pertaining to the Ap seemed, We repeat, to powers. Moreover, as cently stated in Our 1 ter, the place was to Pontiff whose zeal in tion and promoting i rietty of ways the pra whose wisdom in dis sers of our times s men to a full sense of trine and life both in private, whose sollicit the fortunes of the low digent and in providi edies for the drawback society, have been so win for him the admir eternal favor of the hu would not be alarm thought of undertaking such magnitude and ex were certainly alarmed when We reflected on der capacity.

But since God in H will has been pleased to Us the burden of the S tolate, We will support entirely to His aid an And We have resolutely that as far as in Us cares and thoughts will striving to preserve s violate the deposit of t in working for the sal and that We shall not a trouble of any kind to

And as it is necessary first importance for the Christianity that the P be seen to be free and n any power in the gover Church. We do complain bound by the nature of f by the oath We have t holy religion requires th complain, of the most g which has been inflicted in this respect.

We are indeed greatly the thought that in the this grave and difficult shall have the valuable your prudence and wisdo are aware that your Coll principally given to Us sign and blessing of Go that you by your advic labors may be of preciou administration of the C need hardly say, therefo will always be Our solen seek the aid of your coun in the general course of

# A SIGNIFICANT CONSISTORY.

Allocation on our Holy Father, Pius X., by Divine Providence Pope, at the Consistory held on November 9, 1903.

Translation of New York Freeman's Journal.)

Venerable Brothers: Speaking to you to-day for the first time from this place We are impelled to refer to Our conduct recently in endeavoring by Our entreaties to be allowed to decline the supreme dignity of the Apostolate which your suffrages have conferred upon Us. For We would not have you think that it was prompted by want of respect for the expression of your will and for the very honorable judgment you formed of Us, or by unwillingness on Our part to work in a more enlarged capacity for the Church to which Our whole life and energy are given. But knowing intimately Our own lack of force and slender abilities, and bearing in mind at the same time all that is justly expected of the Roman Pontiff, who will wonder that We should have considered Ourselves to be plainly unequal to such a great burden. To have the precepts of the Gospel commonly observed, and the evangelical counsel duly guarded; to defend and maintain the rights of the Church, to give judgment on the many important questions connected with domestic life, the training of youth, the principles regulating jurisprudence and property; to settle the disturbed conditions of society according to Christian equity, in short by purging the earth to prepare citizens for heaven—to perform worthily these and the like offices pertaining to the Apostolic office seemed, We repeat, to be beyond Our powers. Moreover, as We have recently stated in Our Encyclical Letter, the place was to be filled of a Pontiff whose zeal in increasing religion and promoting in a great variety of ways the practice of piety, whose wisdom in dispelling the errors of our times and awakening men to a full sense of Christian doctrine and life both in public and in private, whose solicitude in raising the fortunes of the lowly and the indigent and in providing suitable remedies for the drawbacks which effect society, have been so brilliant as to win for him the admiration and the eternal favor of the human race. Who would not be alarmed at the thought of undertaking a heritage of such magnitude and excellence? We were certainly alarmed and greatly, when We reflected on Our own slender capacity.

But since God in His inscrutable will has been pleased to lay upon Us the burden of the Supreme Apostolate, We will support it, trusting entirely to His aid and assistance. And We have resolutely determined, that as far as in Us lies, all Our cares and thoughts will be centred in striving to preserve sacred and inviolate the deposit of the faith and in working for the salvation of all; and that We shall not shun labor or trouble of any kind to this end.

Man naturally thirsts after the truth, and embraces it lovingly and clings to it when it has been offered to him, but, on the other hand, the corruption of nature causes only too many to hate above all else the proclamation of the truth, for thus are their errors exposed and their passions checked. But the abuse and threats of all such shall have no power to move Us, for We are sustained by that admonition of Jesus Christ: "If the world have you know that it hated Me before you" (John xv., 18.) After all what need is there to show the falsity of the envious charges made against the Church—that she opposes liberty, thwarts science, puts a drag on human progress? The Church does indeed condemn and deem worthy of severe restraint that unchecked license of thought and action for which no authority, human or divine, is sacred, no rights respected, and which, undermining the foundations of order and discipline, are hurrying states to their destruction. This is not liberty, but the perversion of liberty. Sincere and genuine liberty, the liberty which permits everybody to do what is right and just, the Church not only does not hamper, but she has ever proclaimed that it should be of the very broadest kind. Not less at variance with truth is her assertion that faith is opposed to science. On the contrary, faith is of service to science and that in no small degree. For, in addition to those truths which are above nature and of which man can have no knowledge but that derived from faith, there are many and very important ones in the order of nature to which human reason may attain, but which are perceived with much greater certainty and clearness when illuminated with the light of faith. As for the rest, it is absurd to set one class of truths against another, since both kinds proceed from the same source and origin, which is God. Why, then,

And now, Venerable Brothers, it is Our pleasant duty to apply Ourselves to the task of adding new members to your illustrious college. This honor We have decreed to confer to-day on two illustrious men. One of them, honored by your own suffrages during the interregnum, has in a remarkable way proved to Us within the last few months that he is endowed with great gifts of mind and character, and with equal prudence in the transaction of affairs. The other We Ourselves have long and intimately known to be adorned with the choicest ornaments of piety and doctrine and to have fulfilled with absolute diligence in every respect the daily charge of the episcopate. They are:

Raphael Merry de Val, Titular Archbishop of Nicea.  
Joseph Callegari, Bishop of Padua.

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## RELIGIOUS EDUCATION.

Religious education is the great principle of the life of society. The only means of diminishing the total of evil and of augmenting the total of good in human life. Thought, the foundation of all good and all evil, cannot be disciplined, controlled and directed except by religion; and the only possible religion is Christianity, which created the modern world and will preserve it. There is "a time to keep silence and a time to speak." Never is this truer than when we are in the presence of those who sorrow. Grief sometimes seeks council, then is our time to speak—if we can do it wisely and feelingly. But sometimes grief seeks sympathy by telling its own story; bereavement in such cases is consoled by self-expression, and then is our time to keep silent. If we desire to live a life of truth and honesty, to make our word as strong as our bond, let us not expect to keep ourselves along the narrow line of truth under the constant lash of the whip of duty. Let us begin to love the truth, to fill our mind and life with the strong white light of sincerity and sterling honesty. Let us love the truth so strongly that there will develop within us, without our consent effort an ever-present horror of a lie.

especially in matters of moment, and this in order that each of you may take his share of the immense burden of office which weighs upon Us. The work is one which pertains to immortal uses rather than those that are fleeting; it is bounded by no limits of place, but includes the interests of the whole world; it is concerned with the maintenance of the reverence due under all aspects to the precepts of the Gospel and it is in fine destined to bring within Our solicitude not only the faithful but all men for whom Christ died.

It is strange, then, to find so many, influenced by the passion for novelty so characteristic of our time, speculating as to what will be the tenor of Our Pontificate. As if there were any food for inquiry, and it were not plain that the way We intend to follow, and the only one possible for Us, is that followed hitherto by Our predecessors. We have already declared that Our aim shall be 'To restore all things in Christ, and since Christ is the Truth, our first duty will be to illustrate and proclaim the truth. Hence, it will be Our care that the word of Jesus Christ, simple, clear and efficacious shall ever flow from Our lips and be deeply impressed on men's minds to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in my word, you shall be my first disciples indeed, and you shall know the truth and the truth shall make you free." (John vii., 31, 32.)

In the task of preserving the law of truth and Christianity, it will be necessary for Us to treat of and proclaim just conceptions of great issues, whether derived from nature or divinely handed down which are now obscured and erased everywhere; to strengthen the foundations of discipline, authority, justice and equity, now undermined; to direct all and several, not only those who obey, but those who command, as being all children of the same Father, in righteousness in public and private life and in social and political movements.

True, We are aware that some will be found to take umbrage when We say that it behooves Us to concern Ourselves with political affairs also. But every impartial judge must recognize that the Pontiff cannot separate the treatment of political matters from his office as teacher of faith and morals. Moreover, since he is the head and ruler of a perfect society such as the Church is, made up of men and established among men, he must assuredly desire, if he wishes to promote the security and liberty of Catholics in all parts of the world, to be on good terms with the heads of states and other civil rulers.

Man naturally thirsts after the truth, and embraces it lovingly and clings to it when it has been offered to him, but, on the other hand, the corruption of nature causes only too many to hate above all else the proclamation of the truth, for thus are their errors exposed and their passions checked. But the abuse and threats of all such shall have no power to move Us, for We are sustained by that admonition of Jesus Christ: "If the world have you know that it hated Me before you" (John xv., 18.) After all what need is there to show the falsity of the envious charges made against the Church—that she opposes liberty, thwarts science, puts a drag on human progress? The Church does indeed condemn and deem worthy of severe restraint that unchecked license of thought and action for which no authority, human or divine, is sacred, no rights respected, and which, undermining the foundations of order and discipline, are hurrying states to their destruction. This is not liberty, but the perversion of liberty. Sincere and genuine liberty, the liberty which permits everybody to do what is right and just, the Church not only does not hamper, but she has ever proclaimed that it should be of the very broadest kind. Not less at variance with truth is her assertion that faith is opposed to science. On the contrary, faith is of service to science and that in no small degree. For, in addition to those truths which are above nature and of which man can have no knowledge but that derived from faith, there are many and very important ones in the order of nature to which human reason may attain, but which are perceived with much greater certainty and clearness when illuminated with the light of faith. As for the rest, it is absurd to set one class of truths against another, since both kinds proceed from the same source and origin, which is God. Why, then,

should not We, who are the guardians of Catholic truth, approve all the discoveries of genius, and the inventions of experimental science, every increase of knowledge, in short, whatever is calculated to promote the interests of human life? Nay, the example left by Our predecessors shows that all this is rather to be encouraged by Us. But, on the other hand, We are bound, from the nature of Our Apostolic office, to reject and condemn those conclusions of modern philosophy and social theories by which the course of human affairs is led whether the divine precepts do not allow. But in this We are hindering not the advance of humanity but its destruction.

But, though entering upon this necessary conflict in the cause of truth, We are full of compassion for the foes and opponents of truth—We most lovingly embrace them, and tearfully commend them to the goodness of God, for, though with the Roman Pontificate it is a most sacred law to approve and protect all that is true, just and right, and to detest and reject all that is false, unjust and wrong, it is no less bound to show mercy and pardon to sinners, after the likeness of its Author, who prayed for transgressors. For God, who was in Christ reconciling the world to Him, has decreed that principally through the Roman Pontiffs as the Vicars of His Son shall the ministry of reconciliation be continued and by their authority and judgment be administered. To think, therefore, that it rests with Us to conciliate the favor of any one is to judge insultingly and perversely of Our charge and office which binds Us to show fatherly kindness toward all.

And now, Venerable Brothers, it is Our pleasant duty to apply Ourselves to the task of adding new members to your illustrious college. This honor We have decreed to confer to-day on two illustrious men. One of them, honored by your own suffrages during the interregnum, has in a remarkable way proved to Us within the last few months that he is endowed with great gifts of mind and character, and with equal prudence in the transaction of affairs. The other We Ourselves have long and intimately known to be adorned with the choicest ornaments of piety and doctrine and to have fulfilled with absolute diligence in every respect the daily charge of the episcopate. They are:

Raphael Merry de Val, Titular Archbishop of Nicea.  
Joseph Callegari, Bishop of Padua.

What think you? Therefore, by the authority of Almighty God, of the Holy Apostles Peter and Paul, and by Our own, We do create and publish Cardinal Priests of Holy Roman Church, Raphael Merry de Val and Joseph Callegari, with the dispensation, derogations and necessary and opportune clauses.

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# RANDOM NOTES AND GLEANINGS.

**THE GIFT OF THE TOLLER.**—In the Augustinian, published at Kalamazoo, appears an acknowledgment of a subscription for a charitable purpose, and it reads "five dollars earned by washing." It would be no easy matter to properly comment upon this simple announcement. It means volumes. It tells of hours of labor, of the most tiresome that a woman can undertake.

As we reflect upon the words just quoted a picture, well worthy our careful study, comes up in our mind, to furnish subject matter for profitable meditation, and possibly to stimulate to timely imitation at this special season of the year. The cold winter is at hand. With it comes the joyous season of Christmas festivity—Christmas with its holy thoughts and sacred memories, New Year with its hopes and greetings. Combining the rigors of the season and the glories of the festivals, surely there is an inspiration in the announcement of the humble contribution, as recorded in the Augustinian, that should be productive of many an act of charity, for the sake of the poor who suffer during the winter and of the destitute who do not participate in the good things that come to us in many forms—in gifts, in presents, in toys for children, in comforts for the aged—when Christmas appears on its yearly round. All, all, rich and poor alike, can enjoy the spiritual graces and benefits of the holy season—the poor in accepting, in a Christian spirit the privations that God sends them; the rich in bestowing, unostentatiously, and for God's sake alone, from their abundance, upon those in need.

**VALUE OF TIME.**—The busy woman who has discovered how to use time may reckon on success. The bustling, rushing woman very often impresses other people with the idea that she is a great worker, but as a matter of fact, she generally achieves but little, says an exchange. She fritters time and strength in bustle and chatter. It is the quiet, self-possessed woman who is the really busy one. She works persistently and quietly, for she understands that if she takes care of the minutes, and hours will take care of themselves, and the practice of this belief is what makes her successful in her business whatever it may be.

**WOMEN DOCTORS.**—In a perverted discussion of this theme a writer expatiates upon the obstacles with which the weaker sex had to contend in their endeavors to enter the medical profession. Of the conditions now existing in the United States this writer says:—"Where it once required the greatest influence to admit medical women to visit the hospital wards, and where they were treated rudely and subjected to insult, to-day hundreds of hospitals welcome them cordially. At this time there are also eight medical colleges for women exclusively, graduating about 900 a year, and it is estimated that there are nearly 6,000 women physicians practicing in this country."

Then proceeding to give appreciation of the financial side, the money success of the few, the writer indulges in the following statement which will doubtless be an attractive feature to those who now suffer in silence many sorrows because they do not possess the golden key to open the door to the great social world. To-day, says this writer, each large city will show the names of several women physicians who are earning \$5,000, \$10,000, \$15,000 and \$20,000 annually.

**LABOR ORGANIZED.**—No man of the present can conceive the possibilities of the future so far as the result of the system of organization now, in the ranks of the toiler, is concerned. Little glimpses come upon us from day to day that go to show that steady progress is being made, and if that progress is not permanent, it will be due entirely to the toilers themselves or their leaders. An exchange refers to one incident which is important from more than one standpoint. It says:—"A club house for workmen, which is to be the most costly in the United States, will be erected in New

York city next season. It will occupy a lot 100 by 102 feet in area, will be five stories high, and is to cost \$200,000. The first two stories are to be of granite, the other three of brick with terra cotta trimmings, and the structure will be fire proof throughout.

On the first floor there will be a cafe, a reading and billiard room and a large and finely-equipped gymnasium. The second floor will be devoted to the library and class rooms. The third floor will be divided into many small meeting rooms and the fourth floor will be devoted largely to the use of women members. On this floor will be a large dining hall and a parlor. The ball-room will be on the fifth floor and will be arranged with a stage for theatrical entertainments and musicales, being provided with a gallery and having a seating capacity for 1,200 people.

Class rooms, lecture rooms and library are included in the plan and regular courses of lectures and studies will be arranged for the benefit of members.

The project is being carried out by the Workingmen's Educational and Home Association, of New York, with whom it originated; an organization which was perfected in 1896, but which now has more than 14,000 members.

**ORPHAN ASYLUMS.**—Our excellent contemporary the "New World" in an article entitled "An Attack on Orphan Asylums," says:—"Every now and then the American of Chicago displays a mania for meddling with matters that do not concern it. It has opinions and a certain bold way of expressing them; yet it is nowhere recorded in sacred or profane writ that audacity is sagacity.

"For instance, in commenting on the practice of sending poor children to orphan asylums, the American endeavors to show that children so brought up are apt to become criminals. Says the American in addition:

"Abandoned children or others that find their way to the asylums are looked upon, although unjustly, as necessarily inferior human beings. If they were inferior it would certainly be a sacred duty, for their sake and for the sake of others, to lift them up as far as possible. This can be done only by endeavoring to individualize their lives, to give them interests, industrial and others, to bring them in contact with the children outside of asylums. They should not be dressed in monotonous uniforms. They should all be sent to the regular open public schools."

"Here is the milk in the cocoanut: Send them to the public schools. The American has one panacea for every public ill: Send every human being to the public schools. Break up the asylums—inferentially dissolve the convent-academies—tear down the parochial schools; presumably destroy such private industrial schools as that at Feehanville; force all who formerly attended these to attend the public schools—all this with an accent of cocksureness that is most irritating."

In the United States a certain class openly advocate the secularization of all public institutions, but in Canada the same class, not one wit less ardent in their views on the same subject, are not prepared to make public profession of their opinions. They are working in secret.

The best means for Catholics to ensure the maintenance of their institutions for the homeless and needy is to maintain a high standard of efficiency and to adopt a policy which will keep pace with the times. Much of the sway which the secular ideals of a class hold to-day are due to causes which can be traced to the indifference and lack of public spirit of Catholics.

**BREAD AND BUTTER CRY.**—In an editorial note the New York "Freeman's Journal" of last week says:—"For country and King," says the French-Canadian Henri Bourassa, is the motto of French-Canadians, while "For King and country" is the motto of British Canadians. Most likely, however, if the question were put to a real test the latter would decide for common sense and "bread and butter," rather than for sentiment.

It is here that our American friend comes in with the very materialistic idea of "bread and butter" versus sentiment. It is the same all over, in every strata of society, in the political domain, in the commercial and industrial spheres, in the very liberal professions—the material benefit idea predominates and sways everything. It is only in the Church that this worldly influence is without its

force. And while it tends to mar the most enjoyable and beautiful phases of life, in the Church it is absolutely a nullity, without effect and without weight. Men may be ready to sacrifice sentiment, or principle, for "bread and butter," not so inside the pale of the Church. There the olden Latin maxim ever applies "we eat to live, but do not live to eat."

**AN IRISH POET.**—William Butler Yeats, the Irish poet, dramatist and orator, has arrived in the United States. He will lecture on "The Intellectual Revival in Ireland," "The Heroic Literature of Ireland," and "Poetry in the Old Time and in the New." When interviewed, Mr. Yeats said:

"This is my first visit to this country, and I shall make it the opportunity for telling the American people about the intellectual awakening in Ireland, which has grown to such proportions during the past ten years as to make it a pleasure to every loyal Irishman. The revival is due to the taking up again of the Gaelic tongue, which, though not dead, has been moribund. The revival is based on the patriotic impulse of the Irish people. Other lecturers are to follow me who will tell you about Irish politics and economics. Father O'Donovan, who arrives with me, will lecture throughout the country on the agricultural situation in Ireland."

**Irishmen in Other Parts of Province.**

(From Our Own Correspondent.)

Mayo, P.Q., Nov. 27.

In this district a patriotic band of Irish men and women have united to study the Irish language and to enjoy and profit by an interchange of opinions so much needed in our day in this grand old Catholic province. On November 16th, the Mayo branch of the League held its first meeting to organize for the winter evenings. The attendance was large and influential, and much enthusiasm was displayed in the proceedings.

Characteristic of the true sons of Catholic Ireland the meeting opened with prayers in Gaelic. The esteemed and patriotic pastor, Rev. Father Cavanagh, occupied the chair, and in an eloquent address outlined the aims and objects of the League. He touchingly illustrated the sacrifices which their countrymen were making for the cause in the Old Land, of their enthusiasm to promote the great and timely work of the revival of the language of the glorious days of St. Patrick.

The election of officers was then proceeded with, and the following ladies and gentlemen were declared elected:

Hon. President, Mayor McDonnell.  
Hon. Vice-President, Michael O'Connor.  
President, Rev. Father Cavanagh.  
Vice-President, Miss S. Garvey.  
Sec.-Treas., Miss M. Spooner.

Mayor McDonnell being called upon to address the meeting, delivered a capital address, during the course of which he made reference to the "O Growney Method," which it was the intention of the organization to adopt in its classes. He expressed the sincere pleasure it would afford him to encourage the young men and women of his district to cultivate a taste for the study of the old tongue and of the history of Ireland as well as to take advantage of the opportunity which the society afforded for social intercourse.

Mr. O'Connor followed the Mayor, and entertained the audience with a song in Gaelic which aroused great enthusiasm.

After it had been decided to hold meetings on Tuesday each week, the proceedings were closed by prayer in Gaelic.

**AN IRISH SCHOLAR DEAD.**

A fine type of the Irish priesthood passed away the other day in the person of the venerable Archdeacon Long, P.P., Clashmore, who was born in the neighborhood of Tallow, in 1815. For over half a century he labored zealously in the vineyard of the Lord, and out of that long period no less than 45 years were devoted to the spiritual service of the people of the parish of Clashmore.

He was a splendid Irish scholar and preacher, and in former years the people used to come long distances to hear his sermons in the vernacular. He was one of the earliest supporters of the movement for the preservation and spread of the Irish language, and remained an ardent advocate of it up to his death.

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**Montreal.**

OUR TORONTO LETTER.

(From Our Own Correspondent.)



MR. J. F. BROWN.

Most interesting, and in part like a story from some book of adventure, is the life of Mr. J. F. Brown, one of Toronto's most enterprising merchants.

His boyhood days were passed in a quiet home near Saginaw, Mich. His father was an Englishman, and his mother, Margaret Height, was from Ennis, County Clare, Ireland.

