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# The True Witness



Vol. LI, No. 21

MONTREAL, SATURDAY, NOVEMBER 30, 1901.

PRICE FIVE CENTS

## TOPICS OF THE DAY

### CATHOLIC CITIZENSHIP.

From the "Catholic Universe" we learn that the "Iroquois Club," composed of Catholic young men of Cleveland, O., held the first of a series of dinners recently. Several toasts were honored, but the most notable was that of "Catholic Citizenship," which elicited an eloquent and thoughtful reply from Rev. Gilbert P. Jennings. Father Jennings said in part: To those who followed peace-fully pursuits like himself clubs were always suggestive of destruction, but properly handled by the right kind of men they could be a power for good.

"Sociality goes with the race," he said. "The gregarious instinct is inborn in us all, and the highest authority we have says that it is not good for men to be alone. Clubs are the rendezvous, the flocking places, and they have this advantage—that they can determine who may come in and who must stay out. And this is an advantage where the door of membership is built high enough for upright and self-respecting manhood to walk under. The requirements for that kind of men are the requirements of all Catholic manhood."

Father Jennings then enumerated some of the qualifications of Catholic manhood. He characterized them as a race of men strong in Catholic faith, always loving the faith and making no apology for obedience to the Church; a race of men too reverent to incite open revolt or even countenance it, too manly to stoop to bickering and fault-finding. They were, moreover, temperate men—temperate in the use of all God's gifts; honorable men, above reproach, with clean records before God and men. They were men awake to the importance of their kingly inheritance and living up to the standards it demands.

As citizens, the speaker said they pushed themselves in all things and in all ways honorable into civic life, demanding recognition for themselves and their co-religionists and filling the requirements of Catholic manhood when they get it.

"We have the men," he insisted. "We have the talent. We have the opportunities. What we want is some conviction of our strength and the courage to live up to it."

### REV. DR. O'HARE.

In the course of a recent sermon, delivered in the Church of St. Anthony of Padua, Brooklyn, on the subject of education said—At the close of the scholastic season every year you will hear of the princely millions of the country endowing chairs and halls in Princeton, Harvard and Yale, and the critic will ask, what is the Catholic body doing? But I can answer that, as did the Bishop of Rochester, a few years since, in a notable address at the commencement of Seton Hall College. The Protestant community can boast of its dollars laid on the altar of education; but where, I ask you, save in the Catholic Church, can we find the sacrifice of lives and of earthly comforts for the cause of Christian education? If those lives were capitalized, they would mean an untold amount. It is, indeed, such men as the Franciscans and Christian Brothers and their sisters of the various religious communities that make possible for us the solution of the Catholic school problem.

I will not now dwell on the reasons why Catholics wish for education inspired and supplemented by religion. It is enough to know that we mean that such shall be our education. I will not tell you the most judicious minds in the world, and those most zealous for the future of the race and the Republic, say that we are right. It is enough for you and me to know that the Catholic Church has decided that its children shall be educated in a religious atmosphere, and that the Catholic Church in America on this question has nailed its colors to the mast! It, therefore, means to win what justice and experience demand, and win it surely shall, even though its struggle may be prolonged and arduous.

### CULTIVATED VOICES.

In some of our exchanges we frequently meet with short paragraphs that contain a considerable amount of wisdom

and the ideas expressed in them might well be developed into regular essays of usefulness. It has often struck us as remarkable how little attention seems to be paid to the training of the human voice for purposes of ordinary conversation. In this connection we might cite the following very appropriate item:—"If voices were cultivated toward expression in speaking as well as in singing, the variety of tone would be very agreeable to the listener. Many people find the monotonous tone used in everyday conversation very irritating, and would hail with delight any method which would tend toward breaking this tiresome sameness. Even beauty of tone does not save this monotony from condemnation. It is like striking over and over again. The teaching of elocution should be of aid in this direction, or the practice of reading aloud, striving to give proper expression to each sentence."

### CHANCE REMARKS.

Without a doubt very many of the pleasures as well as the worries of life are due to chance remarks, to words that are carelessly let fall, to unreflecting minds giving expression to thoughts that would be much better left unsaid. Another of these little paragraphs, and one that we think very well worth some meditation, runs thus:—"Fault-finding helps nobody, and this saying may be applied to teachers as well as students, to employers as well as employees. Chronic fault-finders command no favor and are not the ones selected for advancement. Talking failure makes failure easy. A gloomy, melancholy disposition is largely a matter of habit, and materially retards one's advancement. It does not matter if one is unconscious of these habits, they all figure in the final result of life work, just the same. Watch your chance remarks. Make them count for hope and encouragement."

### ELECTRICITY NOW.

An English correspondent of an American newspaper writes—William Langdon, in the presidential address at the Institution of Electrical Engineers, London, Eng., has been forecasting the conversion of the trunk lines of railways into electrically worked lines, with trains of lesser magnitude dispatched more frequently and higher rates of speed, resulting in substantial gains in economy and the purity of the smokeless atmosphere. He laid stress upon the necessity of working passenger and freight trains by the same system of electric traction, and predicted the gradual abandonment of steam propulsion for the railways of the United Kingdom, in which £1,300,000,000 have been invested. Sir William Preece's earnest plea for a national telephone system has also attracted widespread interest owing to the defects in the existing service.

### HONESTY REWARDED.

It is a false idea to imagine that all men, especially men who seek public recognition, who aspire to office or authority, are swayed by selfish motives and are devoid of conscientious principles. In this connection we are informed of an incident that recently took place in Philadelphia. We clip and transcribe the report as we find it. The reading of this paragraph may have a good effect in some way, at least, it will serve to circulate still more largely the mead of credit that the gentleman in question so richly deserves. The report says:—"It is not unusual for election officers to manipulate returns, and, unfortunately, some Catholics (at least in name) do not always carry their conscientious conscience into politics. This violation of the moral and civil laws is, as a rule, confined to contests for city, State or national offices, but now and again it is to be met with in the balloting of fraternal and beneficial societies. A case in point was the late contest for the presidency of the Philadelphia National Catholic Beneficial Society, I.C.B.U., where John E. Davis was declared elected over Martin J. Griffin. Mr. Davis, however, having received an intimation that "smartness" had secured his

victory, proved himself a man by exposing the dishonesty and seating his competitor. In recognition of this striking manifestation of Mr. Davis' integrity and sterling worth a fitting testimonial will be presented to him at the meeting of the society on Sunday next at 2.30 o'clock at Cathedral T. A. B. Hall. The presentation address will be made by J. Washington Logue, Esq. The invitations to the meeting are headed:—"I would rather be right than be President."—Henry Clay, 1851, John E. Davis, 1901.

It is needless to say to I. C. B. U. members that the latter deserves a testimonial for the interest he has always taken in the success of the organization, even had he not set a shining example for all candidates for office, political or otherwise.

### The Problem of Public Representation.

Discussing the question of "Legislative Reform" a correspondent of the "News-Tribune" of Detroit says:—"In several states, notably in Illinois, public attention is being called to a matter of grave importance in the inferior class of men which are every where finding their way into the state legislatures. The least powers with which they are invested, and the great opportunities for mischief that are afforded them are not sufficiently appreciated when nominations are made, and the result is a great mass of unwise and pernicious legislation and reckless extravagance in state expenses. But this is not the worst phase of the situation. Corrupt men see in a seat in a state legislature an easy way of feathering their nests. Their votes are for sale to the best bidder, and they cease altogether to be the representatives of the people and become the mere agents of those who pay them for their services.

Some men are tempted to seek a seat in the legislature for the time they anticipate, amid a jolly crowd, with plenty of junketing at state or corporation expense. Others confess to go because in some indirect way it will help their private business, either by quieting, or advertise them abroad and indirectly put money into their pockets. Those who go with the direct purpose of levying toll on those who want legislation of course do not care for the interests of the people. Perhaps they are there all the time to the legislature merely as a stepping-stone to some other office. In a legislative capacity they are able to command the attention of influential politicians and can stipulate for reward for their votes. Thus when elected they are absolutely owned by the machine, which really means the man who supplies the sheaves of war. They are in no sense the representatives of the whole people. Their allegiance is to the machine boss. They do nothing of value for the people, make no reputations for themselves, and when the session adjourns quickly fall into obscurity and are forgotten. What citizen can tell you the names of his local members who served in the legislature four, six or eight years ago? Not one in a thousand. They have passed into oblivion.

Among the evils of a legislature formed of such unfit material are the long drawn out sessions. Six months are required for what the right class of men applying themselves to their duties would accomplish in 60 days. The expense to the taxpayer of these long sessions is enormous. In a few days the good people of Detroit will be called upon to pay their state taxes. When doing it, let them reflect that a very large percentage of what they pay is absolutely wasted by unfit men being sent to Lansing. With a legislature of the right stamp, a large share of what is now paid in the way of state taxes would be saved to the taxpayer. Besides the large expense of the session, a general spirit of extravagance is engendered, unnecessarily increasing the taxpayers' burdens. Then, unwisely, ill-digested and imperfectly considered laws are enacted, expensive and annoying to the citizens affected by them, and burdensome to the courts whose business every fresh law tends to increase.

But the worst evil of all is the legislation intended to serve private ends only, and often to the injury

of the people whose supposed representatives enact it. Of this class are laws legislating one man out of office and another in, creating offices for particular individuals, laws enabling certain interests to escape taxation or diminishing their just share of the same, and legislation conferring upon individuals, classes and corporations special advantages and privileges of the equilibrium wrought by honorable competition and sometimes destructive of one legitimate interest for the building up of another. Such special advantages have often great money value, and those who expect to profit by them can afford to spend large sums in obtaining them. Thus the people's legislature is in constant danger of being corruptly used for the advancement of private ends, and often to the prejudice of individual citizens if not of the whole community.

For no elective office should greater care be exercised than in the choice of legislators. Unknown, young and inexperienced men, adventurers and carpetbaggers, or those not permanent residents of the state and locality, should have no place in the halls of legislation. Surely there are enough men who are generally known to the community, who have gained some wisdom and experience with gain, and who no selfish ends in view, who expect to remain for life members of the community they legislate for.

The first qualification in a legislator should be that he should be thoroughly known to the community. It is the height of folly to put a man in a responsible position and then find out afterwards what sort of a man he is. When a man has served in the common council or in other official capacity for a few years his constituents know pretty well where to find him.

The legislator should be a thoroughly honest man, and one whose honesty has not yet to be tested. There are such men in the community—men whom every one would trust implicitly. Then he must be a patriotic man, zealous for the general welfare and happiness of the people he legislates for, and true to their interests as against all temptations.

The legislator should be a fair man, ready equally to do justice to all interests. Even wealthy corporations have just and equitable rights which should be as carefully guarded as the rights of any other class. No man should go to the legislature hostile to any interest, except in so far as rivalry and political wrong may attach to that interest. The reasonable rights of capital must be respected and equal to the reasonable rights of labor. With just and righteous laws no interest can complain.

Then there is another qualification most important in a legislator. He should in all cases be more or less a student of political and economic science. The man who has never given a thought to the problems of taxation, of labor, of franchises, and a dozen other sciences, but who has everything to learn after he takes his seat, or who goes bull-headedly through his duties without learning at all, can never render really useful service to his constituents.

### The Lessons of Mr. Redmond's Visit.

In view of the adverse criticism of two of our local daily newspapers in connection with the recent visit of Mr. John E. Redmond and his colleagues to this city, the following editorial taken from the Ottawa "Free Press" will be interesting reading for our people. It says:—"The visit of Mr. Redmond to Ottawa is an interesting event. He returns to a city where the Home Rule aspirations of himself and countrymen will find all sympathy. We know how it is ourselves, and cannot comprehend the singular short-sightedness of the British statesmen who persistently refuse to grant Ireland a measure of justice which will make it a contented country, and as loyal and true to the Sovereign and Empire as Canada is to-day. As to the methods of which Mr. Redmond has declared himself the advocate, opinions will of course vary materially. They do not, in fact, appear to be of a character likely to add to the strength of the sympathetic feeling in favor of Home Rule which is fast spreading in Great Britain. The New York "Tribune" says:—"He takes pains to explain that his agrarian project of confiscation of lands in Ireland is only a means to an end. That project, he maintains, is bringing all native Irishmen together into a united support of Irish nationalism, and will, if realized, check Irish emigration by affording a better means of subsistence to the poor Irish farmers. But the ultimate aim of the Irish Nationalists is supposed to be Ireland for the Irish, that is, at least, Irish Home Rule by means of an Irish Parliament. Whether Mr. Redmond's party contemplates complete national independence ultimately, as the Canadian French are said to contemplate the creation of an independent French state some day, may be considered as a matter open

to doubt; but the logic of his appeal to race loyalty would seem to point in that direction.