He came to Canada in 1885, bringing with him a patent-right for some fancy article upon which he had staked his all—and lost. The experience, however, was worth the cost, it never required to be duplicated.

PASTORAL LETTER. — On last Sunday a letter from His Grace Archbishop O'Connor was read in the churches. It related to the coming year of preparation for the fitting celebration of the fiftieth anniversary of the declaration of the dogma of the Immaculate Conception.

tively engaged; politeness and alertness are the talismans which here tend to ever increasing custom and success. Experience too has led to the development in the mind of the head of the establishment of a system of book-keeping unique in its accuracy and simplicity; the system has become known and is worked on even in the great city of New York;

All this however, is nothing to what the near future has in store. An immense building is being erected, and is near completion on Yonge street opposite the T. Eaton block. This new building is to be occupied by the J. F. Brown Co. in February next; it is eight storeys high and in respect to altitude exceeds all other commercial buildings in Canada;

THE NEW BUILDING.



THE NEW BUILDING.

Four years ago Mr. Brown made a three months' tour of Europe, and while there visited Ireland, his mother's home, but found little there to associate him with the past; he also visited the home of the McGillicuddy's—this being the name of his wife, who is closely of kin to the present owner of McGillicuddy's Reeks. Mr. Brown has a family of three, a little girl and two sons. He was chairman of the committee for the late building of the Holy Family Church and everything tending to the advancement of this parish has his support.

ANNUAL ENTERTAINMENT. — The annual entertainment of the St. Mary's Athletic and Literary Society was held on Friday last. It took the shape of a ball at the King Edward, and came off with the éclat which signals the efforts of the association. The magnificent hotel with its gorgeous environment made a fitting frame-work for the bright faces and active feet of those who participated. About three hundred were in attendance, and the general

success added one more to the many already won by this busy and progressive association.



DR. ANDREW J. McDONAGH, L.D.S.

A well known Irish Canadian of Toronto, to whom your correspondent made reference last week.

THE CELTIC LANGUAGE.—At a meeting of the Canadian Catholic Club, held a few days ago, an earnest appeal was made by Mr. Alexander Fraser, M.A., for a greater effort on the part of the Irish Celts of Ontario to revive and nourish the Celtic tongue. This Mr. Fraser said, could be done to some extent at least, by seeking out the origin and history of the names we find attached to parishes and other places throughout the province, and also for exerting all influence possible for the founding and maintaining of a chair for Gaelic at the Toronto University.

MORE MEN WANTED.—When announcing the quarterly Communion for the men's branch of the Sacred Heart League at St. Helen's on Sunday last, the Rev. pastor made a special appeal to the men of the parish to join in larger numbers. Nothing, said the Rev. speaker, tends more to the edification of a parish than the spectacle of a large body of men approaching Holy Communion and while the branch as at present constituted is doing good work, it would be much benefited by being increased in numbers. The men were then invited to come forward that evening, and sign their names as candidates for admission to the "League."



LATE FATHER CHU.

A PRIEST MARTYRED. — From far distant China comes to us the account of the recent martyrdom of a young Chinese priest. The event took place on the double Feast of the Most Holy Rosary and of St. Francis of Assisi, Oct. 4th, 1903. The news comes to us direct through Rev. Father Fraser, who belonged to Toronto, and whose letters to his parents contain the pathetic story. The photo reproduced in the "True Witness" is the only one the young martyr had, and was taken just after his ordination, which took place two years ago; it was given to his friend, Father Fraser, to send his mother in Canada. In this way the "True Witness" is probably the only

paper outside of China, and perhaps in the world privileged to publish this likeness.

Father Andrew Chu was of a family who for generations had given priests to the Catholic Church; he was curate at the Church at Ning-po where our young Canadian is doing missionary work, and occupied the room next to his; a festival was being held in honor of the fiftieth anniversary of the Bishop, Mgr. Rey-maud; the celebration lasted four days, and Father Chu had worked to make it a success; scarcely had it ended when word came that the out-laws had fallen upon the Christians at some little distance and that six of them had been slaughtered. On hearing this Father Chu begged permission of his Bishop to go to the mandarin of the district to speak to him on behalf of his Catholic people. The Bishop consented, and the priest set out; next day he arrived at the home of the Chinese potentate only to find him, a traitor, who permitted the outlaws to fall upon the trusting but doomed priest. He attempted to escape and took refuge in a neighboring house, where, however, they soon followed him; here he made a gallant defence firing upon his pursuers, but was overcome and fell mortally wounded. The poor mutilated body was then taken to the pagan temple near, and after being cut to pieces was offered in sacrifice to the gods. Such is the story in brief—a story not of the days of the Roman amphitheatre or of the early martyrs among the Indians, but a story of to-day, and told by one whom we ourselves knew; it thus comes home to us and the martyred priest, though so far distant, and an alien in race, is yet one with us in the membership of the Holy Catholic Church, and in the grand doctrine of the Communion of Saints, and on this continent we can join with the Christians of the East in honoring the priest martyr, signalized as being the first of that district to die for the Faith.

LOCAL NOTES.

ST. PATRICK'S PARISH. — The three Irish Catholic Temperance Societies, St. Patrick's, St. Ann's and St. Gabriel's, represented by their presidents, Ald. Daniel Gallery, M. P., Mr. William P. Doyle and James Kane, and members turned out in force at St. Patrick's Church on Sunday last, and were privileged to listen to an able and spirited appeal by Rev. James Killoran to increase their efforts to carry the banner of total abstinence into every Irish Catholic district of Montreal.

Solemn Benediction of the Most Blessed Sacrament followed the sermon at which Mr. Lamoureux, the new tenor, sang an "Ave Maria" with great depth of feeling. Prof. J. A. Fowler presided at the organ. The attendance was large.

NINE O'CLOCK MASS. — The girls of St. Patrick's Orphan Asylum, occupied the choir gallery on a recent Sunday at this Mass, and under the direction of one of the Sisters in charge of that institution, rendered a programme of hymns in a manner which was inspiring. The voices of the dear little orphans are well trained.

ST. MARY'S PARISH. — The parishioners have, as their pastor put it, returned from an exile of about a year, to temporary quarters in the basement of their parish church, which is now rapidly approaching completion.

The occasion was made one of special rejoicing, at which Mgr. Racicot, V.G., was present, Rev. Dr. Gerald McShane, S.S., preached the sermon.

OYSTER SUPPER RETURNS. — One of the ladies informed a "True Witness" representative the other day that the recent Social and Oyster Supper, held by St. Patrick's, was a great success. The net returns made by the ladies were more than \$1,000.

BIBLICAL STUDIES.

Recently Rev. Father Van Bec-laere, O.P., read a paper at the monthly entertainment of the St. Patrick's Literary and Scientific Association, Ottawa. The subject was "The bearing of the recent Babylonian discoveries on the Catholic interpretation of the Old Testament." This learned Dominican is certainly one of the greatest Biblical and oriental scholars on our continent, and his classes and lectures are instructive beyond imagination.

AS SUPPLIED TO HIS MAJESTY THE KING

There is no more popular delicacy—certainly no breakfast delicacy — or one more widely appreciated than Wiltshire bacon; but to use an old-time, but still sensible, phrase, "When you ask for it see that you get it."

We have just received a fresh shipment per Allan line steamer to Halifax and Intercolonial Railway to Montreal of the

Very Finest Wiltshire Bacon,

direct from the curers, Colne, Wilts, Eng., Middles of the famous "Harris" Brand, as supplied to His Majesty the King.

The Middles run 25 to 30 pounds each. We can, however, fill orders for any quantity and cut in pieces as desired.

Another British Delicacy Genuine English Stilton Cheese

(The original Melton Mowbrays)

100 prime "English Stiltons" now in store, direct from the best dairies in Leicester, England.

APPLE CIDER! APPLE CIDER!

(Pure Juice)

The very finest Extra Quality Sweet Apple Cider. The best made in Canada. Only 50 cents per gallon. (Jars extra but returnable.)

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FLORIDA ORANGES AND FLORIDA GRAPE FRUIT.

(The Golden Eagle Brand.)

The very finest Indian River Oranges and Indian River Shaddocks, extra heavy, Sweet and juicy fruit.

INDIAN RIVER FLORIDA ORANGES—129 to the box—60 cents per dozen, \$5.50 per box.

INDIAN RIVER FLORIDA ORANGES—150 to the box—50 cents per dozen, \$5.50 per box.

INDIAN RIVER FLORIDA SHADDOCKS—"Mammoths," "Superlatives" and "Queens." (The Golden Eagle Brand.)

FLORIDA SHADDOCKS "MAMMOTHS"—25 cents each, \$2.50 per dozen.

FLORIDA SHADDOCKS "SUPERLATIVES"—20 cents each, \$2.50 per dozen.

FLORIDA SHADDOCKS "QUEENS"—15 cents each, \$1.50 per doz.

FRASER, VIGER & CO.

APPLES! APPLES! APPLES!

FINEST QUALITY SELECTED "GRAVENSTEIN" APPLES.

Only 60 cents per large basket; only \$4.75 per barrel.

FINEST QUALITY SELECTED "KING APPLES,"

Only 60 cents per large basket; only \$4.75 per barrel.

FINEST QUALITY SELECTED "RIBSTON PIPPINS" APPLES.

Only 60 cents per large basket; only \$4.75 per barrel.

All from the famous Annapolis (apple) Valley in Nova Scotia, and all carefully selected and packed for our trade.

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'CORN,' 'LIMA BEANS' AND 'SUCCOTASH'

(Corn and Beans)

FINEST MAINE PACK, 1903.

It is well known and acknowledged that the State of Maine grows the finest Corn and Beans on the Continent of America.

We have the very finest Maine oak, the "Lawson Pink" and "Webb's Cream" brands.

THE "LAWSON PINK" MAINE SUCCOTASH, 2-lb. Cans,

15 cents per can; \$1.65 per dozen; \$3.20 per case of 2 dozen cans.

THE "LAWSON PINK" MAINE LIMA BEANS, 2-lb. Cans,

15 cents per can; \$1.65 per dozen; \$3.20 per case of 2 dozen cans.

THE "LAWSON PINK" MAINE CORN, 2-lb. Cans,

15 cents per can; \$1.65 per dozen; \$3.20 per case of 2 dozen cans.

"WEBB'S CREAM SUGAR CORN (MAINE PACK), in 2-lb. Cans,

15 cents per can; \$1.50 per dozen; \$2.85 per case of 2 dozen.

WEBB'S CREAM LIMA BEANS (MAINE PACK), in 2-lb. Cans,

15 cents per can; \$1.50 per dozen; \$2.85 per case of 2 dozen cans.

WEBB'S CREAM SUCCOTASH, (CORN AND BEANS),

15 cents per can; \$1.50 per dozen; \$2.85 per case of 2 dozen cans.

Lay in your Christmas and Winter Stock of Canned Vegetables now

Special price lists will appear from day to day.

The finest packs in the world at reduced price.

FRASER, VIGER & CO.

Our Christmas Sale Is Now On.

During the present month we will deliver, free by freight train, charges prepaid, to any station in Ontario, Quebec, Nova Scotia, or New Brunswick, any of our Scotch, Irish or American Whiskies in lots of one or more cases, at the following prices:—

Remit in cash or by Express or Post Office Money Order or Bank Draft.

Our Scotch Whiskies.

(IN WOOD.)

Table listing various Scotch Whiskies and their prices per gallon.

Our Blendid Scotch Whiskies.

(In Glass)

Table listing various Blendid Scotch Whiskies and their prices per bottle and per case.

We desire to draw particular attention to the "Sovereign Blend" one of the very best Scotch Whiskies on our list.

FRASER, VIGER & CO., ITALIAN WAREHOUSE, ESTABLISHED 1896.

THE NORDHEIMER Building, 207, 209 & 211 St. James St. MONTREAL.

Grand Of C. M. B. Visit Local Br

Branch No. 50, C. M. B. held a public reception to the Grand Michael F. Hackett, Grand Secretary, M. on Friday last in Anthony's parish.

The attendance was representative one.

Mr. Patrick Doyle, an enthusiast of public organization and Branch, occupied the platform were:—The Rev. Father Salmon, Donnelly, P.P., of Harrison; Mr. George Grand Deputy; Mr. J. C. L. Chancellor; Mr. President of Branch others.



MR. PATRICK DOYLE.

President Doyle, in a welcomed the distinguished referred to the fact that over which he had the side had completed its existence, and was in condition. He then introduced young organizer master of St. Michael's contributed a piano solo artistic skill. The Grand Branch No. 74, Messrs. J. John Deegan, M. M. H. Cox, William Hen J. Shea followed in which were greeted with applause.

The Grand President, Hackett, was then introduced, and met with which showed his popularity of the members of the association.

After expressing the sincere it afforded him to meet the members of Branch Grand President proceeded the great movements of is when the idea of music way in many lands and forms.

Dwelling upon the work M.B.A. in the past, the the Association has achieved for Catholics since its inception is certain to do much more Catholics should study and join its ranks. It is an elevation of Catholics of try and uniting them from ocean. It aims to promote interests of Catholics generally and spiritually and materially.

Hon. Mr. Hackett then the fact that the Association distinguished members of city and hundreds of the ranks. Referring to the Grand President stated January 1st, 1903, it was since that date it had been ed to 17,962. By province bership on the 26th November was as follows:—

Ontario ... .. 1,000  
Quebe ... .. 1,000  
New Brunswick ... .. 1,000  
Nova Scotia ... .. 1,000  
Prince Edward Island ... .. 1,000  
Manitoba ... .. 1,000  
North-West Territories ... .. 1,000  
British Columbia ... .. 1,000  
Total ... .. 10,000

STY THE KING

no breakfast delicacy — Bacon; but to use an old for it see that you get

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GRAPE FRUIT.

adian River Shaddocks,

o the box—60 cents per

o the box—50 cents per

hammoths," "Superla-

cents each, \$2.50 per

—20 cents each, \$2.50

ts each, \$1.50 per doz.

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\$4.75 per barrel.

\$4.75 per barrel.

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State of Maine grows

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on Pink" and "Webb's

lb. Cans,

ase of 2 dozen cans.

2-lb. Cans,

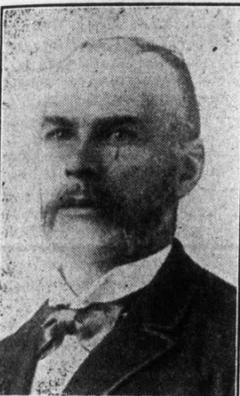
ase of 2 dozen cans.

Grand Officers of C. M. B. A. Visit Local Branches

Branch No. 50, C.M.B.A., of Canada, held a public meeting, and reception to the Grand President, Hon. Michael F. Hackett, K.C., and the Grand Secretary, Mr. J. J. Beehan, on Friday last in the hall of St. Anthony's parish.

The attendance was a large and representative one.

Mr. Patrick Doyle, one of the veteran enthusiasts of the great Catholic organization and President of the Branch, occupied the chair. Among those who occupied seats on the platform were:—The Grand President; Grand Secretary, Rev. John E. Donnelly, P.P., of St. Anthony's; Rev. Father Salmon, Kingston; Dr. Harrison; Mr. George A. Carpenter, Grand Deputy; Mr. Jeremiah Coffey, Chancellor; Mr. Frank J. Curran, B.C.L., Chancellor; Mr. P. J. Darcy, President of Branch No. 26, and others.



MR. PATRICK DOYLE.

President Doyle, in a neat speech, welcomed the distinguished guests. He referred to the fact that the Branch over which he had the honor to preside had completed its 17th year of existence, and was in a prosperous condition. He then introduced the talented young organist and choir-master of St. Michael's parish, who contributed a piano solo with much artistic skill. The Glee Club of Branch No. 74, Messrs. Charles Kelly, John Deegan, M. McCarthy, William Cox, William Hennessy and J. J. Shea followed in selections which were greeted with applause.

The Grand President, Hon. M. F. Hackett, was then introduced by the chairman, and met with a reception which showed his popularity with the members of the association in this city.

After expressing the sincere pleasure it afforded him to meet his brother members of Branch No. 50, the Grand President proceeded to review the great movements of past centuries when the idea of mutuality held sway in many lands and in various forms.

Dwelling upon the work of the C. M. B. A. in the past, the speaker said the Association had achieved much for Catholics since its inception and is certain to do much more in future, Catholics should study its principles and join its ranks. It aims at the elevation of Catholics of this country and uniting them from ocean to ocean. It aims to promote the interests of Catholics generally, both spiritually and materially.

Hon. Mr. Hackett then referred to the fact that the Association had distinguished members of the hierarchy and hundreds of the clergy in its ranks. Referring to the membership, the Grand President stated that on January 1st, 1903, it was 17,088. Since that date it had been increased to 17,962. By provinces the membership on the 26th November, 1903, was as follows:—

Table with 2 columns: Province, Membership. Includes Ontario (9,710), Quebec (2,746), New Brunswick (1,792), Nova Scotia (2,188), Prince Edward Island (865), Manitoba (376), North-West Territories (242), British Columbia (48).

Total 17,962

Hon. Mr. Hackett here mentioned that the amount paid to beneficiaries to the 1st of November last was \$1,901,631.80. The reserve fund, he stated, amounted to \$155,261.57, and is under deposit in the following banks:—

Table with 2 columns: Bank Name, Amount. Includes Bank of Nova Scotia (\$16,853.56), Eastern Township Bank (16,213.63), Ontario Bank (22,665.57), Bank of British North America (21,579.13), Bank of Toronto (17,111.75), Bank of Montreal (16,085.59), Canadian Bank of Commerce (15,401.24), Merchants Bank (23,438.18), Bank interest included in this to 31st August (\$149,348.65).

Amount accrued from the 5 per cent. from May 31st to Nov. 26th (not deposited) 5,912.92

Total amount Nov. 26. \$155,261.57

In closing his eloquent effort, the Grand President made a strong appeal to the ladies to interest themselves in the praiseworthy task of extending the membership of the association which he said was in a large degree organized for their benefit.

Mr. and Mrs. Laing were then called upon, and sang a duet with much expression, and were deservedly recalled amid much applause. A piano solo by Mr. W. A. Murchison was much appreciated, and a song by Mr. W. F. Costigan, who is the possessor of a melodious voice which he used with much ability.

The chairman here requested the Grand Secretary to address the meeting. On rising, the old administrator with a new office was accorded an enthusiastic greeting. He is a calm and practical speaker, and impressed the audience very much by the way in which he discussed the many advantages to be derived by those holding a membership certificate in the C. M. B. A.

A song by Mr. W. H. Nolan, who possesses a powerful baritone voice, was enjoyed, also a ballad by Mr. John Deegan, and the solo and chorus of the Glee Club of Branch No. 74, in which Mr. Shea was the soloist, displaying his powerful and well cultivated voice in an artistic manner.

The proceedings were brought to a close by Mr. Frank J. Curran moving a vote of thanks to the Grand Officers for their eloquent addresses, in which agreeable task he was ably supported by that zealous worker in C. M. B. A. ranks, Mr. T. P. Tansey.

Afterwards the Grand Officers were entertained at a well known dining hall, at which the officers, members of Branch No. 50, and officers of sister branches, assisted. President Doyle occupied the chair, and Bro. J. Fallon was vice-chairman. Toasts were proposed and responded to as follows:—"The King," proposed by Chairman, the members singing "God Save Our King." "His Holiness the Pope," proposed by vice-chairman. "The Association," proposed by Chancellor T. P. Tansey, responded to by Grand President Hon. M. F. Hackett. "Our Guests," proposed by Chancellor W. P. Doyle, responded to by Grand Secretary J. J. Beehan. "Grand Deputies and Sister Branches," proposed by Chancellor J. P. Gunning, responded to by Grand Deputy J. J. Costigan, Grand Deputy, G. A. Carpenter, President P. J. Darcy, Branch No. 26, Dr. Harrison, Bro. O'Reilly (of Ottawa), Chancellors T. Lynch, P. Reynolds, and J. Coffey. "The Press," proposed by Chairman, responded to on behalf of press by Chancellor F. J. Curran. "The Ladies," proposed by Rec.-Sec. T. M. Tansey, Branch No. 50, responded to by Chancellor F. J. Sears, Branch No. 26, and by Bro. Dr. Mullally.

A vote of thanks to the Chairman proposed by Hon. M. F. Hackett, brought a most successful banquet to a close.

BRANCH 26.—The banner branch also held a rousing public meeting in their well-appointed rooms on St. Alexander street, on Wednesday evening, at which a large number of members and friends of the branch were present.

On the platform were the enthusiastic president of the organization, Mr. P. J. Darcy; Mr. J. J. Beehan, Grand Secretary; Dr. Ryan, of Kingston, Grand Medical Examiner; Rev. P. Hoffmann, St. Patrick's; Hon. Mr. Justice Curran; Messrs. T. J. Finn, J. J. Costigan, P. Reynolds, P. J. Curran, advocate and others, while among the audience were no-

ted many of the charter members of the branch.

President Darcy introduced Grand Secretary Beehan, who delivered a spirited address, during the course of which he outlined the organization and progress of the C. M. B. A. and its present sound financial standing.

Other members followed Mr. Beehan in enthusiastic addresses, all of which spoke of the confidence in and loyalty to the great Catholic Association.

An attractive programme of songs, recitations and other features was provided, in which Messrs. J. H. Maiden, Walter Costigan, J. H. Kelly, Fred Hogan and Thomas Hogan, and Miss T. Harrington took part.

Branch No. 26 has always enjoyed the reputation of being the foremost section of the C. M. B. A. in the Irish parishes of this city, and its successful open meeting was another evidence that it is entitled to that honor.