The "Tribune" is correct in its contention. Certainly Ireland for the Irish, and Home Rule is the object of the National party. And what higher aspiration could there be? We in Canada naturally appreciate the situation better than our United States friends. We too have passed through the fires, albeit perhaps they were not so fierce as the flames which have for so long scorched the verdure of the green isle. And Canadians have expressed themselves upon the subject on more than one occasion in Parliament and in public meeting. There is some similarity between the history of Ireland and that of Canada. It is to be hoped the efforts of the Home Rulers will cause the similarity to become greater in the future. As in Ireland can be solved by constitutional means, and a rebellious community transformed into a peaceful, happy people, as great a strength to the Empire as it was erstwhile a menace. The words of the Premier spoken in reference to the vexed question in the first jubilee year of Her late Majesty, may well be recalled. Speaking of the most unsatisfactory condition of things then existing in Ireland he asked, "must this last forever? Is there no remedy for such a state of things? I say, in view of our own experience there is a remedy, and that remedy is not coercion, but freedom. Let the English people treat the Irish people as they have treated the Canadian people. Let them trust the Irish people as they have trusted the Canadian people. Let them appeal to their hearts, to their gratitude, to their nobler sentiments. Let them loosen the grip in which they now hold that unfortunate land, let them give them some measure of local liberty, let them restore the Parliament of College Green, and I venture to say that this long accumulated bitterness will melt away in a very few years." We venture to say that after that the bond of union between England and Ireland will be stronger than it ever was before, a bond of union based on mutual affection and respect. And the wise words of Sir Wilfrid Laurier, the Canadian sentiment on the subject, would it be for Great Britain if he was for a time at least in the Imperial Cabinet and had the charge of dealing with the Irish question committed to him. The English seem incapable of understanding it. To Sir Wilfrid Laurier, with Canadian history and experience before him, it is as clear as day, and its solution, impossible apparently to the British, one of a simple character. Mr. Redmond would advocate Home Rule before a Home Ruled people. He can teach us nothing we do not know, but he can be assured that he has the fullest measure of Canadian sympathy. We desire to see Ireland as contented and happy as we are. And their youth, who will probably see her so.

### Federation of American Catholic Societies.

Preparations are being made by members of Catholic organizations in New York to attend the first annual convention of the American Federation of Catholic Societies of the United States, which is to be held at the Cathedral in Cincinnati, December 10, for the purpose of bringing all such associations into one national body.

It is anticipated that four hundred delegates will go from that city alone. They will be headed by Judge Thomas W. Fitzgerald, of Brooklyn, who is vice-president of the new body; the Rev. Michael J. Labele, rector of St. Patrick's Cathedral; the Rev. Francis H. Wall, rector of the Church of the Holy Rosary, and L. J. Kaufmann, of this city. It is anticipated that fully three thousand delegates will be present at the convention.

Much of the preparatory work was done by J. J. O'Rourke, the federation secretary, who has been in this city for the last two or three days conferring with the leaders of New York's delegation. "We start this movement," he says, "in order to aid in the upbuilding of Catholic organizations throughout the United States, which, while they have progressed in a remarkable manner, would have grown still greater had they the support of a federation such as ours will be. The Catholic societies in the United States of all nationalities have more than a million members."

The "Catholic Universe" of Cleveland, in referring to the question, says:—"The federation, as we understand it, is to be based on the principle that one man's right is another man's duty. Men who are not influenced by justice to recognize other people's rights must be influenced by a show or an exercise of power. How can any one enter into the house of the strong and rifle his goods, unless he first blind the strong? And then he will rifle his house."

Catholics, though strong in numbers, have been bound by their lack of unity and organization. Rights have been ignored, while duty has been insisted upon. The federation

propose to unify the Catholic body for legitimate ends, but not for merely political ends. Sometimes, however, the political channel must be used to reach the object, as the Centre party has done and does so effectively in Germany. An ounce of prevention is often better than many pounds of cure. The federation does not need to be, and as far as we see, should not be a secret organization. We know very well that prudent and judgment must guide the ship that it is proposed to launch, or it had better remain on the stocks.

The "Catholic World" said in its last issue:—"There might have been some shadow of a reason (for the Federation of Catholic Societies) under previous administrations, but there will be absolutely none under the present administration. President Roosevelt is determined to give Catholics all that they reasonably ask, and there will be nothing denied them that belongs to their rights. This fact of itself takes away the reason for the existence of a national body to redress grievances."

The argument of the magazine is weak. President Roosevelt is not the law-making power. Frequently injustices originate in Congress, as in the legislation against Indian Catholic schools. The federation would not consider the personality of the President, but would take account of his acts. It would only be too glad to recognize and commend duty well performed by the executive. The power of the strong man should not be intimidated. A federation could not be called into existence from one administration to another. It must necessarily be of slow growth.

The "Catholic World" continues:—"Moreover, the Catholics of the country do not want to stand before their fellow-citizens with a running sore to be healed or a grievance to be redressed." "The statement is true. We want to stand as upright and as independent as our fellow-citizens and as free from 'running sores' or 'grievances' as any class. Power justly exercised is respected. The man who can take his own part will not get the kicks that produce running sores."

### Cardinal Logue On Temperance.

At the monthly meeting of St. Patrick's Total Abstinence Association, Armagh, Ireland, which was held on Nov. 11, His Eminence Cardinal Logue delivered the following eloquent and practical instruction on temperance. After words of congratulation for the large attendance, His Eminence said:—"If he were asked to select one society from the various sodalities in the parish, and were confined to one, the society which he would prefer to retain would be the Total Abstinence Association. His reason for making that choice would be because on the one hand most, if not all the evils of society were traceable to excess in intoxicating drink, and on the other hand all the comforts of life, and all that was good were associated with temperance. This was especially true for Catholics. With their total abstinence there was no more mechanical device to preserve them from temporal evils, for in the Catholic Church total abstinence rose to the level of a supernatural virtue, which, when practiced from a right motive, won them grace here and glory hereafter. There were many outside the Catholic Church who were making a noble struggle in this great cause, and he always endeavored to help them to the full extent of his means. But their philanthropy, however praiseworthy, was always defective—something was wanting. When a professor in Paris he remembered an incident which was a forcible illustration to this. A pious English Protestant lady had come into contact with the Sisters of Charity of St. Vincent de Paul—an order whose labors in the cause of religion were of world-wide reputation. The idea struck her what a fine thing some such institution would be in her own Church, and what a blessing for the poor it would be to have such holy and pious women entering their homes and diffusing therein the sweet fragrance of their saintly presence. She managed to obtain a letter of introduction to the Superior-General of the sisterhood, a kindly and courteous religious, who received her graciously and spared no pains to assist her in carrying out her idea. At the end of their interview she thanked him warmly, and said, 'Father, I have everything now. I have the whole machinery in my possession.' 'Pardon me,' said he, 'there is one thing wanting—the steam, the super-natural motive, and the grace from on high. These are the elements wanting which all your machinery and imposing machinery will be inert and useless.'"

(CONTINUED ON PAGE FIVE.)

### CONSCIENCE MONEY.

The Secretary of the Treasury, Washington, has received from an unknown person through the collector of customs at New York a considerable contribution of \$15,669.

REMINISCENCES OF SCOTTISH CATHOLICS.

BY OUR SPECIAL CONTRIBUTOR, "CRUX"

It is generally supposed, when mention is made of Scotchmen and their influence or achievements, that they must necessarily be Protestants—in fact, Presbyterians. There is no doubt, that the vast majority of Auld Scotia's children are believers in the thundering precepts of their renowned Reformer, John Knox; but the fact must not be overlooked that both in the Catholic clergy—hierarchy and priesthood—and in the laity of Scotland some of the truly great men of that hardy race are to be found. If we glance back into the heroic history of the "Land o' Cakes" we cannot but note how all the great names, the inspiration of every poet and every prose writer, were those of Catholics. The swords that were drawn in earlier and more critical days in defense of Scotland's Kingdom, were the swords of Catholic heroes—a Bruce, or a Wallace. It was not until about the close of the sixteenth century that Catholicity was stricken down in the land that St. Columba, or Columbkille, had converted one thousand years earlier. From the dark days of 1593, when the sledge-hammer of Protestantism battered right and left with Iconoclastic persistency, everything that savored of Catholicity, until the Church was again allowed the free exercise of her functions, under the famed Bishop Carruthers in the mid-sixteenth century, the Catholic Church underwent a severe series of trials in the land of Knox. But, as in all countries wherein the true Faith has been victorious, those who remained faithful throughout the ordeal, were of the staunchest and of the most zealous. Persecution seems to impart new life to a people; it certainly is the fruitful cradle of all true religion. Hence it is that no more sterling Catholics exist than the Scotch Catholic. He is as firm, as positive as the adamant solidity of Benvenue, or Ben-Ledi. Interesting, however, and inspiring as it may be, it is not the history of Catholicity in Scotland, or the more sterling Catholics at home that I purpose tracing. My aim, this week, is rather to make a few reflections upon the influence and labors of our Scotch co-religionists in Canada.

FATHER DAWSON'S WORK.—Before proceeding any further with my more or less rambling remarks, I desire to state that I have been inspired, partly, in taking up this subject by an admirable work written some years ago by the late Rev. Dr. Aeneas McD. Dawson, one of the most learned Catholic priests that this country has ever possessed, and one of the most universally beloved men that I have ever known. "The Catholics in Scotland" is the title of the work in question. I will take advantage of this accidental occasion, to pay a debt of personal gratitude to good "Father" Dawson's memory by dwelling for a moment on the importance of this splendid addition to the religious historical publications of recent years. Father Dawson, (for all who knew him still loved to call him by that more familiar and tender title), had gained a high reputation as an author, by the publication of his "Pius IX. and His Times," "The Temporal Sovereignty of the Pope," "Zenobia," and other works of historical importance. However, in his "Catholics of Scotland," he has done a two-fold service to the world; he has added to the glory of his country by such a remarkable work, and to the glory of the Church, of which he was such a holy priest.

A CRITIC'S REMARKS.—In 1890 D. A. Campbell, a Scotch Catholic, reviewing "Father Dawson's" then recently published work, made use of these remarks concerning the thirteenth chapter of the volume, "It is a glowing account of the memorable rising of 1745. True, the wisest in the land at that time were agreed, and undoubtedly right-thinking Scotchmen of to-day will say with them, that the expedition of Prince Charles was ill-advised and premature; yet, it is due to the young Prince to say that he was sincere, and not the simple adventurer that he is sometimes pictured. Father Dawson enters into particulars to show how closely the interests of Catholics were identified with those of the exiled cavalier and contrast the gentleness of the Scottish officers in their dealings with their prisoner with the relentless cruelty practiced by the English officers. The description of the last engagement between the young Prince and the Duke of Cumberland is graphic, but touching. Most valuable as well as interesting information is afforded with regard to the Scottish hierarchy, subsequent to the time of Bishop Nicholson, who died in 1818. These prelates, alike remarkable for their sanctity and their rare tact in the discharge of episcopal duties, pushed to success undertakings almost incredible, and, while their energies were mainly spent in and for their native country, it appears that France, Spain, Italy and our own country (Canada),

became the new home of not a few of them, and the fortunate gainers thereby." SCOTTISH MISSIONARIES.—This brings me to our own Dominion and to the work done for the cause of Catholicity here by the Catholics of Scotland who made this land their future home. Yet, while I have before me both Mr. Campbell's review and Father Dawson's work, I still more abiding and deep-rooted sense of gratitude compels me to quote another passage. It is Mr. Campbell that writes: "The author (Father Dawson) pays an eloquent tribute to several of the zealous missionaries, not a few of whom were his own co-workers. He thus refers to one in particular, than whom no more deserving. The Rev. William Bennett was one of the greatest men of Bishop Carruthers' time. He labored many years in the mission and was distinguished for his piety and learning. He joined the Society of the Oblates, and was professor of Greek and English literature in the university, which that society founded and conducts at Ottawa, Canada. He died at the advanced age of 78, in 1887." Closing his review, Mr. Campbell says: "Father Dawson has a host of friends, both in Canada and in the land of his birth, and to those among them, who, for want of time or of opportunity, cannot go deeper into the subject, his 'Catholics in Scotland' will be of inestimable value."

A PERSONAL TRIBUTE.—If I mistake not, some time ago, I explained, in these columns, how I came to select "Crux" as a non-dramatic, but I did not then mention that it was Father William Bennett who first suggested to me the idea which I, in subsequent years, put into effect. He was the most gentle, the most humble, and the most learned man I have ever known, and I learned man it has every been my fortune to meet. He read Greek and Latin as fluently as English; he spoke French, Spanish, Portuguese, Italian, modern Greek, Gaelic and Hebrew as readily as his mother-tongue; he knew every language in the world, and he never forgot, even in advanced years, one line that he had read or heard. He was passionately devoted to the liturgical, and he composed some wonderfully beautiful hymns in his honor. He had spent the greater part of his life in Rome, as student and professor, and he knew every square foot of the Eternal City, and the story of every stone in its construction. During four years I sat under his desk, and for two hours each day he entertained me with the most delightful lectures on every imaginable theme. It was a rare privilege to learn English literature from such a man. Child-like in his simplicity of heart, he knew no more about the world and its wrong-ings than the street Arab would know about all the lore and science contained in the most venerable head. From him did we learn the true story of Catholicity in Scotland; and, with all his cosmopolitan spirit and Mezopotamian knowledge of tongues, he was as intensely Scotch in sentiment as the "Minstrel" of Scotland's imaginative creation. The fact of Father Bennett being a Scotchman would suffice to make all who knew him love the Scottish race, their land and their traditions. God rest his saintly soul!