LATE MRS. GOULDEN.

This week took place the funeral of the late Mrs. Rosanna Goulden, an old and highly esteemed resident of Ottawa. She was a sister of ex-Alderman M. Starrs, and had reached the ripe age of eighty-one years. Death was not altogether unexpected as for the past year or more her health was failing. She leaves three sons: William, proprietor of the Goulden hotel, with whom she lived; J. P. Goulden, now of Cuba; and Robert A. Goulden, of Ottawa. She leaves also three brothers, Messrs. Michael Starrs of Ottawa, and Robert and John Starrs, of Michigan. She was one of the first organizers of the St. Patrick's Orphan Asylum, and was associated in the organizing of St. Joseph's Orphanage. She was a native of Omagh, County Tyrone, Ireland, and came to Canada in 1845.—R.I.P.

Striking Figures on Church Attendance

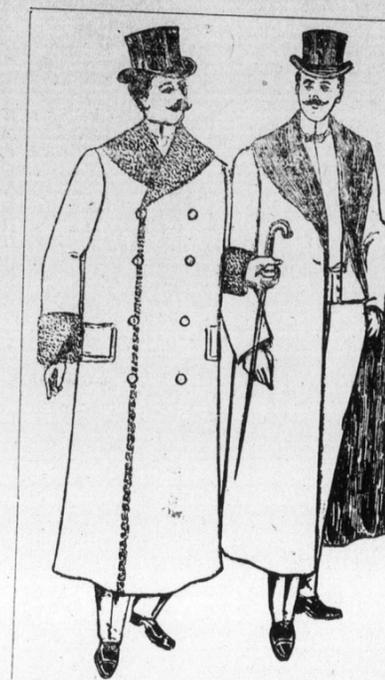
We are often pitied because, as Catholics, we are subjected to the apparently severe ecclesiastical law that obliges us to attend Mass, at least once in the week, and that on Sunday. Yet, if our non-Catholic friends could only know it and understand it, we are so happy under this rule that we would feel it the greatest of all misfortunes were we deprived of the facility of hearing Mass on the Sabbath. So much so is it, that millions of Catholics, all the world over, make a practice of hearing Mass daily.

When, then, we find comparisons instituted between Church attendance on the part of Catholics and on that of Protestants, we are astonished that our friends outside the Church do not consider how much more exact our Church is, than any of theirs, in the matter of Sunday observance. Some time ago, an American Catholic organ made a regular study of this subject and cited some local incidents, with accompanying statistics, concerning one city, and consisting of answers from the clergymen of fifteen Protestant and of ten Catholic churches. The statistics submitted show that the attendance at the ten Catholic churches amounts to 17,225; and the attendance at the fifteen Protestant churches amounts to 9,000, with a margin of about 500 for some smaller churches not heard from by the writer.

We now publish the table as given by our contemporary. But it must be remembered that the people who attended both morning and evening services in the Protestant churches were counted twice. As to Catholics they either attend Mass, or, as a rule, they do not go to Church at all. In Protestant churches it is different. They are not morally bound to attend church on Sunday. Here then is the table:

Table with 3 columns: Church Name, M., E., S.S. Includes First congregation (300, 100, 150), Second Congregational (450, 200, 475), Third Congregational (125, 100, 175), St. John's Episcopal (300, 200, 310), Trinity Episcopal (350, 175, 400), St. Paul's Episcopal (70, 80), First Baptist (500, 850, 340), Second Baptist (50, 50), Swedish Baptist (50, 50, 25), Grace Baptist (50, 175, 45), First Methodist (200, 300, 350), St. Paul's Methodist (150, 175, 250), Grace Methodist (85, 100, 82), Chapel street Methodist (100, 100), Second Advent (150, 75, 140), Swedish Lutheran (250, 225, 59), Total attend- (3180, 2955, 2792).

Total attendance 17,225



Shivers and Sleigh Bells!

The snow is here and the real cold weather is upon us.

The winter climate of Canada does not alter. The thermometer drops and drops until it gets to the very bottom of the Fahrenheit tube.

Then everybody shivers to the accompaniment of the sleigh-bells as the sleighs glide along rapidly over the snow.

Warm sleigh robes and fur-lined garments are rendered necessary to personal comfort by the extreme cold.

Not only are furs necessary from the point of view of comfort, but the dictates of fashion also compel people to have them.

Everybody wears furs because they are more useful and less expensive here than elsewhere.

The fur trade is one of the greatest commercial specialties of Canada. Several firms do an enormous trade, and among these the firm of Charles Desjardins & Co. takes first place.

This establishment has no rival—in stock, "creations," special furs, and its great display of beautiful, stylish patterns designed by artists and made up by experts.

In our store you will find a profusion of fine overcoats. There is an abundance of Mantles in a thousand and one forms Little furs for Baby also abound, and we have fancy furs innumerable.

Furs Here undergo a Transformation into All sorts of Original Shapes.

There are so many of these that we cannot begin to describe them. We state simply this: "Our establishment is the greatest of its kind on this continent."

We do the biggest trade and our customers are always loyal to us. The reasons are easily found in the quality of the fur, the elegance of the cut and the low prices.

Purchasers are requested not to forget that we give

25 p.c. to 40 p.c. better Value than elsewhere for the same price.

Chas. Desjardins & Co.,

1533 to 1541 ST. CATHERINE STREET, - - MONTREAL.



in giving the attendance at the Protestant churches. They represent respectively the attendance at the morning service, the evening service and the Sunday school. The attendance follows.

Table with 3 columns: Church Name, M., E., S.S. Includes First congregation (300, 100, 150), Second Congregational (450, 200, 475), Third Congregational (125, 100, 175), St. John's Episcopal (300, 200, 310), Trinity Episcopal (350, 175, 400), St. Paul's Episcopal (70, 80), First Baptist (500, 850, 340), Second Baptist (50, 50), Swedish Baptist (50, 50, 25), Grace Baptist (50, 175, 45), First Methodist (200, 300, 350), St. Paul's Methodist (150, 175, 250), Grace Methodist (85, 100, 82), Chapel street Methodist (100, 100), Second Advent (150, 75, 140), Swedish Lutheran (250, 225, 59), Total attend- (3180, 2955, 2792).

Giving every benefit of the doubt to the Protestant element, we find that, after adding together those

who attend at either morning, or evening service, or Sunday school (which is not a service at all), we have 8,927; while the Catholics number 17,225; a difference in favor of the latter of 8,298.

The same writer then takes the trouble to ask the opinions of Catholic and Protestant clergymen regarding the increase or decrease in church attendance; and by the published answers we find that all the Catholic pastors speak of an increase and the majority of the Protestant pastors tell of a decrease. To what are we to attribute this plain condition of affairs in the religious world? We can find but one explanation; and that is in the attraction which the Church has for the people. The Catholic Church never changes, and for rich and poor, learned and ignorant alike, she has but one rule; and she possesses the only real magnet that can draw people to the altars. She alone has within her the living and actual presence of Christ; not a figurative one alone, but a real presence in the Sacrament of the Altar. And the Mass is the only act of real adoration known to man, under the new dispensation, because it is the only one that comes directly and by means of a sacrifice in contact with the Person of Christ. This is the mighty power that draws the faithful to the Church, that keeps alive the spirit of practical faith, that is the secret of the many sacrifices of

DOWIE'S FAILURE.

Reports in the daily press state that Dowie, the self-styled "Elijah III.," is now in financial difficulties and his Zion city is in possession of receivers.

Some idea may be gleaned of the magnitude of the operations of this sensational preacher when it is considered that the assets of his organization are estimated at between \$20,000,000 and \$30,000,000.

Mention the name of the "True Witness" when making your purchases.

# HAPPENINGS IN IRELAND.

**AN IRISH UNIVERSITY.**—Touching upon this most important question to the Catholics of the old land, and we may add to Irish Catholics in every other country, His Eminence Cardinal Logue in reply to an address presented to him on the occasion of the dedication of a Church in Donegal made the following important statements. His Eminence said:—

Generations had grown up endowed by Almighty God, with the most splendid gifts, men whose talents, whenever they get an opportunity, had opened up a way for them in every country in the world except their own, and through the misgovernment of the country, because it was misgovernment, these talented young people had been condemned to the want of those means by which the gifts that God gave them would be made valuable for their own good in the first place, and for the good of their neighbors and for the universal good of the empire.

The mind of the youth of Ireland was like a country whose resources were not developed. They heard a great outcry about the efforts that should be made to develop the resources of Ireland and other countries, but there was no resource of Ireland more valuable and more needed development more pressing than the greatest of her resources, the well known talent, ability, and genius of her people. There was some little hope that perhaps this great want was going to be supplied. There was slight hope, because although there might be good will on the part of many in power they had to fight against a very strong, obstinate current of bigotry and prejudice. They might perhaps by putting a strong arm to the oar be able to force the craft against this terrible stream. He hoped they would succeed. If the opposition offered were honest, if it were, as it was alleged to be, scruples of conscience, no matter how erroneous the conscience might be, they might be inclined to respect such opposition; but they knew it was not honest, but that this opposition was made not as alleged, because those people have scruples to devoting the public funds of the country to Catholic education, but they knew that the opposition was due to the selfish desire to keep a strong hold by that ascendancy and the monopoly of the public funds of the State which they have held since the days of the persecutions. We say we don't respect their motives, and, please God, we will take every means that may turn up to our hands to overcome and defeat and outflank that opposition, which was got up for such selfish purposes.

There was no doubt that the source of all this outcry among the Orangemen and the leaders of the Orangemen, and the Presbyterians of the North of Ireland, against denominational education, was to maintain the monopoly which they have had up to the present, and to maintain it for the future. The cry against denominational education was a most false cry on the part of all those people. They were themselves the most bigoted denominationalists in the Empire. They wanted to keep their monopoly—for it was a monopoly. Take up any record, such as Thom's Directory, and go through the public offices, and they would find the Catholics in those offices were as few as ripe grapes after a well gleaned vintage. It was not that they had not the ability, but they were kept without the proper education, and then they were passed over for some Protestant or Presbyterian. Let them take, for instance, what happened in their own county recently. The County Court Judge had retired, and he (Cardinal Logue) was sorry to say he had since died. He was a most distinguished man in literature and in law, and was well known to everyone, but when he retired there was some hope that some qualified Catholic lawyer would be told off for the County Court Judgeship of Donegal. He (the Cardinal) knew one young man especially, who was a candidate for the position; he had experience and ability, and he was better qualified than any other; yet he was passed over, and a Protestant got the place. That was what they should fight against. That was a state of things they could not bear patiently. They should fight against the monopoly of those public offices by a small minority of the public, and they should strive against and defeat and overturn it by every means in their power.

Education was the great means of doing that, and hence they would endeavor to use the principles of the

education they had in the primary and the secondary schools to prepare their young people to fight the battle of life, and contend for their lawful share of the offices of the country. They should fight also for the higher education, which would enable their young Catholic youth, without prejudice to their faith or prejudice to their morality, to be properly equipped, without sending them to those places where they would become what was known as educated and independent Catholics. Educated Catholics, but educated in the principles of indifference, and independent Catholics inasmuch as they were indifferent to the interests of the Church. At present if the parents did not send their young people to those schools where they would acquire a secular knowledge at the expense of their religion there was no opening for them. That was a state of things the people of Ireland could remedy and would remedy.

Let them tell their members of Parliament that, no matter whatever else they might go for, they must go for the higher education of the Catholics of Ireland. Home Rule was magnificent, and it would certainly come; and they were all interested in the question of the bitter lot of the honest, hard-working laborers of the country; but while they struggled for these objects—and they would struggle for the whole of them—they must keep in the forefront that which is the need of the hour, which will enable our talented young Catholic Irishmen to step forward and to take their rightful place. Let them tell their Parliamentary representative so.

If the members of Parliament not only in Ireland, but in England and Scotland where our people hold the balance of power were told so, and if our people were only in earnest upon it, the university question would not long remain an unsettled question in Ireland. He remembered on one occasion, saying something similar to a large assembly of Irishmen in Bradford, and a good old priest said, "There is no time like the present for action," and he immediately drew up a resolution on the subject which was carried by acclamation, and he at once telegraphed this resolution to the local member who was one of the greatest opponents to university education for Irish Catholics, and now in the House of Commons, and the member replied by a return telegram to say they would take the matter into consideration. And since that he changed his views, and was prepared to go in for university education for Catholics in Ireland now.

**REDMOND AND O'BRIEN.**—In some timely comments on the speech of Mr. John Redmond, M.P., at Limerick, on the resignation of Mr. William O'Brien, the Belfast "Irish Weekly" says:—

Mr. John Redmond's speech at Limerick will not come as reassuring news to the Unionist politicians who were hailing with the keenest enthusiasm the prospect of disension among Nationalists. At the present moment there is not the slightest reason to dread such a calamity befalling the nation, which has gained experience of the incomparable evils of disension, and whose experience is the best antidote to a revival of disension in any serious degree. Mr. Redmond regrets deeply the self-effacement of Mr. O'Brien from the field of Irish politics, in which for twenty years he has been a conspicuous figure. A national calamity is the phrase in which the Chairman of the Irish party alludes to Mr. O'Brien's resignation. Mr. Redmond hopes against hope, as we fear, that the step taken is not final and irrevocable, and that Mr. O'Brien will even yet reconsider his position. Representative councils in the South and West and his own constituents have failed to persuade Mr. O'Brien to vary his decision.

In a few days his colleagues of the Irish Parliamentary Party and the Directory of the United Irish League will make a most earnest appeal to Mr. O'Brien to continue in the National movement in the interests of the party, of the nation, of the Nationalist Organization, and of the Nationalist Parliamentary Party. Such an appeal from the party and the Directory will have powerful influence with Mr. O'Brien, and all Nationalists sincerely trust that he will not refuse the appeal from two such influential quarters without powerful reasons. These appeals will have the force of a National mandate, and at a time like this, and to a patriot of the tried and approved character of Mr. O'Brien, the National mandate should be irresistible. Mr. Redmond assigned to Mr. O'Brien the credit of the defeat of the Coercion policy with which Mr. Wyndham ushered in his regime, the holding of the Land Conference, and the passing of the Land Act.

Ireland has work for a man with

that record of work done within twelve months. Mr. Redmond refuses to take a despondent view of the working of the Land Act. There may be, he admits, delays in its working, and impatience and disappointment because the question is not settled forthwith; but eventually that Act will transfer, in a comparatively short time, the ownership of the soil of the greater portion of Ireland from the landlords to the people, and undo the work of successive confiscations. Mr. Redmond asks the people to give the Act a fair trial in a spirit of conciliation, compromise, and friendliness. They should not pay one penny more than they think right. They should not pay more than purchasers had paid under the Ashbourne Act. On the other hand they should act so as to facilitate and not thwart the smooth operation of the Act. On the respective states throughout the country they are the best judges of local circumstances and conditions.

Mr. Redmond has been attacked on account of the terms of sale of a Wexford estate in which his interest is a small one. The facts fairly stated are altogether to Mr. Redmond's credit. If the tenants everywhere else were offered the terms on which Mr. Redmond's tenants purchase there would not be an estate in the country left unpurchased.

**THE TEMPERANCE CAUSE.**—In an address at the Mansion House, Dublin, Rev. Father Cullen, S.J., said, recently:—

By the light of public opinion the vice of intemperance was being shown up. Whether a drunkard was a lord of a laborer, he was no longer tolerated by society. Drunkenness was largely disappearing from fairs, markets, and upon occasions of public amusement. The reformation which had taken place was really marvellous. Last St. Patrick's Day there were thousands of people in the streets of Dublin, and they celebrated the national holiday like a great self-respecting community. A similar result was witnessed in almost every town in Ireland.

## The Story of a Catholic Orphanage

On a recent Sunday, in the Church of St. Francis Xavier, Upper Gardiner street, Dublin, after the First Gospel, of High Mass, the annual charity sermon in aid of the above orphanage, was preached by the Rev. Father Verdon, S.J. There was a crowded congregation.

The rev. preacher took for his text those verses of the Gospel according to St. Matthew in which are related the raising by the Lord Jesus of the daughter of the ruler, Jairus, from death, and the healing of the woman suffering from the issue of blood; and proceeded to say that if they were not prepared, like their Divine Master, to take trouble, they had better give up trying to do any good in this world. Some people said to themselves that they could do nothing if they were worried. Like the pendulum of a clock, if they could not go regularly they would not go at all. It was easy to shut their ears against the harsh discords of suffering humanity and to spin round themselves a silken sphere. But was not that the method of a grub rather than of a man—was it not the manner of one who said: "What matter if others suffer provided I am at ease?"

The Gospel of the day showed how ready their divine Lord was to take trouble. To those who loved trouble was nothing. Some fifty years ago a sorrow worse than death afflicted Catholic hearts. The black shadow of the famine still haunted the hovels of the poor and fleets of emigrant ships were bearing the broken and afflicted people from the shore. Then hearts blacker than the evils of the time took advantage of its horrors, and with a corrupt and crafty proselytism wormed their way amongst the neediest classes of the city, and worked upon their wretchedness until they were induced by the cravings for food or drink to sell the souls of their little children for a miserable pittance. The hellish warfare that was then waged against souls in the city could only be compared to Herod's wanton slaughter of the Bethlehem babes. It was hard to stem the torrent of proselytism that swept over the city, and Ireland wept tears of blood for her little children. But prayer was heard, and the spirit of the Master filled the heart of a faithful woman. The soul of Margaret Aylward was roused,

and though of delicate constitution and impaired health, she gathered round her a company of ladies, noble and strong in faith like herself—Miss Ada Callaghan, Miss O'Hagan, Miss Emily Seaver, Mrs. O'Connell, Miss Anne Campbell, Mrs. Maher, and Mrs. Scully. These ladies laid bare the corruption of proselytism. They penetrated into its nests and dens, turned them inside out, and soon gathered a body of evidence that no one could gainsay.

Catholic public opinion was roused, and rallied round Miss Aylward and her devoted company, and a system was organized to protect the faith of orphan destitute Catholic children. The enemies of the Catholic name were exasperated at what was done, and combined to destroy the work. And one sad day saw Miss Aylward, the head and front of the offending, arrested, tried, and condemned upon a charge which at the present day would be scouted out of any court of justice in the land. She was literally thrown into a dark, dismal dungeon; and this for a lady of refined habits and delicate health was awful. Her health gave way. Her teeth fell out. Her arms became paralyzed, and she required the help of a fellow prisoner to cut her coarse prison bread. The governor of the gaol reported to the Lord Lieutenant of the day begging some mitigation of the rigor of her treatment. The prison doctor, one of the most eminent physicians in Dublin, reported that her life was in danger. His Excellency was inexorable, until at last the very judge who had wrongfully condemned her raised his voice and said that he had not condemned her to death. There was some relaxation; and then the London "Times" raised a storm of English bigotry round the case. The chivalry of Catholic Dublin was aroused, and gentlemen of note drove in their carriages to wait on the gentle and maligned prisoner. This only roused the home bigots and their Press, and they urged severer treatment, and severer treatment was meted out to the poor, helpless woman in Grange-gorman. At this juncture a brave and determined man, Alderman Redmond-Carroll, who had been Lord Mayor, got up an agitation, and had the case brought before the House of Commons. This had the desired effect, and the last days of her imprisonment were made somewhat tolerable. She outlived, though with shattered health, all the trouble and noise and sorrow; and on the 5th of May, 1861, at nine o'clock in the morning, having completed her six months, she emerged from her prison, walked straight to 64 Eccles street, and quietly resumed her work at the Orphanage. All this because an Irish Catholic lady refused to give up Catholic children to the fangs of the proselytising wolf.

St. Brigid's Orphanage had been doing its work since. There was need for them to trouble themselves further on its behalf. He did not ask for stately buildings, because the children were sent to the farmhouses of Wicklow and Kildare. But they had to be fed and clothed, and there were beyond 500 of them now requiring that assistance. The institution could proudly boast of having preserved to the faith for which their Irish fathers had lived, labored, fought and bled, more than 3,000 souls. But from the statistics of the enemy it appeared that there were 590 children in their institutions, and that 600 frequented their proselytising schools, and that they had 250 agents at work throughout the length and breadth of the land. Need they then trouble still? Yes, for the souls of those little children.

## THE INVENTOR'S WORK.

The following Canadian patents have been secured during last week through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D. C.

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

- Nos. 84,026—William Hull, Souris, Man. Cultivator.
- 84,035—André Lalonde, Montreal, Que. Car replacer.
- 84,037—Louis Migner, Drummondville, Que. Outsole.
- 84,040—Messrs. Dore & Toupin, La Prairie, Que. Plow.
- 84,041—Lyon Cohen, Montreal, Que. Ball valve.
- 84,046—Otto Zepf, Montreal, Que. Stopper for bottles.

# LESSONS OF THE NEWS.

**THOSE WHO ARE NOT LOYAL.**—In the Milwaukee "Citizen" there is a paragraph that is of local interest in that section of the country, but which contains a lesson that may be of use in other parts of the world. It reads thus:—"O'Kelly, who owns the street railway of a Pennsylvania town, is a good Irishman and a member of the A. O. H., but his boy Bob (now a young man) has 'no use for these Catholic and Irish societies.' Why? Perhaps chiefly because O'Kelly, having no time himself, 'to read Catholic papers,' did not reflect that to keep his children interested in Irish and Catholic affairs, he should have taken in his home one or two Catholic and Irish periodicals."