SCOTCH CATHOLICS HERE.—The reader may be inclined to ask what started me on this subject. Well, the reading of an account of a celebration in the diocese of Alexandria is responsible for this disjointed, or rather rambling essay. About the end of October last I read, some place or other, of an impromptu reception, given by the pupils of the "Separate School at Alexandria," to the Right Rev. Alexander Macdonell, Bishop of that diocese on the eleventh anniversary of his Episcopal consecration. In the lengthy report given I found a paragraph containing some remarks made by Mr. Duncan A. Macdonald, chairman of the Board of Trustees. That gentleman was credited with pointing out the fact that during the past forty years from that school had gone forth to the High School and Collegiate Institute, young men who in after life were called upon to fill leading positions in every walk of life. "High dignitaries of the Church, Clergymen, Lawyers, Doctors, Bankers, Merchants, and in the person of a lifelong friend, John A. Macdougald, Esq., now of Cornwall, formerly of Alexandria, a representative of the High Court of Justice." This one item of information regarding a single school, mainly conducted by Scotch Catholics, and the pupils of which, for nearly half a century, were almost all of the same faith and the same race, suggested to my mind the eloquent story of the achievements in the different stations of life in Canada, that are to be credited to Scotch Catholics and to their descendants. My mind very naturally ran back along the paths of history and conjured up the story of Catholicity in old Scotland; hence the somewhat lengthy and irregular introduction to this theme. I now find that I have so long dwelt upon personal reminiscences that I have scarcely space left to touch properly upon the main subject. However, as on former occasions, when dealing with other subjects of moment, I will reserve to myself the privi-

lege of completing this brief sketch, and of doing some slight justice to the Catholics of Scottish origin in the Dominion of Canada. What the chairman said regarding the Separate School at Alexandria may be said with an equal degree of truth, concerning a score of other schools in this country. And, if we take the trouble to look around us, we can easily detect the progress that Catholicity has made, within our territorial domain, through the influence, energy, fidelity and perseverance of our Scottish co-religionists.

SOME CHARACTERISTICS.—The characteristics of the Scotch people, as evidenced in the lives of Scotch Protestants, are the exact same in those of their fellow-countrymen of Catholic belief. The Scotch Catholic, like any other Scotchman, is not demonstrative, but he is steadfast in the extreme. His faith is no mere outward show, it is an abiding principle; and he clings to it with a tenacity born of persecution and countless obstacles. When, in Canada, he found free scope for the practice of his religion, he set to work to build up at one and the same time the structure of Catholicity and the influence of his own people. If any of the readers of the "True Witness" will go back over the files of the paper, they will find that the last quarter of the nineteenth century, some of the best evidences of what Scotch Catholics have done for Canada will be found over the signature of the late lamented and venerable Mr. Grant. It was only the other day that this paper contained a review of an impetuous paper from the pen of another Scotch Catholic, Mr. Donald Macdonald. In fact, this old Irish Catholic organ contains, since the days of its founder, George E. Clark, the story of Scotch Catholic development, advancement, success and prosperity; and, I hope, if I am not encroaching, I hope yet to be able to add to that story some details and facts that will serve to show that the Catholic Church is no leveller of national aspirations, but rather the fosterer of every patriotic and noble sentiment—no matter to what race or what land her children belong.

THE IRISH LAND QUESTION.—What is the Irish land question? It is to England and Ireland what the tariff and the money questions have been to the United States, matter for endless argument and bickerings. This one tells you that it is very simple, that the land should belong to the tenant, who, with generations of his family, have begun to fade away and die, and through a glass, darkly. At first no attention was paid to gathering darkness, as it was thought to be but a temporary ailment which would soon pass. But the veil thickened and soon the sight of one eye was lost. Eminent physicians were consulted and a thorough diagnosis of the case was made. The verdict of the specialists was that an organic disease of the optic nerves had destroyed the sight of one eye, and it was only a question of short time until the other would fade and leave the young woman blind. Then the seriousness of the case was realized and every oculist of note in the city was consulted. The verdict was the same, and the young woman seemed doomed to a life of living darkness. Mrs. Geraci's husband, a prosperous business man, implored the doctors to save his wife's sight, but the men of science shook their heads and told him nothing could be done. As the days dragged by her sight became more dim and finally the world became dark. It was then she thought herself to ask for other aid than that of human science. She has always been a devout Catholic, and from girlhood has worshipped the Church of St. Mary. She had been taught from the time she was first able to lip with words, that she should pray with faith her prayer would be answered. "Ask and ye shall receive" was to her a divine assurance, and when other means failed she turned to it with perfect confidence. In that dim church where so many penitents have knelt, there stands a statue of St. Lucy, patron saint of the blind. While her eyes were bright and clear she had often seen the statue and admired its beauty, and longed to see it in the shadows of the night. St. Lucy could be seen only through a mist the story gave an added significance. "Why not appeal to St. Lucy?" came to her like an inspiration. December 13 is the day set aside for the veneration of that particular saint, and on that day three years ago Mrs. Geraci was led to the church. Though the sun shone with a softened radiance through the stained glass windows, and the white-robed priest said a solemn Mass, she was dark to her. She was conducted to the feet of St. Lucy, candles were lighted, and with her sightless eyes turned in supplication to the image a fervent prayer was offered that intercession be made for the restoration of her sight. She made many pilgrimages to the dim old church, and from her drunken eyes flowed many tears to water the prayers of supplication. The candles of the priest, Father Joyce, were secured and a picture of St. Lucy was hung in her room, and no day passed when the supplicant did not kneel and ask for aid. December 13 came again, and while her eyes were still dead to the beauties of the world, her faith had never faltered, and she was again found kneeling at the feet of St. Lucy. For two years

these devotions were maintained, and then there came a change. A faint light like the breaking of the dawn could be discerned. And, like the coming of a summer day, the light increased until objects that for three years had been shrouded in an impenetrable gloom could be seen. Her faith had been justified. With the first breaking of the light recovery was rapid, and today her eyes shine as bright and clear as if they had never been unresponsive to the light of day. For over a year there has been no failing of her sight, and December 13 she will erect a new statue of St. Lucy in St. Mary's Church in commemoration of the, to her, miraculous restoration of vision. Mrs. Geraci was seen at her home last night and told an enthusiastic story of her recovery. "That has no greater meaning in my mind," she said, "than my sight was restored through the intervention of St. Lucy. Doctors had pronounced my case hopeless, and for two years I was blind. Medical treatment was abandoned, and finally I came to believe that what else could have caused it?"—New Orleans Times-Democrat.