We know nothing personally about O'Kelly, or his son Bob, but we have met with a few others who have no use for our societies and who have no time to read Catholic papers; and we cannot say that they have ever amounted to much—either in the political, social, or commercial spheres. They despised their own and the compliment was returned, not by their own, but by those after whose good graces they exerted all their energies. Whenever a person tells you that he has no time to read a Catholic paper, you may at once rank him with the indifferent class.

No Catholic parent can afford to bring up a young family without having at least one leading Catholic paper as a weekly visitant in his home. Without its aid he cannot do his whole duty to his family.

**A PANIC IN A CHURCH.**—A despatch to an American secular journal from Santa Fe, N.M., under date of Nov. 28, says:—At La Puenta, a small village on the Brazos River, two miles from Tierra Amarilla, while the people in the church celebrating the feast of the patron saint of the village, the church being crowded, the flames from a lighted candle placed too close to some of the drapery of the altar ignited the cloth, and the paraphernalia and woodwork of the altar were soon ablaze.

A panic ensued, and the five hundred men, women and children rushed for the single entrance door, endeavoring to get out. In the crush fifty persons were injured, some of them sustaining fractured ribs and broken ankles, and two children were trampled upon and so badly injured that they died.

**A QUEER IDEA.**—The latest novelty in England in the way of temperance work is what is styled the "Semi-teetotal Pledge Association." The object of the organization, as its name suggests, is moderation and self-restraint for those not prepared to go the length of total abstinence. It seems to us that there ought to be no half measures in fighting intemperance.

**NOT A CANDIDATE.**—Mr. Grover Cleveland has announced that he is not an aspirant for the highest office in the American Republic, the presidency.

**EMPEROR OF GERMANY** who submitted to an operation some weeks ago for a throat trouble somewhat similar to the one which resulted fatally in the case of his father, is, it is now said, obliged to undergo further surgical treatment.

**ESTABLISHED CHURCH.**—Some of the financial worries of the ministers of the Episcopal sect in England are dwelt upon in the press of that country.

On a rector whose net income is "much less than \$500," sends a most pathetic description of his life to the "Daily Mail." "You ask," he writes, "if it is possible for a clergyman to starve. I myself have not actually done so as yet, but the least little accident, now or for years past, would have sent me to the workhouse, or I should have died in my bed and remained there unburied for possibly a fortnight."

Another says:—"I have kept starvation away by living alone for the past seven years. I do my own cooking, my own washing, light my own church fires, and on one occasion even dug a grave."

**THE A. O. H.**—A correspondent of the "New Freeman," of St. John, N.B., says:—"Truro has long felt the need of a branch of such an organization as the A.O.H., and the efforts of those high in the society's ranks in neighboring towns and of the local Catholics to introduce a division of the old Hibernians into the town are highly commendable. It is to be hoped that they will meet with unreserved success. Our energetic parish priest, the Rev. Father Kinsella, is to be congratulated on the interest he has shown in all such movements and with his hearty cooperation the successful establishment of the A.O.H. here is a foregone conclusion."

**HONOR FOR YOUNG PRIEST.**—Rev. Dr. A. A. Sinnott, passed through Montreal on his way to Ottawa this week to take up the duties of secretary to his Excellency the Papal Delegate, a position to which he has been recently appointed.

Father Sinnott made his classical course at St. Dunstan's, Charlotte-town, P.E.I., and his philosophy and theology at the Seminary of this city, Sherbrooke street. He afterwards went to the Eternal City, where he spent two years and passed a brilliant examination. Recently he occupied the position of professor of mathematics and English at St. Dunstan's.

**WHOLE FAMILY DEAD.**—Frank Miller, his wife, his brother Joseph, and his father-in-law, John Johns, who recently came from Tiffin, O., to Winamac, Ind., have died, the result, it is supposed, of poisoning. On last Friday the family ate sardines put up in mustard and vinegar. Soon afterwards all became violently ill. Joseph and Frank died on Nov. 24 in terrible agony, and Mrs. Miller and her father died two days later. As yet it is not known what caused the poisoning, but it is said that the can of sardines showed evidence of having been opened before it reached the Miller home.

**A COSMOPOLITAN CITY.**—The New York "Sun" says:—

"There are sixty-six languages spoken in New York. This may not seem so many when one knows that there were twenty-two spoken here before the Revolution. New York has always been a gathering place of the nations.

"There is one school, the one at Mulberry Bend, where children of twenty-nine nationalities are acquiring such Americanism as may be instilled into them before they are big enough to get their working papers. There are forty-nine newspapers published in foreign languages in New York.

"Each of the sixty-six languages does not imply a colony of its own. Many of them are lumped in the Ghetto."

# JOHN MURPHY & CO.

## Blankets!

500 pairs of the best English, Scotch and Canadian makes at right prices to select from!  
Quality without which there is no genuine warmth with every pair!  
Celebrated Scotch "Skeldon" Blankets, from \$4.00 a pair.  
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# Humilit The Root.

(By An Occasional

"The Law of Christ the theme of a recent Rev. D. S. Phelan, D.C. of which seems to us a condensation of one of those lessons that a Christian comes home to us and for the reason that ten tried, in our own to impress upon our same ideas. We have examples of the ve made by Father Phelan could illustrate them a over. The passage in o thus:—"Now the roots thing. The roots gather roots collect nourishme support the trunk; the food to the leaves; th both flower and fruit. thing comes from the roots are underground seen. The roots do the ticed by man's eye; and work is done they never surface for recognition born in obscurity; they security; they die in obsc are born unknown, they are known and they die unkr beautifully this teaches t of God's servants. It is who make a show in the not those who appear gr eyes of God. He, or she hero who is willing to be is willing to work unsee of but that of God; and ing to die in that oblii tted his career from th This is the supreme test. Christian service; to wor and not for men. And S presses it, "To be buried in God."

What a clear and exact of a most important suble only to take up the "Livi Saints," or the histories asterias of the different a individual stories of the l countless monks and r lives have been spent in for the glory of God, s works constitute the roots the world possesses to-day able and great. Nor is it to go into the religious s find examples. We have th us in the world, if we onl them. But the very fact t not know of them proves t. If the press were fil details of their achieveer lives would not be radic would not be as the roots ther as the blossoms, the e leaves that adorn and the tree of existence. But soms only bloom for a s brief one, and they fall thought of no more; the fr to earth, some to be picke used, others to rot and be upon; and the leaves are t the frosts of autumn to sea low, and the chill blasts t cede the winter, scatter the directions; the trees are, th of their beauty and grander winter comes, and nature is the carpet of snow. But th live on in the soil, and pre say that spring suns will se sing through the trees, to rejuvenation. It is needless tempt any further amplific this subject; but it suggest another comparison drawn fr ture, and one that we foun ago in a work that was pen writer whose name and who are buried, and of which, to parently God alone has any

A traveller once went th northern forest, carrying hi and weary and cold. Night c him on his way, and he was to make a bed for himself snow and under the stars. H a sheltered spot on the side o He gathered some dry wood built a fire. After he had e warmed himself, he rolled hi ets about him and cast hom the ground to sleep. For a w fire burned strongly, then gr it sank to embers. In the ni arose, collected more fagots, the fire, and went back to sl the morning he built a hug warmed himself well, and pr on his way. For a while the fire contin burn, but in an hour or two

Humility The Root.

(By An Occasional Contributor.)

"The Law of Christian Life" was the theme of a recent sermon by Rev. D. S. Phelan, D.D., an passage of which seems to us to contain the condensation of one of the grandest lessons that a Christian can learn. It comes home to us very forcibly, and for the reason that we have often tried, in our own humble way, to impress upon our readers the very same ideas. We have seen so many examples of the very statements made by Father Phelan that we could illustrate them a hundred times over. The passage in question reads thus: "Now the roots are every-thing. The roots gather sap; the roots collect nourishment; the roots support the trunk; the roots supply food to the leaves; the roots give both flower and fruit. While every-thing comes from the roots, the roots are underground and are un-seen. The roots do their work un-noticed by man's eye; and when their work is done they never come to the surface for recognition. They are born in obscurity; they work in obscurity; they die in obscurity. They are born unknown, they work un-known and they die unknown. How beautifully this teaches the character of God's servants. It is not those who make a show in the world; it is not those who appear great in the eyes of men, who are great in the eyes of God. He, or she, is the true hero who is willing to be buried, who is willing to work unseen by any eye but that of God; and who is willing to die in that oblivion that at-tended his career from the beginning. This is the supreme test of all true Christian service; to work for God and not for men. And St. Paul ex-presses it, "To be buried with Christ in his death."

What a clear and exact exposition of a most important subject. We have only to take up the "Lives of the Saints," or the histories of the mon-asteries of the different ages, or the individual stories of the lives of the countless monks and nuns whose lives have been spent in obscurity, for the glory of God, and whose works constitute the roots of all that the world possesses to-day of valu-able and great. Nor is it necessary to go into the religious sphere to find examples. We have them about us in the world, if we only knew of them. But the very fact that we do not know of them proves their exist-ence. If the press were filled with details of their achievements those lives would not be radical, they would not be as the roots, but rather as the blossoms, the fruits and the leaves that adorn and beautify the tree of existence. But the bloss-oms only bloom for a season, a brief one, and they fall and are thought of no more; the fruits drop to earth, some to be picked up and used, others to rot and be trampled upon; and the leaves are turned by the frosts of autumn to sear and yellow, and the chill blasts that pre-cede the winter, scatter them in all directions; the trees are, thus shorn of their beauty and grandeur. The winter comes, and nature is buried in the carpet of snow. But the roots live on in the soil, and prepare the sap that spring suns will send cours-ing through the trees, to impart rejuvenation. It is needless to at-tempt any further amplification of this subject; but it suggests to us another comparison drawn from na-ture, and one that we found years ago in a work that was penned by a writer whose name and whose deeds are buried, and of which, to-day, ap-parently God alone has any record.

A traveller once went through a northern forest, carrying his pack, and weary and cold. Night overtook him on his way, and he was obliged to make a bed for himself in the snow and under the stars. He found a sheltered spot on the side of a hill. He gathered some dry wood and built a fire. After he had eaten and warmed himself, he rolled his blankets about him and cast himself on the ground to sleep. For a while the fire burned strongly, then gradually it sank to embers. In the night he arose, collected more fagots, renewed the fire, and went back to sleep. In the morning he built a huge fire, warmed himself well, and proceeded on his way. For a while the fire continued to burn, but in an hour or two it died

out. That evening another traveller went that same way, and he found only grey ashes where the warm fire had recently burned. That night the snow fell; on the following day another traveller came along, and he found not a single trace either of the fire or of the travellers who had preceded him along that forest route. This is a picture of the false affec-tions, the attachments to the world's vanities that absorb so many lives. During life, like the traveller's fire, the flame burns warmly. A kind deed, a mead-of praise, honors bestowed, are so many fagots gathered and placed on the fire. But separations, enmities, jealousies arise and the fire dwindles down. Then comes the great morning of separation. The traveller proceeds to eternity, and the fagots are heaped on the fire, the flames burn fiercely, undying remem-brance is sworn, unending affection is vowed. The traveller departs. An hour, and the flame sinks and flick-ers; another hour and a few charred sticks and cinders remain. Soon another traveller comes that way, and passing by that heart finds only the ashes of the affections, the ambi-tions, the passions that once burned so brightly and fiercely. In a few days, a few months at most, the snows of oblivion fall. Then another traveller passing day the same route finds no trace of either the ashes from that fire, or of the foot-prints of those who preceded him. There may not be an exact connec-tion between the two comparisons; but both are drawn from nature and both illustrate the "vanity of vanities."

ONE CATHOLIC SOCIETY'S WORK

(From The New World, Chicago.)

As a general rule, every great work is the outgrowth of the necessities of the times. The Visitation and Aid Society is no exception to this rule. It was organized in the spring of 1888, in response to wants and conditions that then prevailed among the poor.

Few, if any, Catholics as such, at that time, visited the Cook County Infirmary, commonly called the poorhouse, located at Dunning. Several hundred Catholic inmates were always housed in that institution, but no religious services were held there; no literature distributed, no reading matter furnished the in-mates; in fact the old people were treated as though they occupied a different part of the world from that of the other people. A number of ladies and gentlemen visited the in-stitution during the fall and winter of 1887, and as the result of these visits a meeting was held on April 20, 1888, in St. Mary's Church, at which time a permanent organiza-tion was formed under the supervi-sion and direction of Rev. Father Roles, deceased, who kindly tendered the use of his church for the meet-ing.

Religious services were at once in-stituted in the above institution. Rev. Stewart McDonald, then assist-ant pastor of St. James' Church, consented, with the approval of his pastor, Rev. Hugh McGuire, to visit the poorhouse and offer up the holy sacrifice of the Mass. The following Sunday morning, be-ing the first Sunday in May, 1888, Rev. M. O'Sullivan, pastor of St. Bridget's Church, then assistant pas-tor of St. Mary's, visited the insti-tution and said the first Sunday Mass. Persons visiting the insti-tution at that time found it necessary to take the Northwestern train to Irving Park boulevard and walk a-cross the prairie some three miles. The Reverend Father willingly made this long trip, and, on arriving at the institution, erected a temporary altar, where Mass was said, return-ing to the city later in the day.

Thereafter the clergy of the arch-diocese, friends of the members of the society, visited the insti-tution regularly on Tuesday, Friday and Sunday of each week. The work in the poorhouse illus-trated the necessity of establishing a city office, where the many children that were to be found in the institu-tion could be cared for. It was then learned that practically all of the dependent children were brought into the County Court and disposed of through the agency of the court, no Catholic appearing on behalf of the Catholic children. Four non-Catholic representatives had their choice of the children, assigning what they did not want to the Catholic institu-tions. Judge Richard Prendergast, now deceased, then presiding, entered an order in the County Court, on motion of the Visitation and Aid Society, that all children should be

disposed of according to the religious belief of the parents. This order was subsequently followed by Hon. Frank Scales, now deceased, who succeeded Judge Prendergast. Judge Carter in turn enforced the order, and, if any-thing, was more strict than his pre-decessors. In the early days of the society its work was performed through the private office of the president, this method being continued for some two years. In the year 1890 an office was rented. A monthly subscription list started and Mesdames John and Michael Cudahy appeared as the first subscribers for \$5.00 each a month to defray the expenses of the office. These private subscriptions were maintained for some two years. In the meantime the necessity of the office was demonstrated; the good work performed in the two years ap-pealed to every thinking and intel-ligent person.

During the fall of 1892 the Catho-lic business men of the city became interested, and marshaled as they were by Messrs. John and Michael Cudahy, the first business dinner was given at Kinsley's, where the work of the society was explained to those present, and an appeal for as-sistance made. As a result the treas-urer of the society obtained suffi-cient money to pay the expenses of the society for the year. An annual dinner has been held since that time, where the work and objects of the society are explained, and its needs submitted to the meeting. Those present have always subscribed suffi-cient to defray the expenses for the year.

The office of the society is located at 79 Dearborn street. Its present force consists of a chaplain, Rev. Henry Baselmans, S.J., two police officers assigned from the police de-partment, a clerk, a probation offi-cer, an organist and librarian. The expense of all of these persons is paid by the society.

Daily communication is maintained with all police courts, hospitals, railway depots and other public in-stitutions. Children's cases receive special attention from the officers of the society. Arrangements exist with practically all of the hospitals in the city, by which a patient may be placed therein on a telephone no-tice. The city ambulances are all at the command of the officers of the society, and the relief societies, both public and private, universally re-spond to the appeal of the officers of the society. The railroads through their associates, extend to the society charitable rate privileges throughout the country.

The following work was performed by the society for the year ending August 31, 1903:—

Table with 2 columns: Description of work and numerical value. Includes rows for Applications of all kinds (5,998), Children registered (2,123), Transportation obtained (79), Patients sent to hospitals (73), Patients sent to the poorhouse (24), Temporary assistance given (1,728), and other services.

Since the organization of the so-ciety it has undertaken many re-forms in the children's line, and suc-ceeded in having much legislation en-acted in their behalf.

The principal work performed by it, is that of the Juvenile Court, which has since become international in its scope. The officers of the so-ciety in 1891 drafted a bill and had it introduced in the Illinois legisla-ture, which finally was defeated on the ground of advanced legislation. Agitation was continued by the so-ciety, in connection with others, un-til 1899, when the present Juvenile Court Law of Illinois was adopted. Section 17, the Religious Section, was drafted by the officers of the so-ciety, and the bill as a whole was revised carefully by the society. The notice to the parents, especially in delinquent cases, the provision for a jury, and other essential features now in the present law were sug-gested by the officers of the society. Every step taken by the committee in charge of the bill was followed by the Visitation and Aid Society. The amendments to the bill adopted in the legislature of 1901 were in charge of the officers of the Visi-tation and Aid Society.

Eighteen states have adopted the Juvenile Court Law, in part, and practically all of the literature and statistics in reference to the law was furnished by the Visitation and Aid Society. Previous to the enactment of the Juvenile Court Law a boy who had

committed a felony was sentenced, as a rule, to the Illinois State Re-formatory for Boys, known as Pon-tiac. The trustees of this institu-tion, under Section 15 of the law governing the school, had the power and the right, apparently, to trans-fer the boys, when in the judgment of the trustees they were incorrigi-ble, to the penitentiary. This law had been in force since 1871. In 1902 the society ascertained that fifty-three boys who had been sent to Pontiac for trivial offenses had been transferred to the penitentiary. In one particular case a boy had stolen a ride in a buggy, but was charged with stealing a horse and buggy. He had spent four years in Pontiac, but was transferred to the penitentiary and was in the peniten-tiary for four years. The cause of his being transferred to the peniten-tiary was that he was "incorrigi-ble." A writ of habeas corpus was obtained for this boy before Judge Tuthill, and he was released on the ground that Section 15 of the law was unconstitutional. A subsequent writ was obtained for a boy before Judge Brentano, who held with Judge Tuthill, that the section was unconstitutional. Subsequently a pe-tition was filed by the writer before the Supreme Court of this state, and after arguments and briefs, the Su-preme Court unanimously held the law unconstitutional, and fifty-three boys were returned from the peniten-tiary to Pontiac. All the expenses attendant on these cases were borne by the society.

The society has always been in-debted to the women. It has had many crucial moments, but in all its difficulties, in all its trials, in all its work, it has al-ways depended on the women for advice and assistance. "Some three years ago the society was in strait-ened finances, an appeal was made to the ladies and, as a result, the Women's Auxiliary was formed. The revenues of the society were im-mediately increased and the following year they were doubled. The Women's Auxiliary is exceedingly unique in that its members contribute \$25.00 annually. No actual work is un-der-taken or performed by the Women's Auxiliary. Since the Auxiliary was organized the society has not wanted for money with which to carry on its work.

Officers of the society for 1903-1904 are:

- T. D. Hurley, president.
Jas. F. Bowers, treasurer.
Emma Quinlan, recording-secretary.
May Mallanay, corresponding secre-tary.
Esther J. Mercer, financial secre-tary.
Departments—
Finance—John Cudahy.
Men's Auxiliary—Michael Cudahy.
Women's Auxiliary—Mrs. W. P. Nel-son.
Office—T. D. Hurley.
Institutions—Thomas Breen.
Library—Mary Hummelshelm.
Children—James F. Bowers.

T.-D. HURLEY.

A SOCIALIST SCHOOL.

(By a Regular Contributor.)

What next? We have long been harping upon one important string and some have thought that we were too persistent. We have claimed that the most important question of the day is that of education. The Church has wisely insisted on this, for she has learned, from centuries of expe-rience, that to propagate true prin-ciples, to save men's souls for eter-nity, and to secure the stability of authority and society in this world, it is necessary to commence with the young. Hence it is that all the en-mies of religion pay so much atten-tion to the question of education and seek, in every form, to have it secu-larized. We need not multiply exam-ples, they must be fresh in the minds of the people in all lands. From Bos-ton comes the story of a novel at-tempt to get possession of the young minds and to turn them into avenues that are sure to lead away from faith and from solid principles.

A socialist Sunday school has been established at the headquarters of the Socialist party in Boston. The teachers are to be male and fe-male. The superintendent is an ex-secretary of the Young Men's Chris-tian Association. Of course, it has been proclaimed that this school is not intended to antagonize any ex-isting Sunday schools. For this reason its meetings, or classes, will be held on Sunday afternoons. Of course this may be a matter of convenience,

but it does not prove that this new school is not antagonistic to reli-gion. For a knowledge of its spirit and aims we must turn to its pro-gramme.

"The chief aim of the Socialistic Sunday School will be to bring our children up in the ethics of socialist principles." This goes without say-ing; but what are those ethics and principles? We are told that "So-cialism has just as little to do with religion as medicine, literature or science." Quite so. But we fear it has less to do with religion than any of these other matters, for, in truth, there is a very intimate relationship between religion and science, religion and literature, religion and every branch of knowledge. Here is the summary of the peculiar, and some-what vaguely expressed programme of this school:

"The aim of our school, in short, will be to develop in our children the brotherly love and comradeship taught by socialism instead of the narrowness and conservatism which always follow tradition, because it is of long standing and accepted by many; to develop the spirit of inde-pendent judgment and the courage to stand up for the right principle." So far we have nothing new. This is simply a string of words that convey some vague conception of an unde-fined good that appeals to no one—either in theory or from a practical standpoint. The promoter of this school, Dr. Konikow, says, "It is a new field, and we have but little ex-perience, we need the good will and help of every one." That it is a new field no one can gainsay; that it is entered by people of no experience in matters educational, the very idea of such a school and the very pro-gramme laid down most conclusively establish. In fine, we are calmly told that "the aims of the Socialist Sun-day School are to assist in bringing heaven about upon earth. In other words it aims at the impossible—for heaven can never be on earth—while it frustrates the possible, which is the making of life on earth a prepara-tion for heaven in the life hereafter.