AMERICAN CATHOLIC PRELATES MEET.

The annual meeting of the Archbishops and trustees of the Catholic University of America was held at that institution on Wednesday, Thursday and Friday of this week. The business of the Board of Trustees was completed on Wednesday evening. Cardinal Gibbons, as chancellor of the university, presided at its deliberations. The matter of most vital importance was the question of enlarging the endowment fund and of curtailing the current expenses. The financial statement of the year was read. The committee on organization stated that it had received the resignation of Dr. Charles Warren Stoddard as one of the professors of English literature, to take effect on September 30, 1902. It was also determined by the Board of Trustees that the Rev. Richard Henery should not be reinstated as the associate professor of the Gaelic language and literature. Mr. Conaty made public the statement concerning the matter: "The most careful consideration was given to the recommendations of the university faculty and senate relative to Rev. Dr. Henery's reappointment as associate professor of Gaelic. The Board of Trustees unanimously declined to reappoint him. With equal unanimity it declared its intention of holding sacred the trust committed to it by the Ancient Order of Hibernians, and yields to no body of men in its conscientious interest in all the purchases of this endowment. No thought of diverting the earnings of the Ancient Order of Hibernian chair to any other purpose than that of Gaelic has ever been ever came entertained. The right reverend rector was instructed to make every effort to secure as possible an instructor in Gaelic, who shall be engaged until such time as a regular professor may be fully equipped for the work, to which he will entirely devote his time. Several applications have already been made for this temporary work in this department. It is understood also that at the meeting of the archbishops the problems affecting religion arising from the acquisition of new territory as well as the question of the federation of Catholic societies was under discussion. Those present at the meeting of the archbishops were: Cardinal Gibbons, Archbishop of Baltimore; Archbishop Ireland, of St. Paul; Elder, of Cincinnati; Keane, of Duquesne; Katzer, of Milwaukee; Christie, of Oregon; Keim, of St. Louis; Corrigan, of New York; Williams of Boston, and Ryan, of Philadelphia. The financial statement which was submitted was as follows: The treasurer reported the trust fund of the university as \$376,638.52. The permanent properties of the university aggregate \$893,879.97, and the assets of the university \$131,374.46, making a total of \$1,871,937.98. The total receipts during the year amounted to \$169,511.02, and the disbursements were \$157,599.53, leaving a cash balance of \$2,911.49. Of this disbursement \$27,000 was paid on the indebtedness of the university, reducing this item to \$205,000; \$68,692.44 was received in regular revenue, \$61,227.75 was received by donations and bequests, \$21,067.44 from rents and sales, while \$40,600 was added to the endowment fund.—The New Century.

MIRACULOUS RESTORATION OF EYESIGHT.

No one can convince Mrs. John Geraci, 1038 Teche street, Algiers, that the day of miracles has passed. She asserts that, like blind Bartimaeus at the gate, her sight has been restored through faith. Mrs. Geraci is a comely, vivacious daughter of sunny Italy. For twenty years her big brown eyes were bright and keen and shone with mirth and merriment. But four years ago the brightness of the day began to fade and she saw as through a glass, darkly. At first no attention was paid to gathering darkness, as it was thought to be but a temporary ailment which would soon pass. But the veil thickened and soon the sight of one eye was lost. Eminent physicians were consulted and a thorough diagnosis of the case was made. The verdict of the specialists was that an organic disease of the optic nerves had destroyed the sight of one eye, and it was only a question of short time until the other would fade and leave the young woman blind. Then the seriousness of the case was realized and every oculist of note in the city was consulted. The verdict was the same, and the young woman seemed doomed to a life of living darkness. Mrs. Geraci's husband, a prosperous business man, implored the doctors to save his wife's sight, but the men of science shook their heads and told him nothing could be done. As the days dragged by her sight became more dim and finally the world became dark. It was then she thought herself to ask for other aid than that of human science. She has always been a devout Catholic, and from girlhood has worshipped the Church of St. Mary. She had been taught from the time she was first able to lip with words, that she should pray with faith her prayer would be answered. "Ask and ye shall receive" was to her a divine assurance, and when other means failed she turned to it with perfect confidence. In that dim church where so many penitents have knelt, there stands a statue of St. Lucy, patron saint of the blind. While her eyes were bright and clear she had often seen the statue and admired its beauty, and longed to see it in the shadows of the night. St. Lucy could be seen only through a mist the story gave an added significance. "Why not appeal to St. Lucy?" came to her like an inspiration. December 13 is the day set aside for the veneration of that particular saint, and on that day three years ago Mrs. Geraci was led to the church. Though the sun shone with a softened radiance through the stained glass windows, and the white-robed priest said a solemn Mass, she was dark to her. She was conducted to the feet of St. Lucy, candles were lighted, and with her sightless eyes turned in supplication to the image a fervent prayer was offered that intercession be made for the restoration of her sight. She made many pilgrimages to the dim old church, and from her drunken eyes flowed many tears to water the prayers of supplication. The candles of the priest, Father Joyce, were secured and a picture of St. Lucy was hung in her room, and no day passed when the supplicant did not kneel and ask for aid. December 13 came again, and while her eyes were still dead to the beauties of the world, her faith had never faltered, and she was again found kneeling at the feet of St. Lucy. For two years

CAN CONSUMPTIVES BE EXCLUDED?

In deciding the case of Thomas Boden the courts of Brooklyn will rule whether or not a man suffering from tuberculosis can be excluded from this country. This decision which would send Mr. Boden back to Ireland would permit his wife and child to remain here. Mrs. Boden insists upon sharing the lot of her husband, and if he is deported she and her baby will accompany him. This is the first case in which the constitutionality of the Treasury ruling that consumptives shall be prevented from landing as immigrants will be passed upon by the courts. Thomas P. Boden arrived here November 9, a steerage passenger of the Cunard line steamer Lucania. His wife and child were with him. He has relatives who live at Philadelphia. They were able to guarantee that he would not become a public charge, and he had means of his own. The authorities at Ellis Island were satisfied on that score, but they declined to admit him because examination by physicians of the

Marine Hospital Corps showed he had tuberculosis of the lungs. He must await a re-examination ordered. The Treasury Department, had been unfavorable. It ordered that Mr. Boden be sent back on the Cunard line steamer, the Icturia, which sails to-day.

Frederic Tracy Tobin, a lawyer, of Philadelphia, arrived in New York on Friday last, and obtained a writ of habeas corpus. He called upon Mr. Boden at the Long Island College Hospital, where he is kept as a government patient. From his client Mr. Tobin learned that there through a telegram, dated on the result of a re-examination, told of surgeons in charge of the ward in the hospital said that specimens of the sputum were not taken until six o'clock on Tuesday night. Mr. Tobin will maintain that one of the points of his argument when he appears, at half-past ten o'clock this morning, before Judge Thomas of the United States Circuit Court, is that Mr. Boden's detention is an infringement of his liberty and improperly excluded from this country. The Act of Congress under which Mr. Boden is excluded was passed on March 3, 1891. It was designed to keep out of the country idiots, insane persons, paupers, criminals, charge and "persons suffering from a loathsome or a dangerous contagious disease." "It will be shown," said Mr. Tobin yesterday, "that the majority of the physicians do not regard consumption as contagious. I called to-day on Dr. S. A. Knopf, of this city, who is the author of the article on 'Tuberculosis in Twentieth Century Practice.' He takes the position that pulmonary tuberculosis is not contagious. Dr. Knopf told me that he has seen the same views held by such eminent specialists as Dr. T. Mitchell Hudson, Dr. Herman M. Biggs and Dr. Edward G. Janeway."

Mrs. Boden lodged for a few days at Father Henry's Mission, at No. 7 State street. She then went to Philadelphia, but returned to this city and is in the detention room at Ellis Island. At the office of the Commissioner of Immigration it was said that, under the Treasury ruling, there was nothing to be done but to deport Mrs. Boden.

BABY'S HEALTH.

The Teething Period Dangerous to Little Ones and Very Trying to Mothers.

What mother does not look forward with dread to the time when her baby shall be teething? At that time the baby is restless, feverish and irritable, and frequently there is some disorder of the bowels and stomach. The poor little sufferer is fighting one of his first battles in this old world of pain, and if not aided in his fight may be overthrown. Every wise mother helps the little sufferer as much as she can, and the mothers who have been most successful in this respect have found that Baby's Own Tablets give just such assistance as the little one needs. Mrs. W. J. Wright, Brookville, says: "I have used Baby's Own Tablets quite frequently, and am much pleased with them. I find them especially satisfactory during baby's first year. I have used them in teething, in vomiting, in colic, in indigestion, and in the disorders of the stomach, and always with success, accompanied by restlessness and fever. The action of the Tablets has always been all that could be desired."

Baby's Own Tablets are a sweet, pleasant little lozenge that all children love to take readily. They can be crushed or dissolved in water and administered with safety to even the youngest infant. Guaranteed to contain no opiate or any of the poisonous stuffs that make the so-called soothing medicines dangerous to little ones. If you do not find Baby's Own Tablets at your druggist, send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail postpaid.

HEALTH TALK.—To be healthy is the natural state, and disease is, in nine cases out of ten, our punishment for some indiscretion or excess.

Every time we are ill it is part of our remaining youth which we squander. Every recovery, whether from headache or pneumonia, is accomplished by a strenuous effort of vitality, and is, therefore, a waste of your capital of life. The best plan to avoid illness is to live regularly, simply, with a frugality that stupid persons alone will deem painful or eccentric. Sleep eight hours every twenty-four.

Ventilate the room you work and sleep in. Very few people, even among those who think they are well up in modern ideas, have any conception of what ventilation means. Even when my voice was the only thing I had in the world I slept with my window wide open, summer and winter, and never caught cold in that way. Examine seriously into your list of social obligations, have the good sense that there is neither pleasure nor profit in most of what you regard as essential in that line, and simplify your social life—simplify it all you can.

Complicated living brings worry, and worry is the main enemy of health and happiness—the one fiendish microbe that does more to destroy the health and happiness of mankind than any other we know. Make your home a pleasant place, cheerful but well within your means.—Mainly About People.

When we see the mantle of our own guilt on someone else, how quickly we condemn ourselves.

From time to time I have been asked by friends for a list of authors for a wedding, or similar important more frequent my lot to the widowers of the same. To my mind it is all the same as an obtuse, but very rare in the deaths of but when one to pen paragon of our people, prominent citizen, a man and young scarcely entered life, mothers children gather in sorrow, and the consolation aged parents, been snatched leaving widows mourn their brides, who have their infants, arise cases, so tails, yet so view reavements, t heart-breaks survive, and so one eternal parture, frequently sut becomes a matre me difficult the same count the tribute to ed. As I glance pers and count obituaries that am astonished circumstances and pressions.

One can reach each particular relative of the dead, could tell exact most acceptable or her memory different when stranger attention expression to by those who closely attached. A writer of able faculty spirit of others for the time being feel, as it were, rally experienced, necessity of the required in a special capacity the sorrow for a beloved, but I cannot be divided assist, as never known, ly, to have the alone can suggest cord with the children. Yet, justice," as the subject, and is suggested, which could be, which thing that the same family was pressed.

Then comes the instance the citizen is easy enough to be recalled, the nationality, the leading events works with associated, the natives left, the names of those last sad rites, once these old the writer path. There is be drawn, the be afforded, the offered, the spressed, the s conveyed, the same as an example Charity to be pressions as Y turn phrases ever the same told, varied in longer or short importance of you recorded, tremendous difficulties.

Then comes judgment or sorrow would be high case might, if grotesque and doubt the ordibor, may fed possibly more a parent, or sp one, as would eminent persons presentative, a beneficent circumstances would justify in the former turning a nice piece of ridiculous in the question—that of utility the situation.

"I say might be a very safe would avoid it."

OBITUARY NOTICES. BY OUR CURBSTONE OBSERVER.

From time to time I have been requested by friends to write out paragraphs for the press, descriptive of a wedding, or some other event of similar importance to the family; but more frequently has it fallen to my lot to write brief obituary notices of the departed relatives or associates of those requesting the same. To my mind there is nothing in all the range of journalism so difficult to satisfactorily compose as an obituary. This may sound strange to the person who has had but very rare occasions to lament the deaths of near and dear ones; but when one individual is obliged to pen paragraphs about all manner of people, priests and laymen, prominent citizens and humble laborers, old men whose lives have outnumbered the allotted years of man and young men whose feet have scarcely entered upon the avenue of life, mothers of whose children's children gather around their beds in sorrow, and bright, promising girls whose young lives have been the consolation and the hope of their aged parents, husbands who have been snatched away in their prime leaving widows and tiny children to mourn their loss, and wives, almost brides, who have been taken from their tender husbands and dependent infants, when, week after week arise cases, so very different in details, yet so very similar in the bereavements, the loneliness, the untimely breaks caused to those who survive, and so very similar in the one eternal routine of agony, departure, funeral, burial, and too frequently subsequent oblivion, it becomes a matter of the most extreme difficulty to avoid repeating the same comments, and yet sutting the tribute to the wishes and sentiments of the immediately interested. As I glance over the daily papers and count the vast number of obituaries that appear each week, I am astonished at the variety of circumstances and the sameness of expressions.