This is simply another means of in-fidel propaganda. It is nothing more nor less than a fresh and novel at-tempt to efface religion in the souls of the young, to wipe out all thoughts of God and the eternal life, for which this one is merely a novitiate. It is, in a word, one of those supreme—but ever futile—efforts made by the enemies of faith and religious authority, to sow the seeds of mate-rialism, distinct, unbelief, and ultim-ate atheism. Fine titles, vague pro-grammes, and elaborate phrases no longer deceive us—the cloven hoof is ever visible.

TERRORS OF DEATH.

(By An Occasional Contributor.)

The terrors of death seem to have always been looked upon as the gravest of all fears that have ever haunted humanity. In fact, all men have been taught to look upon death as the greatest of evils. The mere thought of that unbroken and lonely sleep, hidden away from all that we have cherished or cared for in exist-ence is certainly a sad one, and if we were to allow it to dominate our lives, it would end in driving many people to the asylum and many others to suicide, or some other kind of madness. Yet there are very few people who pause sufficiently in life to think of death in this way; busi-ness, the daily routine of affairs, the fearful struggle for existence, the un-ceasing battle that must be waged in order to live, all serve as so many illusion-creators; then the wild whirl of pleasure, the indulgence of pas-sions, the oblivion brought on by dissipation and even the forgetful-ness of that certain ending that is engendered by ambition, for wealth, power, station, honors, and fame; all these serve as so many curtains that fall between the mind of the living person and the ultimate and inevitable closing of life.

Still all this is merely a self-decep-tion. There is no use in our at-tempting to hide from ourselves the reality, for no intoxication of the mind, no opiate visions, can in any way alter the situation. It is, there-fore, wiser and much more satisfac-tory in the end to realize the truth and to prepare for it—not entirely in fear and trembling, but with cour-age and faith. As a rule, this closing of the earthly career of man is painted for us in such lurid hues that we build up fanciful pictures of hor-rors, pains, tortures, miseries, part-ings, losses, and what not. But there is a higher and a more Christian standpoint from which this fulfil-ment of our earthly obliga-tion may be viewed, and which brings to us the consolation and the

that we have that great and all-im-portant duty to perform, that sacri-fice to make, that penalty to pay.

Recently in "The Outlook" there appeared an article on this subject, and it being one that accords very much with our own ideas and senti-ments, we will quote a few extracts from its writer's column of wisdom. The author is Dr. W. W. Keen.

From a medical standpoint, and speaking of the average death, he shows that it is really a painless process. Indeed, much of the con-vulsive actions that accompany dis-solution belongs to a period of abso-lute unconsciousness, and while merely physical throes, the individ-ual "sufferer" does not actually suf-fer. With this phase of the subject we need not occupy space, as it is one that allows of unlimited ampli-fication and may be considered in a thousand different ways, just accord-ing to the countless manners in which life may be terminated. Suffice it to say that the learned doctor points out that, in the vast majority of cases, there is nothing terrible, nor even painful in death. Nature has prepared the body gradually for the change, and it sinks slowly and im-perceptibly into that condition of tranquility and lethargy which might be compared, in a way, to the drowsi-ness that comes upon us, after a day of fatigue, when we strive to keep awake, but soon drop off into a slumber. On the spiritual aspect of the subject Dr. Keen has much to say, and amongst other things he remarks:—"If, then, death is not an unpleasant process physically, why should it be feared from the spiritu-al side? See what it does for the Christian.

"It frees him from accident, sick-ness and suffering to which his body has been liable all his life, and from which he has often suffered, some-times intensely and for long periods at a time. It frees him from all sor-row. No one who has ever reached adolescence escapes sorrow. To many sorrows are multiplied manifold, and bear down even the stoutest heart. It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God Himself; there we shall see and know intimately Our Lord Jesus Christ; there we shall feel the influence of the Holy Ghost; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily pre-deceased us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disap-pointment and trouble were our lot on earth and were needful for the or-derly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours forever.

"If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the least enemy, but our best friend; not dreaded as the messenger of evil, but welcomed as the companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our hearts the cheerfulness of death."

We cannot say whether the writer of the article from which the forego-ing is extracted is a Catholic or a Protestant, but certainly he is a man of Christian faith in the union here-after, and he wisely looks upon life, death, and eternity in that optimis-tic spirit which should belong to all who believe in God and the immor-tality of the soul.

BUTTERMILK AS A LIQUOR CURE

A buyer for one of the largest im-porting liquor houses in New York, who is compelled to sample enough wine and spirits every day to put an ordinary man out of business, says that buttermilk is his salvation. "I not only buy five or six glasses a day at the dairy restaurants or street stands," he says, "but I drink it all the time at home instead of tea or coffee. If a man wants to swear off buttermilk will certainly help him."

Advertisement for SYMINGTON'S COFFEE ESSENCE, featuring a small illustration of a person and text describing the product's benefits.

Large vertical advertisement for MURPHY & CO. featuring the text 'MURPHY & CO. Blankets!', 'GIFTS SELECT NOW', and 'Telephone Up, 116'.

# OUR OTTAWA LETTER

(From Our Own Correspondent.)

## THE UNIVERSITY BURNED.

About seven o'clock on Wednesday morning, 2nd December, while all the students were at breakfast in the refectories of the University, a fire burst out that seemed almost like a general explosion. It was certainly one of the most swiftly disastrous conflagrations that Ottawa has ever witnessed. In less time than it takes to write the entire vast edifice was in flames. The pupils could not find exit by the doors, and had to jump from the windows. Some priests who were in the upper stories were forced to jump down, from distances of thirty, forty and sixty feet. The fire moved as rapidly as a man could walk from end to end of the institution. In an hour and a half not one square inch of that magnificent pile of buildings was left. Nothing was saved, and the miracle is that no lives were lost. Three priests, who were in upper stories, and three domestics in the basement, were badly injured, some of them probably fatally. But had the fire taken place during the early morning or the night there is every likelihood that many lives would have been lost. As it is the scene is a sad one. The pupils, most of them far from home, are left without any other clothing than what they had on them at breakfast; the priests have lost all they had of personal effects; the magnificent library and museum are gone; the rich and beautiful chapel, a perfect gem, and representing tens of thousands of dollars, and the grand academic hall, with all its wealth of fixings, are destroyed. The immense ruins that stand there to-day tell a story of fifty years of labor, of sacrifice, of untold privations, of unrecording energies, of hopes, aspirations, successes, of memories that are fondly associated with the struggles of the Oblate Fathers to build up a Catholic University worthy of Ontario, of Canada, of the Capital; and they also tell the sequel of that story, in the sudden effacing of all the fruits of so much labor and so much talent, so much sacrifice and so much perseverance. It is a blow not only to the good Oblate Fathers, not only to the city of Ottawa, but to the cause of Catholic education in all Canada. The people of Montreal can recall the day when it was announced that the Convent of Villa Maria was entirely destroyed by fire. The scene witnessed in Ottawa on Wednesday morning was one of a like character. But in the latter case nothing was left, no temporary refuge, not even an outhouse wherein the pupils and priests might take shelter from the rigors of the December morning. As a rule, we only learn to fully appreciate something when we have lost it forever. Thus it is that we in Ottawa are now just beginning to learn how great and important to the city was this Catholic University. Its ruins, heaped up on each other in such masses, tell the story of the importance of the edifice that has vanished for all time from sight. It will be replaced some day; but when and at what cost? The calamity is so great that one has no time or inclination, at this moment, to reflect on the future's possibilities.

A local journal estimates the financial loss as follows:—  
 Loss on building, \$250,000.  
 Loss on contents including the handsome chapel, library, according to Rev. Father Emery's estimate, \$250,000.  
 Total estimated loss, \$500,000.  
 The loss is covered by insurance to the extent of \$200,000.

From the same source we learn of those who suffered injuries in jumping from their perilous positions. Rev. Father Fulham seriously injured about the back, will likely recover. Jumped from fourth storey window.  
 Father Boyoux seriously injured about the chest and back. Will likely recover. Jumped from fourth storey window and missed the net.  
 Father McGurty badly burned about the head, shoulders and arms. Ran through fire to get out.  
 Miss Cordelia Tremblay, an employee of the college, leg broken and otherwise injured. Jumped out of

fifth storey window and missed the net.  
 Mrs. H. Bastien, St. Hyacinthe street, Hull, left arm and right leg broken. Jumped from fifth storey window.  
 Father O'Boyle hair and face burned. Ran through fire to get out.  
 Dounet Collin, student, St. Boniface, Man., eye injured by broken spectacles. Jumped from fourth storey window.  
 Miss Josephine Dupuis jumped through a window and is now at the Water street hospital. Sustained cuts on the head and face.

Rev. W. P. O'Boyle, secretary of the College, was the one who sent in the alarm. So far as those inside the building were concerned.

"We were all in the refectory at breakfast perfectly unconscious of any danger, when suddenly flames and smoke burst into the room in immense volume. No panic ensued fortunately, as there was only a door to be gone through to let all outside. Being secretary of the college, I, of course, had the registers in my room, and after running out and sending in an alarm, I came back and attempted to reach my room on the third storey. This I could not do, as the flames were rushing down the corridors, filling them with dense volumes of smoke. In attempting to reach my room I had my hair badly singed. When I saw that evidently the building was going, I gave the alarm along the corridors, where a few of the students were still in their rooms. By this time the firemen had not yet arrived, and I telephoned the station asking them to send down all the firemen they could, that the University was going. Father Fortier in the meantime had gone around to the fire station on Theodore street to give the alarm. The building by this time was filled with flames and smoke in the upper stories, and all the students could do was to file outside, none of them being able to return to their rooms for any of their clothes or possessions."

The "Evening Journal" says: There was not a priest or a student who saved a thing. Trunks, clothes of every sort, even overcoats, went to the flames. Many students had money in their trunks. Very few have even enough money to get home with. Seventy-five per cent. of the boarding students come from the United States and far away points in Canada. These for the present are homeless. Most of these till they get money from home will go to hotels. Not a few have already been offered the shelter of hospitable homes in the vicinity of the college.

The cause of the fire will probably never be known. But it is suspected that it started in the amusement hall, where the students held an entertainment the previous evening.

## The School Question In St. Anthony's

Rev. John E. Donnelly, P.P. of St. Anthony's parish, made it quite plain to his congregation on Sunday last, that he is of the opinion that his parish is being ignored by the Catholic School Commissioners. He made a strong appeal to his parishioners to secure their rights for school accommodation for their children.

Father Donnelly is reported to have said:—A few years ago the Sisters of Notre Dame rented a building on St. Antoine street for school purposes. At the present time the building has become unfit for school purposes, and has been condemned several times by the health authorities, and is just now overcrowded. Last year Father Donnelly requested the commissioners time and again to lend a helping hand and build a school for the girls. After waiting patiently for some encouragement, he received an answer lately that the commissioners would do nothing in the matter, as they did not build schools for the girls.

educated towards the object in life he is striving after. Many of the children leave school at the age of fourteen years, and with their little knowledge of both languages are sadly handicapped.

"A boy of fourteen who masters both languages, French and English, to be able to speak and write both languages grammatically, is a prodigy," he remarked. A thorough knowledge of their own language was an absolute necessity for English-speaking children. The English-speaking boy was often rejected when he applied for a position in an English house on account of his poor education in his own language.

In conclusion he exhorted the taxpayers of the parish to demand their rights from the commissioners. It was the people's money that was being used, and the people should get the best value for it. While other parishes were well provided for in the matter of school buildings, St. Anthony's parish was ignored and neglected.

St. Anthony's parish, which has grown to large dimensions in the past six or seven years, has a large school population. The boys and girls of the parish attend no less than seven or eight different schools in the vicinity, whereas two schools, one for boys and the other for girls, would give the parishioners what they are entitled to as their share of the tax money.

## Father Kiernan Pleads in Behalf of St. Michael's.

(From a Correspondent.)

The members of St. Michael's desire to record their sincere gratitude to their friends and sympathizers in the older parishes of the city for the good will and support they have given them in the difficulties with which they have had to cope since the organization of their separate parish.

On assuming the responsibilities of a new parish, they had no reasons to expect the untoward obstacles that have strewn their path and which would have been sufficient to discourage others.

It was, as is well known, owing to the inconveniences from which they had to suffer and which were due to their being so much outnumbered in five French parishes, every one with its swelling congregation and its own independent school board, that they were urged to petition His Grace the Archbishop for a parish of their own in which they could advise with priests of their own language and thus forward both their religious and secular welfare. His Grace acceded to their request, erected St. Michael's, and appointed priests to direct it.

Begun under most favorable auspices, the thorns in its way were smothered, but with time they made themselves be felt. Energy and determination dulled them, not however without anxiety, detriment and suffering. God was its friend and having laid the foundations, the labor has not been in vain. The moment has come for its supreme effort. Plans and specifications have been prepared for a humble Church and work will begin in a few weeks. Indebtedness will be incurred, and it is to meet this that this appeal is made to the generous English-speaking population of Montreal.

The parishioners of St. Michael's come from the five Irish parishes of the city. They are favorably known throughout for their sterling character and noble aspiration in the pursuit of their object and they have decided to request an offering from their better circumstanced friends. Their fellowmen in the city will not overlook the fact that they had to ask for help in the beginning of their parochial work, and that for the honor of their race, they should not allow themselves to be outdone by their French fellow-citizens. As they help one another in securing churches and schools, so will our fellow-countrymen help us. With their co-operation the people of St. Michael's will leave the "hall" in which they worship at present for their own Church. "Be it ever so humble," it will be their own and bring fruit in due season. Alongside its spire, we will see its prosbytery and its schools, "additional monuments" to the proverbial generosity of our people.

God bless our helpers, as long as St. Michael's will preach the Gospel their memory will be held in benediction.

Two Masses a month, will be said in St. Michael's for "four" years, according to the intentions of those who contribute twenty-five cents "yearly."

Contributions may be paid at the Prosbytery, St. Michael's, Montreal, December, 1903.

## RAILROADS. CANADIAN PACIFIC

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

**OTTAWA TRAIN SERVICE**  
 Lv Windsor 8:45 a.m., 8:40 a.m., 11:00 a.m., 4:00 p.m., 8:10 p.m.  
 Ar Ottawa 11:45 a.m., 12:40 p.m., 11:25 p.m., 7:00 p.m., 8:10 a.m.  
 Lv Place Viger, 8:20 a.m., 5:40 p.m., 8:10 p.m., 11:25 p.m.  
 sDaily, Sundays included. sSundays only.  
 Other trains week days only.

**Quebec Service From Place Viger.**  
 Lv 12:30 p.m., 8:10 p.m.  
 sWeek days, sSundays only. sDaily

**SPRINGFIELD, Mass. and Sleeping Car**  
 From Windsor St., 7:45 p.m. daily except Sunday  
 City Ticket and Telegraph Office, 129 ST. JAMES STREET, next Post Office

**GRAND TRUNK RAILWAY SYSTEM**  
 "INTERNATIONAL LIMITED" daily at  
 ar. 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 p.m.

**FAST OTTAWA SERVICE**  
 Lv 8:40 a.m. week days; 4:10 p.m. daily.  
 Ar. Ottawa 11:40 a.m., 7:10 p.m.

**MONTREAL AND NEW YORK**  
 Shortest Line, Quickest Service.  
 3 Day Trains, daily except Sunday each way.  
 1 Night train, daily each way.

**Lvs. MONTREAL** 7:45 a.m., 7:11.10 a.m., 8:40 p.m., 8:40 p.m.  
**Ar. NEW YORK** 7:30 p.m., 7:10.00 p.m., 7:20 a.m., 7:20 a.m.  
 sDaily. sDaily except Sunday.

**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,**  
 27 St. James Street. Telephones Main 460 & 461, and Bonaventure Station.

## The Montreal City and District Savings Bank.

Notice is hereby given that a Dividend of eight dollars and a bonus of two dollars per share, on the Capital Stock of this Institution, have been declared, and the same will be payable at its Banking House in this city on and after SATURDAY, the 2nd JANUARY next.

The Transfer Books will be closed from the 15th to the 31st December, both days inclusive.

By order of the Board.  
 A. P. LESPERANCE, Manager.  
 Montreal, 30th November, 1903.

## BRODIE'S CELEBRATED SELF-RAISING FLOUR

Is the Original and the Best.  
 A PREMIUM given for the empty bag returned to our Office.  
 10 BLEURY ST., Montreal.

## LATE MRS PATRICK MULLIN

During the year now drawing to a close death has visited many homes of the older generation in Irish parishes of this city, and in none of them has the grim reaper's visits been so frequent as in those of the mother parish, St. Patrick's.

This week we are called upon to add the name of Mrs. Patrick Mullin, of Sherbrooke street, a devoted and much esteemed member of St. Patrick's, to the obituary roll of the year.

In every charitable and social undertaking associated with that parish deceased was, during her all too brief career, a most enthusiastic figure, while in all that related to her spiritual obligations she occupied a place second to none in her love for and her loyalty to her parish. A constant attendant at the parochial Mass and at various exercises, missions and celebrations, Mrs. Mullin silently and nobly did her duty.

In her home she presided with all the natural grace of an ideal Irish Catholic wife and mother. More than a year and a half ago she was stricken with paralysis and during all the intervening long, weary months of suffering, she was patient and resigned. The end came quite unexpectedly but peacefully.

The funeral was held on Wednesday morning to St. Patrick's Church, and was attended by citizens in every walk of life. The sacred edifice was in deep mourning, altars, sanctuary, pillars, pulpit, organ loft and other portions were hidden in mourning draperies and banners. In the body of the Church were nuns of

## S. CARSLY Co. LADIES' Stylish Wraps

We know these values are not duplicated, because an investigation preceded committing the prices to paper.  
 LADIES' FRENCH FAWN BEAVER CLOTH JACKETS, 3/4 length, deep applique, shoulder cape, Kimono collar, new sleeves with self applique, loose back ..... \$17.00  
 LADIES' GOOD QUALITY GRAY BEAVER CLOTH JACKETS, 3/4 length, deep cape and stole, with self applique, French back, newest sleeves ..... \$21.75  
 LADIES' EXTRA QUALITY FRENCH FRENCH GRAY BEAVER CLOTH JACKETS, deep pointed caps, piped with fawn satin, long stole with cord ornaments, three piece sleeves, lined with colored silk, French back ..... 29.50

**LADIES' NECKWEAR.**  
 Several quite attractive features:  
 New Silk Stocks, white edging, trimmed with lace applique, fancy stitching, in turquoise blue, red, pink, black and white ..... 75c  
 White Chiffon Stock, embroidered with silk, with one tab ..... \$1.10  
 New Chiffon Stocks, colored silk edging, trimmed with applique and silk, with one tab, in white, pale green, pink and blue ..... \$1.65

**WINTER GLOVES.**  
 Good styles and values in varieties suitable for ladies:  
 Ladies' Kid Gloves, wool lined, fur top 2 stud fasteners, in good serviceable shades of tan or brown, also in black. Sizes 6 to 8. Per pair ..... \$1.35  
 Ladies' Reindeer Gloves, wool lined, fur top. Sizes 6 to 8. Per pair ..... \$1.45  
 Ladies' Reindeer G. oves, wool lined, fur top, extra fine quality, 2 stud fastener, in gray or black. Sizes 6 to 8. Per pair ..... \$1.95

**Men's Overcoats for Winter Wear**  
 The Big Store's assortment possesses attractions for the man who wants style and yet cannot afford to purchase such at the expense of quality, or isn't willing to forego personal comfort.  
 OVERCOATS, made of Dark Gray Cheviot, in the Raglan style, lined with Italian cloth, velvet collar, 3 inside pockets, slanting outside pockets, finished in first class style throughout. A regular \$10.00 Overcoat that, because of a fortunate purchase, we are enabled to sell for ..... \$7.90  
 MEN'S AND YOUTH'S GRAY IRISH FRIEZE OVERCOATS, Ulster style, storm collar, back with belt, lined with a splendid wearing grade of Italian cloth ..... \$16.75

## S. CARSLY Co. LADIES' Overcoats, Better Grades for Less Money

That is the reason so many mothers are purchasing the Boys' Outer Wraps at The Big Store.  
 BOYS' BLANKET COATS, made of Navy Blue Woolen Fabric, coat lined with check tweed, hood lined with red flannel, piping to match, high storm collar. Sizes 22 to 28 in. chest measure. Our Special price, ..... \$3.85  
 BOYS' ALL WOOL DARK GRAY FRIEZE WINTER OVERCOATS, Raglan, slant style, velvet collar, slanting pockets, lined with farmer's satin, full back, well made and finished garments. Special Prices, \$3.15, \$5.60 and ..... \$7.00

## THOMAS LIGGET

Is making a Special Drive in TAPESTRY CARPETS for one week, at 25c, 28c, 33c, 39c, 45c, 52c. Bordered or without. Also, Beds and Bedding.  
 THOMAS LIGGET, 247 and 247 1/2 ST. CATHERINE STREET  
 DENTIST.

## Walter G. Kennedy, Dentist, 383 Dorchester Street, CORNER MARSHFIELD

educational and charitable houses of this city, prominent among them being those of St. Patrick's Orphan Asylum and the children inmates, of which institution Mr. Patrick Mullin, the bereaved husband, has long been a sincere friend and member of the Trustees; the Congregation de Notre Dame, with two classes of St. Patrick's School; the Superioresses of Villa Maria, St. Urban's Academy, and many other establishments.

The remains were received at the main entrance by Rev. Martin Callaghan, P.P., who also officiated at the solemn Requiem Mass, assisted by Rev. James Killoran as deacon, and Rev. Mr. McCrory as subdeacon.

The choir, under the direction of Prof. Fowler, assisted by Messrs. G. A. Carpenter and Mr. Lamoureux, soloists, rendered the musical portions of the service.

At the final absolution the scene was most impressive as the files of boys in their white surplices walked down the centre aisle, followed by members of the clergy who had occupied seats in the sanctuary, during the Mass, and by the officiating priests.

The spectacle, around the bier, where the coffin was placed, which greeted the gaze of mourners and friends in its various solemn phases was a sermon more eloquent than human lips could pronounce and must have touched every mind and heart of those present. After the service the remains were transferred to Cote des Neiges cemetery, where they were interred in the family plot.

To Mr. Patrick Mullin and family of five daughters—Mamie, Margaret, Mrs. Kavanagh, Lillian and Emma—and two sons—John F. and Patrick, Jr.—the "True Witness" offers its most sincere sympathy in their sad loss. In an especial manner do we sympathize with the bereaved husband, who now is deprived of the love, and the tenderness which has been his happiness to have enjoyed through long years with the good and gentle soul that has gone to its reward.—R.I.P.

## CONDOLENCE.

At a recent meeting of St. Ann's Cojrt. No. 149, C.O.F., reference was made to the death of Mr. James Guilfoyle, esteemed brother of Chief Ranger William D. Guilfoyle, and a resolution was passed expressing sympathy with the latter in his bereavement.

## ST. PETER AT

Two hundred and years ago—on the 2nd of the Feast of St. Peter the Church, or basilica, in Rome, was destroyed by a fire, which has described Rome and yet that mighty monument to Angelo the most glorious temple by the hands of man God, has never ceased inspiration. It was only that we met with a gloriously pen picture of the and of the greatest Church from the pen of Geale, enthusiastic writer. It does it seem, at this time, and so admirably its details, that we may for inserting it in full runs this week. It is we meet with the oldest treated in the freshest and when we do come thing really new in the description, upon well—we feel that we have a thus that Geale writes especially of the great

"Rome, imperial Rome still looks imperial—the Peter's, the mole of Ad yellow Tiber, burst upon reflecting, with their own of an Italian sunset. W reflections occupy the heart emotions stir the heart holding Rome. There grandeur in the sight, I thought that we behold as if ennobled by the de has brought us hither to idst scenes so renowned "Rome, still seated on hills, stretched away before city—the vicissitudes of times involve the history the fruitful mother of her imperial mistress of the world by the loftiest achievement and patriotism; and adom most varied and consumm till, degenerate and self she became the victim of unary crimes and lust which she herself had engendered on earth has been atre of such events, or s some association. Who ca for the first time unmoved statesman, the philosopher of letters, all alike regard the deepest interest, altho the feelings which belong to ferent characters; but it vout and believing in infall who beheld her with or feeling of enthusiastic and enter her gates with d as the 'Holy City,' hallow blood of martyrs, and the of the fisherman and his "But let us turn and be Colosseum—the enormous erected by Vespasian to c the destruction of J

But what were the merits for which this vast atre was destined? The he ders at the recollection, a Christian derives another affirmation of the desperate and depravity of unconver

The Colosseum was erected, and Christian pi and constancy soon furnish with abundant victims to ferocity. Here came, twice we are told, the most distri not only of the men, but of trons and daughters of Rome terrible was the butchery of the great Roman holidays that required aqueducts to supply necessary to cleanse the are these bloody exhibitions.

"When wearied with the strife between man and ruler of these terrific shows signal, and man was seen co with the wild beasts of the We would fain turn away ously from such recitals; but finomy of the Roman histori the very ruins themselves, l no room to doubt of these scenes. Never was the faith stancy of the first Christian displayed and tried in an or terrific. Their inhuman pers amazed by a fortitude which could not appreciate, attribut devotion to madness; for the not understand why men shou for death to a denial of the when, like Pontius Pilate, the themselves ignorant even of

St. Peter's, the noblest temple raised by human hands, to "Rome's marvel was a cell," and beautifully de how magnificent is the app

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Fabric, coat lined  
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..... \$7.00

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# ST. PETER'S AT ROME.

Two hundred and seventy-seven years ago—on the 25th November, the Feast of St. Catharine, 1626,—the Church, or basilica of St. Peter's, in Rome, was dedicated. Hundreds of pens, in verse and in prose, have described Rome and St. Peter's, and yet that mighty structure, the monument to Angelo's genius, and the most glorious temple ever raised by the hands of man to the glory of God, has never ceased to furnish inspiration. It was only the other day that we met with a glowing and worthy pen picture of the Eternal City and of the greatest Church on earth, from the pen of Geale, a graphic and enthusiastic writer. So appropriate does it seem, at this present juncture, and so admirable is it in all its details, that we make no apology for inserting it in full, in our columns this week. It is not often that we meet with the oldest of subjects treated in the freshest of manners, and when we do come upon something really new in the line of description, upon well-worn subjects, we feel that we have a novelty. It is thus that Geale writes of Rome, and especially of the great basilica:—

"Rome, imperial Rome—for she still looks imperial—the dome of St. Peter's, the mole of Adrian and the yellow Tiber, burst upon my view; reflecting, with their own, the glory of an Italian sunset. What a tide of reflections occupy the mind—what emotions stir the heart on first beholding Rome. There is not only grandeur in the sight, but in the thought that we behold her; we feel as if ennobled by the destiny which has brought us hither to ponder amidst scenes so renowned and sacred, Rome, still seated on her seven hills, stretched away before me; the city—the vicissitudes of whose fortunes involve the history of our race; the fruitful mother of heroes; the imperial mistress of the world; exalted by the loftiest achievements of valor and patriotism; and adorned by the most varied and consummate genius; till, degenerate and self-enthralled, she became the victim of the sanguinary crimes and lust of power which she herself had engendered. No other city on earth has been the theatre of such events, or suggests the same association. Who can behold it for the first time unmoved? The statesman, the philosopher, and man of letters, all alike regard it with the deepest interest, although with the feelings which belong to their different characters; but it is the devout and believing in infallible Rome who behold her with one common feeling of enthusiastic veneration, and enter her gates with exultations as the 'Holy City,' hallowed by the blood of martyrs, and the residence of the fisherman and his successors.

"But let us turn and behold the Colosseum—the enormous building erected by Vespasian to commemorate the destruction of Jerusalem. . . . But what were the entertainments for which this vast amphitheatre was destined? The heart shudders at the recollection, and the Christian derives another awful confirmation of the desperate wickedness and depravity of unconverted man. . . . The Colosseum was therefore erected, and Christian persecution and constancy soon furnished them with abundant victims to glut their ferocity. Here came, twice a day, we are told, the most distinguished, not only of the men, but of the matrons and daughters of Rome; and so terrible was the butchery on some of the great Roman holidays that it required aqueducts to supply the water necessary to cleanse the arenas after these bloody exhibitions. "When wearied with the mortal strife between man and man, the ruler of these terrific shows gave the signal, and man was seen contending with the wild beasts of the forest. We would fain turn away incredulously from such recitals; but the testimony of the Roman historians, and the very ruins themselves, leave us no room to doubt of these bloody scenes. Never was the faith and constancy of the first Christian martyrs displayed and tried in an ordeal so terrific. Their inhuman persecutors, amazed by a fortitude which they could not appreciate, attributed their devotion to madness; for they could not understand why men should prefer death to a denial of the truth, when, like Pontius Pilate, they were themselves ignorant even of what it was."

St. Peter's, the noblest temple ever raised by human hands, to which "Gaea's marvel was a cell," is thus nobly and beautifully described:— "The magnificent is the approach to it—that grandest of colonnades, the noble piazza, and its obelisk, and gushing fountains. . . . There a pervading and wonderful harmony has combined the merit of attention to particulars, with the most vast and sublime conceptions that architecture ever formed. Every effect produced accords with the aspiring design, which called this grandest of all earthly temples into existence. The colossal genius of Michael Angelo towers exultingly to the skies in that majestic dome, which seems built for everlasting. There the spectator, whose mind has become expanded while pacing those glorious aisles, has no difficulty in at once comprehending that, in St. Peter's, the founders designed the metropolitan temple of the Christian world. This was the ambition which laid its foundation stone, and which has actuated every succeeding Pontiff in completing or adorning it."

On the spot where the Prince of the Apostles had been crucified, Anacletus, Bishop of Rome, erected an oratory. In 306, Constantine the Great built a basilica on the same spot. In 1450 Pope Nicholas V. commenced a new building in the place of Constantine's, which, with changes, was continued till it was dedicated on November 18, 1626—a period of construction of one hundred and seventy-five years. During this long period forty-three Sovereign Pontiffs had sat upon the throne of St. Peter, superintending the construction of the cathedral church of the world.

For hours before the pilgrim reaches the Eternal City he sees the great dome rising into the blue; when he reaches his journey's end it towers above the roofs and bellies and minor domes, reminding him of Coleridge's great line on Mont Blanc: "But thou, most awful form, rises from forth thy silent sea of pines, how silently." When he enters the mighty Pantheon, standing in perfect preservation to-day after centuries—he is told, and truly, that in designing St. Peter's dome Michael Angelo's genius had seized this marvel of pagan architecture, lifted it two hundred feet in the air, and set it as a crown upon the cathedral of the bridge of St. Angelo, passes Hadrian's mausoleum and down the silent street of Santo Spirito, all his reading and all his imagination leave him unprepared for the magnificence of the vision that bursts upon him.

He stands in the great Piazza of St. Peter's, Bernini's giant colonnade opens out before him on either side, on the right and left are two glorious fountains shooting skyward their torrents of spray through which the sun shines in prismatic hues, in the centre is the mightiest obelisk that the Pharaohs ever raised, before which the pious Roman lifts his hat in veneration for the relic of the True Cross by which it is surmounted—and behind them all is the great front of St. Peter's, the mightiest and most imposing structure ever raised by man.

Every pillar supporting the arch-mitrave might, if hallowed out, conceal a small army of men. The vestibule is a vast hall, nearly four hundred feet long, and it is recorded that visitors have seen it and departed, thinking they had seen St. Peter's. But opposite the exterior entrance, between the pillars of the vestibule, are two mighty doors of bronze, taken from the old St. Peter's, and exquisitely worked by Christian artists when Christian art was in its heyday. "Enter: its grandeur overwhelms thee not." It is strange, amazing—almost disappointing. This is not the St. Peter's you looked for. Here are no glories of stained glass; nothing of the veneration of age, of the "dim religious light" of Gothic temples, nothing to impress you with a sense of vastness. The Baldachino over the Basilican altar under the dome, looks small. You have a general sense of brightness, of sunshine, of solidity. You take in at a glance the arched roof in white and gold over your head, the marble floor at your feet, the vari-colored walls on either side, the great chair altar in the apse; there is a sound of singing, but it is music "distantly sweet;" there are others besides yourself in the church, and you see them, but you do not notice them until you approach more closely.

You cannot analyze your sensations. You are not transported with admiration as you expected—hoped, perhaps—but you have a feeling which is in a sense the opposite of that expressed by Lord Byron. Your mind is not expanded by the genius of the spot—you know you are in St. Peter's in the body, but you know that your mind has not grasped its magnificence. There is a holy water font—a shell-shaped basin in yellow marble supported by two little cherubs. When you have come close the little cherubs have become gigantic figures, and the basin is almost a pond. At the pedestal of the Baldachino you notice some design in bronze at about

the level of your eyes. You approach to examine it, and lo! every step you take the design rises higher and higher—it is some twelve feet from the ground. Your eyes are becoming accustomed to the magnificent scale on which everything here is contrived.

You are beginning at last to see the beauties of those pillars of priceless marble, the heroic mold of those statues of saints and popes, the exquisite art of those everlasting pictures in mosaic, any one of which would take almost a century in the making; you feel the sacredness within that circle of lamps that burn forever around "The Confession," where repose the bodies of Saints Peter and Paul; the great dome is over your head, and now it is like the vault of heaven itself; the singing in the canon's chapel peals out more joyously, more triumphantly. At a future time you will examine the details—to-day you are amply content to know that you are beginning to know St. Peter's. It is worthy of Rome, the seat of ancient art; it is worthy of Michael Angelo and Raphael and Bramante, the princes of modern art; it is worthy of the Popes, the vicars of Christ, and it is worthy of the Catholic Church.

### EDUCATED LAYMEN WANTED.

Archbishop Ireland, while on a visit to Cleveland, O., visited St. Ignatius College, and addressed a few words of encouragement to the students, who listened to him with the greatest attention and interest. After showing them the great privilege they enjoy in being able to attend a college conducted by Catholic priests and religious who devote their lives to the cause of higher education, he exhorted his young listeners to fix their aims as high as possible.

America, he said, is the land of opportunities, and nowhere is success so easily obtained by an aspiring young man as in our own country. Certainly, there are those that fail, there are those that do not rise, but in most cases it is their own fault.

We Catholics, on the whole, have been too modest in our aspirations; the highest and best ought not to be too high and too good for us.

We want our young men to vie with the first in the land. We wish to see a greater number of Catholics in the councils of the nation and in the halls of learning.

The Church of America needs priests, but she needs also educated laymen, and at present there is perhaps a greater need for the latter than for the former.

### THE PRIEST AND LABOR.

Mitchell, the well known American labor leader, says an exchange, knows the priests of the Catholic Church sufficiently well to pass upon their attitude toward the laborer in a way that entitles his words to respect. He writes: "With reference to the sympathy of the Catholic clergy, you must bear in mind that over 90 per cent. of the miners are Catholics, penetrated with a traditional fealty to the Church that is as chivalrously tender as the love which a son gives a devoted mother. This could not be unless the priest was an important factor in the life of the people. That he is, is unquestioned."

Out of this large sentiment of helpfulness and spiritual guidance there issues a sympathy on the part of the Catholic clergy for the aspirations and the struggles for wider proposals of the labor movement. I have known only two priests in my whole experience who were not friendly to the miners in their battle for better conditions. And these men were not representative of the type that spells widened influence for the Catholic conception of life.

The priest knows the workingman. He does not look at him from the quiet carpeted seclusion of a study where he browses over academic and anaemic discourses on the condition of labor. His sympathy is a well-spring of living waters. It is prompted by intimate contact. It is not a sterile devotion to an unreal workingman conjured up by the waving of many phrases."

### JEWS IN NEW YORK.

It is estimated that there are 675,000 Jews in New York city, or one in every four of the population. If the Jewish immigration from Eastern Europe continues at its volume during the last year, the Jews will soon be the largest foreign element in the population of New York.

## Our Curbstone Observer ON GHOSTS.

THIS is a refreshing, or, at least, a sensational kind of subject. It was suggested to me by reading an account of some pretended spiritualistic manifestations, in a certain house on Ste. Elizabeth street, in this city. The story told savors very much of the old-style tales of haunted houses, with their cracking stairs, slamming doors, strange noises, and various other unusual and unnatural exhibitions. As far as the Ste. Elizabeth street case is concerned, I have no information to give and no opinion to express; I merely refer to it because it was the cause of my thinking of the subject. As a rule, in all such cases, sooner or later, natural and very natural causes are discovered for the disturbances so caused. But, apart from all that, there is no doubt that persons of a certain nervous temperament are inclined to believe in supernatural manifestations, and often to actually have faith in the very offsprings of their too vivid imaginations. Without attempting to enter into the considerations of this subject, from a physical point of view, one might be permitted to ask if it is possible that ghosts should appear to the living. There are hundreds of honest and devout people who have an abiding faith in ghosts, and even who claim to have seen the spirits of the dead. I am not of those who would doubt their seriousness, but I am confident that, like in the cases of haunted houses, they could, if they tried, find some very natural solution for each of those ghost-problems.

WHAT ARE GHOSTS?—This is the question. As I understand it, a ghost, in the common acceptance of the term, is the spirit of a dead person that returns to earth to hold communications with the living, or to frequent the scenes familiar to it in life-time. Taking this to be an explanation of what people call ghosts, I am inclined to analyze the question. As a rule, the appearance of a ghost is associated with some great crime, or the scene of some mysterious death. Last year I read of the ghost of a man who had been killed, a number of years before, in a certain house. It was said that the house was surely haunted, and that the troubled spirit moaned and groaned there on certain nights. Scores of people had been frightened by this spirit, but none had ever been harmed by it. Let us take this case as a basis. We will suppose that the man in question had been murdered in that house. As soon as he was killed his soul certainly went to eternity. Now it went to one of three places; heaven, hell, or purgatory. Let us say that the murdered man went to heaven. If so, why should his soul, that is in perfect bliss, return to haunt scenes of misery? Is it likely, even if God were willing to grant such a privilege, that the soul would seek to come back to earth and amuse itself in the questionable occupation of frightening timid people and of haunting places that could only be associated with misery? Not at all. If he is in heaven, he is going to remain there, without a doubt. Let us now suppose that his soul is in hell. Out of that place there is no escape. For what purpose would a soul be permitted to return to earth from the region of the damned? For no practical purpose that we can conceive. Besides we do not believe that God would permit a soul to escape from the infernal regions to simply go about scaring people who are still on earth. Now we come to the third case—suppose the soul of that man is in Purgatory. It may certainly happen that the souls of the faithful departed may be allowed to suggest to the faithful on earth that their needs, in prayers, or other means for their relief. But it is not at all probable, not even conceivable that the Almighty would allow such childish, such foolish antics as are attributed in general to what people call ghosts. Certainly the souls of the departed can return to earth; certainly living people have had visions of saints, have seen demons, and have beheld the sufferers of Purgatory and have communicated with them. To deny this would be to deny miracles, miraculous manifestations, saintly visions, and all those matters that belong to the history of revelation. But there is a vast

difference between these communications and the fantastic and commonplace stories of ghosts that amuse themselves making noises, annoying people, opening and shutting doors, playing on instruments, muttering unintelligible things, and in general making fools of people in manners the most absurd and vulgar. Ghosts, in this latter sense, I have no faith in; not only have no faith in them, but I, at once, have my suspicions of any person who pretends to having seen them. Such persons are either designing knaves, unsound of mind, or shattered in nerves. This is my humble conclusion after years of experience on the curbstone.

AN EXPERIENCE.—In this connection I will relate a personal experience. It happened twenty-three years ago, and I have never since been able to solve the matter to my own satisfaction. However, I am positive that there was nothing either supernatural, or preter-natural about my experience. I am strongly under the impression that my story is due to some over-straining of the nervous system; but ninety-nine persons in every hundred would say, under the same circumstances, that they had seen a ghost, or that they were haunted by a spirit from beyond the grave.

It was about ten at night, in the month of December, 1880, I was seated in my room studying very hard for an examination that I had to pass a couple of days before Christmas. I had been working very hard, and mostly at night, for about two weeks. A companion, a student also, whose room was opposite mine, had been working with me during the term, had allowed me to use a couple of his books, for the purposes of the coming examination. During the last days of November he had become ill, and finally had to go to the hospital. He told me before leaving that he would come for his books on his return. He was in the habit of coming in and going out without any ceremony, not even knocking at the door; and I acted in the same familiar manner with him. On that particular night, as I said, I was intent upon my work and thinking very little about anything else. I had been reading steadily for a time; then I turned to take up my pen to write some notes, when I felt that some one had come into the room. I just glanced up, and I saw my sick friend come in; pass into my bed-room—to get his books, as I supposed, for he knew they were there—and then quietly and apparently with a smile, pass out again. The only thing that, for a second flashed upon me, was that I did not notice the books in his hand. I have since often asked myself why I did not speak to him; but I suppose it was simply because I was busy and that he did not address me. About eleven o'clock I turned off the gas and went into my bed-room to undress. In so doing I noticed the books on the little table, just as I had left them there. But this did not cause me a thought, for I was very sleepy and weary. I soon was sound asleep. The next morning I arose at seven, and as was our custom went down to the general morning prayers that were said in a little chapel on the first flat. Before beginning the prayers, the director, who was a priest, said that we were requested to remember in our prayers the soul of Mr. G.—one of our companions, who had died during the night at the hospital. Imagine my feelings on hearing this announcement. After breakfast I went to the director and told him of my experience. He looked grave, smiled a little, but did not pass any remark. From that day till this I have never been able to find out whether the director thought I was humbugging or believed me to be a little "touched in the head." No more have I ever been able to explain to myself the fact of having seen that young man come into my room on that night. If I remember rightly, and I have every good reason to remember well, he seemed dressed in a grey tweed suit which he had used all fall. Now that suit was in his room, had not been taken to the hospital with him; if, then, I had really seen him, how could he have had that suit on? This little fact alone shows me that I was laboring under a delusion of the mind, due possibly to over-exertion. I have even thought, since, that it may have been during that moment, when the announcement of his death was made in the morning, that my mind instantaneously flashed back a few hours, and created for itself the fancied recollection of a something that did not happen the night before. Still, there was my examination of his books before retiring to bed. But what is the use of speculating? Twenty odd years have since gone, and I am no wiser to-day than I was then on the subject. All I know is that these are facts, and that, still, I did not see a ghost.

## The Immaculate Conception.

(By a Regular Contributor.)

Before another issue of our paper the Church will have celebrated the forty-ninth anniversary of the promulgation of the glorious dogma of the Immaculate Conception of the Blessed Virgin Mary. It was on the 8th December, 1854, that Pius IX. of immortal memory, surrounded by the Sacred College of Cardinals, in the midst of the Church's Council, proclaimed to the world that the olden dogma of the Immaculate Conception was an article of faith about which there could be no further question. Next year the half-century celebration of that loveable feast will be on a gigantic scale. It had been one of the brightest dreams of the closing years of Leo XIII., to have that event made worthy of such a grand dogma and of the Church that has always taught that glorious and consoling truth. In the plans of Divine Providence the great Leo was destined to live to behold the realization of his dream; but in his worthy successor the Church has a holy Pontiff, who will see that those designs are fully executed, while Leo enjoys the festival in the sanctuary of Heaven and in the Blessed presence of the Immaculate Mother of God.

All dogmas of the Church are fundamental, necessary, and important; consequently it would not be proper to establish either comparisons or contrasts between them. But we may be permitted to say, that of all the dogmas of Catholicity, none is more inspiring and elevating than this one of the Immaculate Conception. Through it the Catholic Church stands out alone amidst all the churches and creeds of earth, as the exemplification of the highest principles of chivalry and respect for womanhood, motherhood, and the association of woman in the great work of redemption. As it was through Adam's sin that the race fell, so was it through Christ's merits that the race was redeemed. In like manner, but in another degree, as it was through Eve's co-operation with Adam that death came into the world, so was it through Mary's co-operation with God—as "the handmaid of the Lord"—that life was brought to humanity and the gates of heaven were opened to the condemned children of men. As God raised Mary to the extraordinary dignity of being the mother, in a human sense, of His own Eternal Son, the Second Person of the Blessed Trinity, so did He raise all woman-kind, through Mary, to a level never before attained by the female portion of the human family. And the Catholic Church alone follows the example of God, and adheres to the wishes of Christ, in paying due honor to the Virgin Mother, the most glorious type of womanhood, and the most resplendent example of the motherhood to which the world owes so much.

In thus glorifying Mary the Church has established in an unshakable manner her claim to the recognition of the world as the only true representative and mouth-piece of Christ on earth. In the promulgation of this one dogma of the Immaculate Conception the Church has established, beyond all doubt, her right to be called the Pillar and Ground of Truth, her claim to the title of the Spouse of Christ. She alone can truly win the love of the Son, for she alone duly honors the mothers. Hence it is that this feast is unique in her annals and in those of all Christianity. There are other feasts, like that of Christmas, or that of Easter, in which various sections of Christianity may claim to participate. But on this occasion the Catholic Church is alone; she monopolizes this one feast; none other can address Mary as she can; none other can go to Christ, and say to Him: "O Lord, we ask Thee to bless us, to grant us grace, to bring us to Thee in Heaven, for the sake of Thy Beloved Mother, whom we honor even as Thou wouldst have us honor her." Hence it is that the Immaculate Conception raises the Catholic Church away above all others and causes her faithful children to participate in a heritage of grace and advocacy that is exclusively their own.

When a woman gives way to anger, she begs her own pardon with tears. Many women find happiness only when attending to the affairs of others.

# Irish Christian Brothers And Our Own Order.

At present one of the members of the above religious Order is on a visit to the United States. The Catholic press of New York in referring to the mission of the distinguished representative of the great teaching community present their readers with an historical outline of the organization, aims, scope of work and results achieved by the Order.

In our day when the all-absorbing theme is the question of education, it may not be amiss to reproduce some extracts from the articles published by our American contemporaries.

"The Irish Order of Christian Brothers," says one, "was established over one hundred years ago by Edmund Ignatius Rice for the purpose of educating the neglected children of Ireland and keeping alive within their hearts a knowledge and love of their religion and the land of their birth, and to equip them with a sound education to fit them for their battle in life.

For the first time in the history of Ireland, one of her sons comes to America to ask aid to keep alive the flame of sacred and secular education in the old land. The Rev. Brother Frisby, a member of the Irish Order of Christian Brothers, comes on a mission to his countrymen and friends of the old land in America. He is here, commissioned by the Rev. Brother General at the request of many friends in America, to see the friends of Irish education here to interest and organize them into a force to aid his order in its work for faith and fatherland.

At present the Brothers have ninety schools, with about 40,000 children in attendance. It is the ambition of the Brothers to have one of their schools in every town in Ireland, and in order to do this—in fact, in order to meet present demands—more teachers are absolutely necessary. The mothers of Ireland will always with glad hearts present their sons to labor in the Master's vineyard, but the work of the teacher is one that requires knowledge and careful training. It is for the purpose of fitting out young men who wish to dedicate their lives as members of this great teaching order that the training school and novitiate was built on the historic plains of Clontarf. This building when finished will be the mother-house of the order, capable of properly housing the Brother General's staff and one hundred and fifty young men while they are being educated and inducted into the teacher's art as understood by that order.

The Brothers' system has been placed on trial for over one hundred years, and has clearly demonstrated its worth. In open competition with some four hundred schools and colleges in the intermediate examinations conducted by the government officials, the Brothers' pupils have time and time again won 70 per cent. of the prizes and honors. This is a grand showing, in face of the fact that the Brother's schools receive no compensation whatever from any source save the free-will offerings of the Irish people.

Their pupils grace every walk in life, church and state. Dr. Murphy, the rector of the Irish College, received his primary education in their schools; Messrs. Sexton and Healy were trained by them. John P. Holland, the inventor of the sub-marine torpedo boat, is a Brother's boy.

The Gaelic language is taught in all departments, both primary and intermediate. The first typewriter in the world equipped to write the Gaelic tongue is in use at the Brothers' school in Cork. The Brothers write their own textbooks, readers, Irish histories, etc. The Irish history is taught in their schools as it should be, not as England would wish it. The truth is told about the ancient race. The story of Ireland's ancient glory is kept before the youth of Ireland to urge them on to higher ideals.

It must be ever born in mind that the Brothers not only give a religious education, but they give a sound secular education second to

none in any land. Modern languages are taught, classics, etc., and men are fitted for any walk in life. Technical education is given according to the most approved methods. They teach "all that is new in science and old in art." To continue this work is worthy the ablest, and best of our race. It is a labor in which all can associate. Every one, no matter how humble, can contribute according to his means to help pay off the debt on this much needed training college and novitiate.

Some of Ireland's greatest and best men have consecrated their lives to the cause of education and have labored under the standard of the Christian Brothers. Gerald Griffin, the great Irish novelist and playwright, ended his days as a member of this order, teaching school in the North Cork Monastery. Writing from this school in Cork to a friend in London, he tells the story of his hidden life—how much he was attached to the work of developing the souls and the intelligence of the little children intrusted to his care. What a peace there came to his soul while performing this task, and how much he regretted the years he had spent in the literary world in London. The simplicity of his life is made evident. He tells us: "I have been since enlightening the craniums of the wondering children of this quarter, who learn from me with profound amazement and profit that o-x spells ox; that the top of a map is the north, and the bottom the south, with various other branches, as also that they ought to be good boys and do as they are bid, and say their prayers every morning and evening, etc., and yet it seems curious, even to myself, that I feel a great deal happier in the practice of the daily routine than I did while I was roving about your great city, absorbed in the modest project of rivaling Shakespeare and throwing Scott in the shade.

In our own days we have the record of a grand soul—Brother Luke Holland, who died after spending forty years of his life teaching the youth of Ireland without fee or reward. There yet remain venerable old Brother Dominic Burke, Brother John S. O'Flanagan, a teaching Brother for fifty years, and Brother John Norris, who taught equally as long. While these names stand out prominently in memory, they are but instances of the many who have spent years of love and devotion to the uplifting of Ireland's youth, and every child who has been educated and taught to stand in the full dignity of his manhood adds to the nation's strength at home and abroad. How much has been accomplished by this order none but God himself can tell. It is an axiom of political economy with the Brothers that when genius is allowed to die through want, it becomes a loss not only to the individual, but to the community, and just in proportion as genius is developed the gain is two-fold to the individual and to the community.

No man ever came to our shores who has made as many friends in such short time as has Rev. Brother Frisby. He has behind him a united Ireland in America, pledged to make his mission a success. Side by side with the physical force element are found the men who believe in parliamentary agitation. They all agree that the Brothers are the true friends of Ireland and worthy of all that can be done for them."

Considering the limited resources at the command of the Christian Brothers of Canada whose headquarters are in Paris, France, and the dual language question in this country, which despite the best intentions must be of special advantage to the majority, who are French-Canadian, the fact remains that in the past behind the humble exterior of old St. Lawrence, old St. Ann's, and later St. Patrick's schools noble work has been achieved in the formation of character of thousands of the Catholic youth of our race for which the Order has not received in some quarters the meed of praise and the more important recognition in practical aid, which it really deserves.

We merely jot down these notes to remove any doubt that might arise in the minds of any of our readers as to the appreciation or the loyalty of the "True Witness" to the Order which has sent out in the ranks of professors in our schools such zealous and patriotic religious as Brothers Owen, Servilian, Patrick, Arnold, Denis, Prudent, Tobias, Jerome, James and scores of others who have and are now training Catholic youth of Irish, English and Scotch birth or descent.

That there may be changes necessary in the details of administration in vogue to-day by which the English-speaking section of the Order may enjoy more scope in the direction of schools which are attended

exclusively by boys speaking that language, seems to be the opinion of many Irish Catholics in this city.

Irish Catholics have, since the days of the first settlers, been enthusiastic admirers of the Order, and never lost an opportunity to bear testimony to that fact throughout all the intervening years up to the present.

The night is day for us when God is in our hearts, and the day is night for us when He is not there.

## THE PROBLEM OF TEMPERANCE

The observer of social conditions must have noticed that we are now experiencing a change for the better in the matter of intoxicating liquors. To read the statistics on the annual manufacture and consumption of intoxicants it might be difficult to believe this statement. Nevertheless it is a fact confirmed by only visual observation.

Measured by this test there can be no mistake that temperance is spreading. And just here we might add a word of advice to the young men of our day, which will stand them well if heeded. It is this:—If you wish to have a beneficial earning power, be temperate. If you have hopes of success in the business world, be temperate. In a word, if you wish permanent employment, be temperate.

But our young men may answer that they do not believe in such talk, and many would be speaking truthfully. Well, that is begging the question. The fact remains if they desire to reach any of the results enumerated, they must be temperate. They may not believe in temperance societies and many not join them. That is a matter of opinion and pleasure.

A sterner necessity is before them than the requirements of pledges. It is the greed of commercialism. The world in its mad rush for money has discovered that the intemperate youth or man is a hindrance to its ambitions. Therefore, it is easting him aside to satisfy its insane craving for wealth. And because of this fact temperance is spreading.

Money is a cold and cruel master. It is pushing and crowding and trampling humanity under its heels. It has made companionship with temperance for its own selfish and often degrading purposes. It is the purchaser of employment, and dictates the conditions. Chief among these at the present time is strict sobriety. Therefore it is that if our young men would succeed in the world they must be temperate. Digest existing conditions and these conclusions will be confirmed.—Church Progress.

ITS BUSINESS STANDPOINT. — More and more the temperance question is coming to be regarded in the light of a business question, says the "Sacred Heart Review," in note comments of the day of the subject, and many who might not remain sober for their souls' sake are compelled to face the problem of how to keep on drinking and at the same time hold their jobs. This is putting temperance on rather a low plane, but it is something that must be considered, and if it works for good we will welcome that view of the matter. The following article from the "Watchman" discusses temperance from that standpoint:—

"In any discussion of the habitual use of alcoholic stimulants we should not overlook the force that makes for rigid self-restraint, if not for total abstinence, in the disposition of those who furnish employment for labor to insist that those who receive their wages shall practice the strictest temperance. We have little sympathy with some of the exactions of employers, but there is no manner of doubt that the individual employer or the corporation has an imprescriptible right to demand that those who do its work by the use of its instruments of production shall have brains unfuddled by the use of intoxicants.

"Indeed, in some kinds of public service the public itself has a right to demand that employees shall be brought under this rule. A half drunken motor man on a trolley car, a befuddled engineer of a railway train may easily imperil the lives and property of hundreds of persons. There is no other way, and the wonder is that the public itself has so long been indifferent to the exercise of its undoubted rights in these regards. But the employers of labor have been aroused to their own interests, and to-day it is practically impossible for a drinking man to secure employment on a first class railroad, or in a well-paid position in

many of the best industrial and commercial concerns.

"Men may quarrel with these facts as they like, but they are simply facts, and those who choose to butt their heads against them will discover that they are dealing with a condition and not with a theory.

"And these facts point unmistakably to one conclusion. The man who is addicted to drink is tremendously handicapped in the competitions of modern life. His connections, his knowledge, his skill may be fatally discounted by this habit, and, however high he rises with it, he would have achieved a larger success without it.

"This is a course of thought that is bound to have great weight with all sensible young men. They are perfectly well aware that to-day the opportunities for getting on in the world are not quite what they were twenty-five or thirty years ago. No matter what the partisan defenders of the new organization of our industries may say, a lad of to-day does not have the chance that his father had. The openings are proportionately fewer, the competitions for those are sharper. It is well worth a young man's while to prepare himself for his life work in the very best way. He is wise to practice the sharpest self-denial for the sake of acquiring the best technical and practical equipment. Young men realize this and they are willing to pay the cost. The question now comes whether they are going to nullify these choice values, and practically offset most of what they have done by acquiring a habit that closes and bolts the doors of opportunity."

## CHOOSING A WIFE.

Under the above heading a Catholic American exchange publishes the following hints:—

A wise marriage leads a man to the noblest, truest, fullest and best life. Thousands of men owe all their success and prosperity to their choice of a wife. A man wants a wife who will make something of him, whose influence will ever inspire him to do his best. What kind of a woman should she be?

The wife a man chooses should be a good housekeeper. To some romantic young lovers this will seem a very prosaic feature to put into the picture. But never mind; they will not be many weeks married before they will come down out of the clouds to walk on common earth and then, alas! if the poor woman does not prove a good housewife!

There are women who live in sentimental dreams, neglecting meanwhile the duties that lie close to their heads. Good breakfasts, dinners and suppers, good bread, good coffee—in a word, good housekeeping. Far more than any young lovers dream does wedded happiness depend upon just such unromantic things as these.

Another suggestion is that in choosing a wife a young man should look for a woman of sweet temper. Nothing else can take the place of love in a home, nothing else can supply its lack. There are many women who have so much of the spirit of love and gentleness that they fill their homes as with the fragrance of heaven and the calm and peace of God.

In choosing a wife a wise young man will seek for one who will enter with zest into all his life, who will stand close beside him in the day of struggle and adversity and who will ever inspire him to noble and brave things—a good, practical, Catholic wife.

A PLEA FOR CATHOLIC PRESS. — A correspondent of the "Catholic Standard and Times," of Trenton, N.J., writes:—

Vicar-General Fox took occasion Sunday at the different Masses in the Cathedral to reprove those people who do not read Catholic papers and are consequently not well informed upon the progress and doings of the Church. His remarks were uttered incident to the announcement of a collection to be taken up shortly for the benefit of the Catholic University at Washington.

"There are some people," he said, "who do not know there is such a thing as a Catholic University in this country, and all this is because they do not read Catholic papers. They do not know what the Church is doing in the educational and other lines and their children are sent to colleges and seminaries where the very atmosphere is anti-Catholic and the curriculum no better and even inferior to that in our own institutions."

Confidence is not easily gained where exaggerated love of self is found to exist.

## The Franciscan Mission In Egypt.

Neni-Suef, Egypt, October 25.

Great in the old Biblical days, great in the first eras of Christianity, Egypt is surely one of those lands which possess unusual interest for the scholar and the student of religion. Its monuments and its papyrus, its mountain chains and abandoned caves, its fruitful Nile and the desert sands preserve untold memories of almost forgotten ages. The Church of St. Mark here attained a singular splendor and the hermits of these lands added lustre to the ancient Church, for here, in the Eastern parts of Egypt men like St. Paul and St. Anthony sanctified themselves in mortification and prayer. Almost 22,000 monks were at one time to be found in the desert of Thebes, whose lives did much to bring to Christ vast numbers of Egyptians heretofore dwelling amidst voluptuous pleasures. Their example speedily made the Church in Egypt the glory and almost the envy of Christians dwelling in other lands, but such prosperity was not destined to last and the future contained much darkness and sorrow for the land of the Pharaohs.

Towards the year 400 the Heresiarch Dioscorus was placed upon the throne of the Patriarchs of Alexandria, and this leader, who had already been seduced by the heresy of Eutyches, succeeded in poisoning the minds of a large part of his people. For some time there existed two churches, but the authority of Dioscorus, the ready means of propagation furnished by the easy system of intercommunication, caused the heresy to spread rapidly, gaining not only individual souls, but numerous religious institutions. These unfortunate divisions rendered comparatively easy the Mohammedan conquest in the year 640, under the Caliph Omar. Large numbers of Mussulmen established themselves in Egypt, the Koran was imposed upon the people, the larger part of the schismatics embraced the false tenets of Mohammed and the smaller number of faithful Christians sank into obscurity and ceased to play a part in Egyptian history.

The conquerors called the inhabitants of the country Copts, a name which has remained, the inhabitants being known at present as Catholic Copts and schismatic Copts. It is possible that the former would have entirely disappeared were it not for the pity which St. Francis of Assisi felt for the inhabitants of this once great Christian land and the Franciscan missions which were in consequence established. He himself was the founder of the Egyptian mission in the year 1219, and his sublime contempt of danger, his patient bearing of Mohammedan insult, his loving care for the poor Crusaders consumed with fever and pestilence at the gates of Damietta, these were all destined to be the characteristics of his successors in these missions of the Lord's vineyards. Indeed, it may be said that the Egyptian mission forms one of the most glorious pages in the whole history of the Franciscan Order, and we might remark that it has preserved the language and the influences of Italy, an influence disputed during recent years by English and French interests. Time and again the Franciscans have attempted to penetrate into the kingdom of Abyssinia to regain this land to the Catholic faith, and in the attempt many of our brothers and fathers have left their bones in the desert sands of Egypt and Senaar; but owing to the frequent revolutions in Abyssinia, no definite results have as yet been attained.

The mission in Egypt has, on the other hand, been preserved, notwithstanding constant persecutions and notwithstanding the fact that the Divine mysteries must needs be celebrated in caves and private dwellings. The law which forbade the erection of Catholic churches and even the holding of services therein was rigorously enforced by various civil potentates, and relaxed only in those evil days when the dreaded cholera would make its appearance and the Mussulmen authorities cried out for Christian doctors and nurses. But, strange to say, when the epidemic had passed by, the acts of Christian charity were soon forgot-

ten and persecution in more or less violent eight it would seem impossible that the poor and humble Franciscans should have during so many centuries continued to live and to preach the kingdom of Christ in such wretched circumstances as they were in and constantly antagonized by the schismatic Christian and the hostile Mohammedan. God, however, moved by their zeal, gave them great reward in the conversion to the faith of many of their enemies about the year 1700. The superior of the schismatic Convent of Amha, Bakum, convinced of the truth of Christianity, was then received into the Catholic Church, and practically became the father of the indigenous clergy which subsequently gave many priests and one bishop to the Church. With the co-operation of this clergy the future of Catholicism in Egypt is, we believe, assured, and we believe that the schismatic monasteries of Upper Egypt will ere long harken to the urging appeal of our late lamented Leo XIII. To this native Coptic clergy the Franciscans have turned over almost all of the old missions in Upper Egypt—Akmim, Gamula, Nagada, etc. In all these missions (thirteen in all) there are schools for boys and girls conducted by the Franciscan Sisters; in one mission alone in Upper Egypt there are over one thousand children thus being educated in secular and religious studies.

The Copts derive their origin from the ancient Egyptian inhabitants of the village of Coptos, the modern Koft, a short distance north of Thebes. The Christian Copts, with their bishops, priests and hermits, were so numerous in the early ages of Christianity that they possessed over eighty monasteries, which have remained until our own day, the greater number of which, unfortunately, are to-day in the hands of those who, unlike their predecessors, refuse to recognize the supremacy of Rome. Excluding Nubia and Ethiopia, there were seven ecclesiastical provinces in Egypt, containing ninety-four episcopal sees.

Alexandria to-day is the head of the Schismatic Church in Egypt, which counts about 500,000 Christians, while the Catholic inhabitants of the Patriarchate of Alexandria numbered 22,000 in 1895, when the last complete census was taken.

This station of Beni-Suef, about 200 miles east of Fayoum, was begun by us in the year 1888, when we were assisted by the Italian National Society to open two schools for boys. In 1894 we began the erection of a hospital, and in January of 1897 the church was dedicated under the patronage of St. Anthony, abbot. Your readers will be convinced of the fact that we do not indulge in unnecessary luxuries when we inform them that the total cost of these buildings, including the purchase of the ground, is about \$8,000. Towards the end of the year 1902 a Franciscan orphan asylum was founded, which is likewise under the care of the Franciscan Sisters. Here, as elsewhere in mission work, we must pay a sincere tribute to those devoted women who, particularly since their number has been re-enforced by the arrival of several tertiarites of the Order of St. Francis, have done much to render the natives friendly to our labors.

When one considers the difficulties surrounding Catholic missionary enterprise in the land of the Pharaohs, the lack of funds, the hostility of Mussulmen and schismatics, together with the systematic efforts of American and English Protestants, who are plentifully supplied with pecuniary resources, we may feel fairly content with our labors of the past years and look forward confidently to a national revival of Roman Catholicism in Egypt.—Rev. Fortunato Da Seano, O.F.M., in Catholic Standard and Times.

## 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.



People making the way," as it was called by, to California and the desolation of the tions along the great one goes beyond civil alkali region of what known as "The Great art." These lonely y of a box-like telegraph ice, a diminutive w which few people ever to wait, and a living-operator and his family unfortunate as to belong only other structure w the place is a great few rods up the road, mill pump and its iron ing high over the r scription will fit any more of stations on tw the great lines stretch continent and climber Rockies into the golden of the Pacific Coast.

Singleton, out on the of the Texas and Pa was one of these. But otomy of the dead sand had wearied the eyes lers along the road, w a gully, which started east of the station and purposes with the com the north-west, growing ran until, evidently was an outlet lower than its ally widened and lost i burning plains.

But near the station it ceptible gash in the sur earth. The bottom was at times, and between t could be partially shelter where beating of the sur few blades of grass stru reordained failure of ex On the side next to t and consequently concea stood a little girl, clad in a single faded calico, her head was an old, w straw hat, as torn and as her dress. Her appear one the idea that sun and shrunk both figure and g Not so odd was her however, as the object she was standing in almo oration. Cut in the side ine was a little grotto, if a hole in the ground could ated by such a name, w dug with a fire-shovel bor the station. It was only in width and scarcely held a pine box once uce tain crackers. Upon the r had been placed a smaller both had been laboriously with brown wrapping pape comes from the grocer or man around sugar or nail was evident from the pride piness showing in the litt face, that for her this hole side of the gulch had some meaning.

Upon the upper, smaller been fixed a cross, made two sticks together with and on each side of it the candle had been made static dropping a bit of melted to the box and pressing the ce upon it. On the front was the solitary ornament below the child—a holy picture w had taken from her prayer-b little print of the Virgin an Upon the larger box, which considered the altar of this shrine, were reverently laid sures of the little devotee; a colored glass, picked up at of a telegraph pole, where fallen when no longer fit for ing electric messages; a smooth, and highly polished hard coal, chosen by her depth of coloring, and one pebbles of a size and color w pleased the eye of this child as she wandered around the Pitiful as they appeared, th ures of her heart were here la the Altar of the Virgin. A her, no temple with lofty sp gleaming marble altars could been half so radiantly beauti this papered cracker-box stuck side of a dry ravine.

The child sat down on a tu earth removed from the niche her labors of construction, ur eyes glanced wearily over the ing plains, across which th rails ran. It was a weary, o in the little face, a face wh all the laws of God, man, an ture, should have been plump, and smiling; and the fu

# A WAYSIDE SHRINE.

People making the "overland journey," as it was called in years gone by, to California are impressed by the desolation of the wayside stations along the great railroads after one goes beyond civilization, into the alkali region of what was once known as "The Great American Desert." These lonely stations consist of a box-like telegraph operator's office, a diminutive waiting-room in which few people ever have occasion to wait, and a living-room for the operator and his family, if one is so unfortunate as to belong to him. The only other structure within miles of the place is a great water tank, a few rods up the road, with its windmill pump and its iron spout hanging high over the rails. This description will fit any of a score or more of stations on two, at least, of the great lines stretching across the continent and climbing over the Rockies into the golden, sunlit land of the Pacific Coast.

Singleton, out on the alkali plains of the Texas and Pacific Railroad, was one of these. But here the monotony of the dead sandy level, which had wearied the eyes of the travelers along the road, was relieved by a gully, which started a dozen rods east of the station and ran at cross-purposes with the compass towards the north-west, growing deeper as it ran until, evidently weary of finding an outlet lower than itself, it gradually widened and lost itself in the burning plains.

But near the station it made a perceptible gash in the surface of the earth. The bottom was really moist at times, and between the sides one could be partially sheltered from the fierce beating of the sun, while a few blades of grass struggled after a foreordained failure of existence.

On the side next to the station, and consequently concealed from it, stood a little girl, clad, seemingly, in a single faded calico garment. On her head was an old, wide-brimmed straw hat, as torn and dilapidated as her dress. Her appearance gave one the idea that sun and alkali had shrunk both figure and garment.

Not so odd was her appearance, however, as the object before which she was standing in almost mute adoration. Cut in the side of the ravine was a little grotto, if so humble a hole in the ground could be designated by such a name, which she had dug with a fire-shovel borrowed from the station. It was only a few feet in width and scarcely deep enough to hold a pine box once used to contain crackers. Upon the rear of this had been placed a smaller box, and both had been laboriously covered with brown wrapping paper, such as comes from the grocer or hardware man around sugar or nails. Yet it was evident from the pride and happiness showing in the little maid's face, that for her this hole in the side of the gulch had some potent meaning.

Upon the upper, smaller box, had been fixed a cross, made by tying two sticks together with a string, and on each side of it the end of a candle had been made stationary by dropping a bit of melted tallow on the box and pressing the candle end upon it. On the front was pasted the solitary ornament belonging to the child—a holy picture which she had taken from her prayer-book—a little print of the Virgin and Child. Upon the larger box, which might be considered the altar of this wayside shrine, were reverently laid the treasures of the little devotee; a bit of colored glass, picked up at the foot of a telegraph pole, where it had fallen when no longer fit for insulating electric messages; a round, smooth, and highly polished piece of hard coal, chosen by her for its depth of coloring, and one or two pebbles of a size and color which had pleased the eye of this child collector as she wandered around the station.

Pitiful as they appeared, the treasures of her heart were here laid upon the Altar of the Virgin. And, to her, no temple with lofty spires and gleaming marble altars could have been half so radiantly beautiful as this papered cracker-box stuck in the side of a dry ravine.

The child sat down on a lump of earth removed from the niche during her labors of construction, and her eyes glanced wearily over the burning plains, across which the iron rails ran. It was a weary, old look in the little face, a face which, by all the laws of God, man, and nature, should have been plump, dimpled, and smiling; and she far away

look in her eyes was pathetic to see, even in one who has grown wrinkled and gray under the world's rough hand.

As she sat there, her mind busy with the reasons for this shrine in a slough from which the water had dried centuries ago, she became lost in childish meditation. There was a picture in her little brain, faint and now fading, of a passenger coach and a sick mamma; the alighting at this wayside station, and a led in the hot waiting room. Then, all of a sudden her mamma refused to speak to her, and the operator had brought in a long board and laid her mamma upon it. The little maiden had tried to hug her mamma, but mamma was stiff and cold, and would not even smile.

Some things in the next few days were very weird and dim in the maiden's mind. She could remember several men putting her mamma in a box, and a walk out on the burning sand,—a hole and mamma put down into it. She had cried when they did this, and grasped the hand of the station agent, who had held one end of the rope which was letting the long box down into the ground. But her strength was too feeble to stop him. Then the men rattled the sand and earth down upon her mamma, and Miriam sat down and cried.

The next few days were very vague and misty in her mind. She remembered snatches of conversation between the agent and the train-men, from which she had gleaned that she had a father somewhere, but no one knew where. And the agent said that she should stay with him and his wife for awhile at least.

She remembered her papa, a kind-faced man with black whiskers, who used to cuddle her in his arms, and she wanted him, oh so much, now! She knew the station agent had telegraphed all along the line, telling of the wail left at Singleton station, and asking about her father; but he could learn nothing.

Then, as the long, hot days dragged themselves across the desert, the idea somehow filtered into her little brain that if she could only do something to propitiate the Blessed Virgin, she would be able to find her papa. For all her short life she had been carefully trained in the belief that the Mother of God was a sure refuge for her children. Now, in her extremity, she decided to test this refuge! Test it? No! The childish faith needed no test! She would simply do something to please the Virgin, and the Virgin would bring back her papa! There was no doubt about that! Doubt is left for older people.

But what could a little girl out on the plains find to do that would please the Lady in Heaven? Carefully she ran over her small accomplishments and opportunities for "extraordinary works of devotion," but none of them offered such an opening as she thought would be satisfactory. Once she almost decided on the conversion of the station agent, but the magnitude of the undertaking discouraged her. Her ways of grace were decidedly limited.

Miriam's heart was very sad when, like a rift in the cloud, came an inspiration! She would build a shrine to the Good Mother of Jesus! Wearily, day after day, she dug into the bank of the ravine, until an irregular and entirely inartistic hole had been excavated. With infinite pains and labor, which brought blisters to her fingers, she toiled on until her self-imposed task was finished; and then her heart exulted!

She had done something to please the Virgin! She had built her an Altar in this lonely land, and the Virgin would find her papa for her!

While Miriam was thus dreaming she heard the whistle of the east-bound express coming across the plains, and a few minutes later knew from the sounds of unusual activity around that it had stopped at the station. But for once the great sensation of the day had no attraction for her. She still dreamed on; then, at least five minutes later, recovered with a start and found herself wondering why the express had not passed by. In the midst of her busy thoughts she had completely forgotten it. It was still standing on the main track by the station, and she heard voices; one railroad man was saying to another:

"It will take an hour to clear the track," and then cursed their luck in being held at such a God-forsaken place.

There had been a wreck of a freight train a few miles east, and the express was being held at Singleton until it could be cleared away. There were not many passengers, and the few there were found nothing in the bare plains to draw them from the coaches. Save one, an official of the road, Chicago, bound, who alighted and walked around to stretch his legs. The process led him to the ravine where Miriam was seated, and he stood gazing at her and the queer little hole in the earth for a moment before she discovered his presence.

"Quite a play-house, my little woman!" said the official, for he was a genial man, with a love for children, whatever strikers and disgruntled employees might think of him.

"Tain't a play-house," replied Miriam promptly.

"Oh! I beg your pardon. What is it then, if I may ask?" the manager persisted, with a smile which won the confidence of the little priestess.

"It's a shrine 't' th' Blessed Virgin. I built it myself 'cause I want her to find my papa."

The general manager was not a Christian, yet there was something so wistful and earnest in the face of the ragged girl before him that his face became unusually grave as he asked:

"Who are you, daughter? Maybe I can help you find your papa."

"Oh! did the Blessed Virgin send you?" Miriam exclaimed, jumping up, and a smile spreading over her face. "Did she? Oh! I'm so glad."

"Not so fast, little one," the official replied, a trifle sadly. "But, who knows? Perhaps she did. Tell me who you are and why you have dug this queer little hole in the ground."

Rapidly Miriam told her pitiful story. There was no doubt in her mind now, notwithstanding his disclaimer, that this man had been sent by the Virgin to help her. And at the end of her recital the man cleared his throat as he asked very gently:

"What is your name, little one?"

"Miriam!"

"Miriam! How long have you been here, child?"

"Oh! a long time. Most a year, I guess," the girl answered wearily.

"And what was your pap's name?"

"I know that 'cause it's in my prayer-book," and lifting a corner of the brown wrapping paper from her altar, she drew forth a child's prayer-book.

"There, you can read it," she said, turning to the front fly-leaf and handing the book to the manager. He took it from her hands and read:

"William Kennedy."

"Um-m," was all he uttered for a moment. Then, stretching out his hand to the girl, he gravely said:

"Come, little one. Let us go up to the station. Perhaps I can find your papa for you."

"I knew the Blessed Virgin sent you!"

"Perhaps she did, without my knowing of it," the general manager replied thoughtfully.

"The wreck is cleared away," was the operator's greeting, as the official appeared at the station, leading Miriam by the hand.

"Where's the engineer?"

"Here, sir," replied that person, who had left his engine in charge of the fireman and was talking to the conductor.

"Can you make up fifteen minutes more between here and Tucson?"

"If we don't run across another wreck I can."

"Then, conductor, hold the train a quarter of an hour longer."

But the train was not held that long. Ten minutes proved sufficient for all requirements. The general manager hastily probed the station agent for Miriam's history; and as he was only too glad to find some one interested in the wail, the station agent speedily told all he knew about her.

"I know a William Kennedy, who has been mourning the loss of his wife and child for nearly a year," said the general manager, when the recital was ended. "He came to our road from Kansas City, and told a story of having met with an accident just as his wife and daughter started for California. He lay in the hospital, unconscious, for weeks, and when discharged, he could get no trace of them. It nearly drove him crazy. That was why the operator here and the train-men on this division could learn nothing of him—he was in the hospital, ignorant of the fact that his wife had died. And at that time he was not engaged on this road. He is a civil engineer, and last month was employed to survey a branch road for us through Texas. If you have no objection I will take the girl along with me and hunt him up. If he does not prove to be her father, I will take her on home with me. She will be no worse off than here."

"Couldn't be," muttered the engineer.

Well what more need be told? The general manager took Miriam with him. The engineer made up the forty minutes lost, and the east-bound

express reached Tucson on time. At the terminus of that division they found William Kennedy. He was Miriam's papa. And to this day, the little girl, now grown to be a woman, firmly believes the general manager was sent by the Blessed Virgin in answer to her prayers.—Charles C. Hahn, in the Catholic World.

# FALSE TESTIMONY.

Among the obvious marks which distinguish the Church from all other institutions in the world, says the Month, none is more notable than the part played by false testimony in the process eternally in progress against her, and the extraordinary manner in which, when she has to be attacked, the most elementary rules of fair play, and even of common sense, are cast to the winds. So it has been from the first. In a well-known passage, which we shall make no apology for quoting once more, Cardinal Newman finds in this very feature of her history that which most plainly identifies Catholicism as we see it to-day with the primitive Church.

Having carefully examined the history of the first centuries, he thus continues (Essay on Development, c. iv. 1.):

"On the whole I conclude as follows: If there is a form of Christianity now in the world which is accused of gross superstition, of borrowing its rites and customs from the heathen, and of ascribing to forms and ceremonies an occult virtue—a religion which is considered to burden and enslave the mind by its requisitions, to address itself to the weak-minded and ignorant, to be supported by sophistry and imposture, and to contradict reason and exalt mere irrational faith—\* \* \* a religion the doctrines of which, be they good or bad, are to the generality of men unknown, which is considered to bear on its very surface signs of folly and falsehood so distinct that a glance suffices to judge of it, and careful examination is preposterous; which is felt to be so simply bad, that it may be calumniated at hazard and at pleasure, it being nothing but absurdity to stand upon the accurate distribution of its guilt among its particular acts, or painfully to determine how far this or that story is literally true, what must be allowed in candor, or what is improbable, or what cuts two ways, or what may be plausibly defended; a religion such that men look at a convert to it with a feeling which no other sect raises except Judaism, Socialism, or Mormonism, with curiosity, fear, disgust, as the case may be; \* \* \* a religion which men hate as proselytizing, antisocial, revolutionary, as dividing families, separating chief friends, corrupting the maxims of government, making a mock at law, dissolving the empire, the enemy of human nature, and a conspirator against its rights and privileges; a religion which they consider the champion and instrument of darkness, and a pollution calling upon the land the anger of heaven; a religion which they associate with intrigue and conspiracy, which they speak about in whispers, which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable; a religion the very name of which they cast out as evil, and use simply as a bad epithet, and which from the impulse of self-preservation they would persecute if they could—if there be such a religion now in the world, it is not unlike Christianity as that same world viewed it, when first it came forth from its Divine Author."

How exactly this description portrays the course adopted by a certain section of our aptagonists, the weekly performances of what distinctively styles itself the religious press abundantly testify. Nothing is too gross and ridiculous for it to assert about us, nor seemingly for its readers to swallow, and no refutation of a slander, however complete, in the least interferes with its reiteration.

# CONVICTS AND THE COMMANDMENTS.

Of more than 2,000 prisoners received in the Ohio State Prison last year not one could repeat the Ten Commandments, though many professed to be sons of church members.—New York World.

# MARRIAGE BASED ON HONEST AFFECTION WILL WITHSTAND THE RAVAGES OF TIME.

When he was ushered into Father Moeller's presence and made his request, the priest was very willing. "I'll lend you a surplice and a cassock, Johnnie," he said. "In fact, I'll give you one. The Williams boy left his with me when the family moved away. They were too small for him. You may have them; and, by the way, I have a couple of suits of his that I will give you, also."

"Thank you, father, for the cas-

# OUR BOYS AND GIRLS.

## SOME P'S AND Q'S.

Pray, little lads and lasses gay,  
One lesson do not lose;  
As through the world you wend your way,  
Oh, mind your P's and Q's!

For while P stands for pears' and plums,  
For peace, politeness, praise,  
For pleasantness and plays,  
For patience and for promptitude,  
For peace, politeness, praise.

Yet, lackaday! it leads in pert,  
In pinches, pests and pain,  
Perverse and petulant and pry,  
And also in profane.

Q stands for Quaker quietness,  
For quinces, quality,  
For quickness and for queenliness,  
For quaint and quittance free.

But then it heralds quake and quail,  
And querulous—indeed,  
And quibbles, quarrels, quips and quirks,  
And quacks it serves at need.

Then watch them, little maids and men,  
For folks will soon excuse  
Full many a fault and foible when  
You mind your P's and Q's.

—Elizabeth Carpenter.

## AT THE LAST.

—Although John Frederick never went to Mass himself, he did not interfere with "Little John," as his son was called in the village. The mother of the boy had been a good Christian, and there was a time when John himself had been a faithful attendant at Mass and the sacraments. Still Little John never remembered the time when his father had put his foot inside the door of the church.

Drinks and dissipation had sodden his faculties; he had grown so stupid of late that he seldom worked. All they had to depend on was the product of the vegetable garden, which Little Johnnie took care of between running errands and doing chores for the neighbors.

One morning the boy said to his father: "Father, the priest said yesterday evening at Vespers that he would like some more boys to serve. May I learn?"

"Learn!" answered his father, "there isn't much to learn; you just have to wait on him at the altar."

"But I don't know any Latin."

"He would teach you enough to answer the prayers."

"And I haven't any good clothes."

"That's so," said John, eying his son's ragged garments. "I'll have to put in a week on the railroad when I feel better; you do need a new suit, Johnnie."

The boy's eyes brightened, not so much at the prospect of a new suit, as at the idea of his father going to work again. Once actively employed, he hoped some ambition would return to him. As things were now, he earned only scanty dimes occasionally, and all these were left in the saloon.

"And I would have to borrow a surplice and cassock until I could earn the price of them," said Johnnie.

"I'll get them for you all right, son," responded his father. "You are a good boy, and if you find pleasure in going to church and being pious, I shall not object, and your mother would have liked it. I'll go down to the tracks to-morrow morning, son, and try to get work."

Little John was delighted. All that day he went about singing and smiling. His father was not in the house when the day's work was finished, so Johnnie ate a piece of dry bread and took a drink of water before going around to Father Moeller's to ask him if he would allow him to serve Mass. The priest was at supper. His housekeeper, with whom the boy was a favorite, made him sit down and have some cold ham and sliced peaches.

When he was ushered into Father Moeller's presence and made his request, the priest was very willing. "I'll lend you a surplice and a cassock, Johnnie," he said. "In fact, I'll give you one. The Williams boy left his with me when the family moved away. They were too small for him. You may have them; and, by the way, I have a couple of suits of his that I will give you, also."

"Thank you, father, for the cas-

sock and surplice." And I'll be glad to have the clothes, but not just now. I think—I think—Father, it would be a good thing if my father thought he would have to get me clothes. It would put him in the way of working, and maybe make him all right again."

"Maybe so, Little John," answered Father Moeller, doubtfully. He feared that all the money John earned would be spent in drink, but did not like to discourage the boy.

"Your father has had a good thought and means well," he said. "God will reward the poor man for his intention, no matter how it turns out; and the clothes are there for you, whenever you want them. I won't give them to anybody else. Come in again to-morrow evening, and I will teach you to pronounce the Latin, and then give you a little book on the manner of serving Mass."

Just then old Anthony, the sexton, tapped on the door. He was an odd, eccentric individual from Father Moeller's town in Germany, and both had brought many of the church customs of their native land into the little country village where they now lived. For instance, Father Moeller seldom attended a sick call, to administer the Viaticum unaccompanied by Anthony, ringing a little bell, to let the villagers know, as he said, that our Lord was passing by. And at the summons everybody would pause in their work, make the sign of the cross, and breathe a prayer for the soul in extremis.

Johnnie's father obtained work on the railroad, which was being extended for some miles into the country, where it was to meet a branch line. All that week he toiled faithfully, and on Saturday night was coming home with his money in his pocket. Manfully he passed the saloon near the depot, as well as that nearest to his home. Drawing a long breath of thankfulness, he was about to open the gate which led to his dwelling-house. Johnnie, standing on the door-step, hastened to meet him. Suddenly, as the man's hand was on the gate-latch, a horse, maddened with fright, plunged around the corner, and, dashing against him, threw him down and trampled upon him, then went on in its mad career.

Johnnie rushed out to him. His father was dreadfully injured, but he could speak.

"The priest, Johnnie," he said; "go, go!"

The boy did not tarry. He flew to the rectory. Father Moeller responded at once. Leading the way with Anthony, who carried his little bell in one hand, while in the other he bore a lantern containing a blessed candle, poor, ragged, trembling Little Johnnie conducted them to his father's side. There, in the open gateway of his own home, the last sacraments were administered to his father.

When the rites were over, the dying man murmured, "What will become of my boy?"

"I will take care of him," answered the priest. "I have long been watching him."

"Thank you, Father," he whispered. "In my pocket—Johnnie—the ten dollars for your suit. It was hard to pass the saloons, but I did it, Little John—"

That was all. A long-drawn breath, a tight clasp of the hand on that of his boy, and the poor man had gone to meet his God. And who shall say that the six days of toil he had passed, the conquering of one of the most violent temptations ever suffered by mortal man, had not redeemed much in his life of sin?

We shall not be the ones to doubt it.—Mary E. Mannix, in the Young Catholic Messenger.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and most delicate ways, also improve yourself.

The Blessed Sacrament is not one thing out of many; but it is all things, and all in one and all better than they are in themselves, and all ours and for us—and it is Jesus.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

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