One can readily conceive how in each particular case, the immediate relatives of the lamented deceased could tell exactly what would be most acceptable as a tribute to his or her memory. But it is entirely different when it comes to an entire stranger attempting to give fitting expression to sentiments entertained by those who were, in life, most closely attached to the one who died. A writer may possess the enviable faculty of entering into the spirit of others and placing himself, for the time being, in their position, feel as they feel, all that they naturally expect to see in the obituary paragraph of sentiment falls short of the required intensity when applied in a special case. I can fully appreciate the sorrow of a young family for a beloved and cherished mother; but I cannot be expected, in each individual case, to express when I never knew the deceased personally, to have that intense grief which alone can suggest expressions in accord with the bereavement of those children. Yet, I am expected "to do justice," as the saying goes, to the subject, and to write an obituary paragraph, or column, as the case may be, which will contain everything that the members of that same family would wish to have expressed.

Then comes the question of sameness of eternal reiteration. In each instance the circumstances differ. It is easy enough to secure some notes telling of the manner in which death occurred, the age of the deceased, the nationality, the birth place, the leading events of his or her life, the works with which he, or she was associated, the number of near relatives left, the place in which the funeral service was held, even the names of those taking part in that last sad rite, the date of the interment, and other like details. But once these cold facts are recorded, the writer steps into the beaten path. There is the same lesson to be drawn, the same consolations to be afforded, the same prayers to be expressed, the same sympathy to be conveyed, the same hopes in the future, the same Faith to be held up as an example for others, the same Charity to be recalled. Multiply expressions as you may, twist and turn phrases as best you can, it is ever the same story that is to be told, varied in some of its details, longer or shorter according to the importance of the one whose loss you recorded. Hence, I repeat, the tremendous difficulty of writing obituaries.

Then comes in the question of judgment or selection. That which would be highly appropriate in one case might, if applied in another, be grotesque and even comical. No doubt the ordinary, every day laborer, may feel as intensely, and possibly more intensely, the loss of a parent, or spouse, or other dear one, as would the son of a very prominent personage, some leading representative, some conspicuous public benefactor. Yet, that which the circumstances in the latter case would justify could not be written in the former case, without risk of turning a sincere tribute into a piece of ridicule. Here again comes in the question of grave importance—that of sutting the expression to the situation. The old Latin axiom, "sicut moritur, sic vivatur," is a very safe rule, if the writer would avoid trouble for himself as

confering on him the gift of miracles. He died while hearing Mass. At the Gloria in excelsis he was seen to stretch out his arms in the form of a cross; in this attitude he calmly expired.—Catholic Record, Louisville.

CATHOLICITY IN THE AUSTRALIAN COLONIES.

A correspondent writing from New Zealand to several American Catholic newspapers gives the following interesting sketch of Catholic progress made in the Australian colonies during the last half of the past century. "True indeed," he says, "it had been a hard struggle during many years for the priests and people. The Catholics were, comparatively speaking, the poorest section of the community and whilst many of the non-Catholic denominations, with the encouragement of governors and government officials when the various states which now comprise the Commonwealth of Australia were Crown Colonies, were able to secure ample endowments of land for church and school purposes, the Catholic body had practically to commence at the very beginning and purchase sites for churches and schools, build these and then pay for the education of their own children, while at the same time they had to contribute through the medium of general taxation to the education of the children of their more wealthy non-Catholic neighbors.

Last year there were in these colonies nearly 800 Catholic primary schools, with an attendance of about 113,000 children. Now as it costs the state close on \$25 per head to educate children in the public schools, it will be seen at a glance that the Catholic body saves the taxpayers of the Australian Colonies over half a million sterling per annum by educating their own children. But this is only a tithe of what our co-religionists are doing for the cause of education. They have 130 boarding schools for girls, 160 superior day schools, in addition to orphanages of various kinds where the waifs and strays and the homeless and neglected are trained for the education of their own children. The charitable institutions of all kinds, including Magdalen homes, hospitals, hospices for incurables, asylums for the deaf and dumb and foundling homes, number seventy-five. Higher education is also well provided for, each of the ecclesiastical provinces having two or more of such institutions within its borders. Sydney has 8, Melbourne 5, Adelaide 2, Queensland 3, and New Zealand 2. In addition to these there are seminaries and ecclesiastical colleges in various centres where those who are blessed with a vocation are educated for the priesthood. St. Patrick's ecclesiastical college in the archdiocese of Sydney has just had a record of 100 at a close of close on \$50,000.

In judging of our progress in these colonies the fact should not be lost sight of that what we have done is the work of the past fifty years or so. Until then the Church might be said to have been, figuratively speaking, in a state of suspended animation in the middle of the last century. That is within the memory of many of our old settlers, it was practically a struggle for existence outside one or two of the principal centres. Had there been but spent many millions in the building and maintenance of our primary schools. In one archdiocese alone, that of Melbourne, in the period 1873-1898, nearly three quarters of a million pounds sterling (about \$3,750,000) were spent in the cause of Catholic primary education, and even this immense outlay did not represent all that had been done on behalf of education, for in addition the complete wiring order of seventy superior schools and of colleges had to be provided for. In the same archdiocese the Sisters of the Good Shepherd have expended in buildings alone since their introduction in 1863, no less a sum than \$110,000 (over half a million dollars).

In these days mere assertions count for little, and if we desire that our statements should be accepted as indisputable facts, we must be prepared to back them up by figures. To assert that the Catholics of these colonies are holding their own, notwithstanding the heavy handicap, in competition with the generously endowed state schools, without advancing any proof in support of such an assertion, might leave room for doubt. Here, however, is the latest proof to hand:

The results of the New South Wales University Junior Examinations were made known the other day, and out of the 690 old passes, nearly 140 were credited to Catholic schools and colleges. As the Catholics are in the ratio of one to five in that state it will be seen that they fully maintained their proportion in these examinations. This is all the more creditable when we remember that the state schools have relatively a much larger number of pupils to draw upon than the Catholic schools. The state schools are frequented by the children of people who are better off in the world than the parents of Catholic children, and consequently the former are left at school for a longer period than the latter, which in itself gives a decided advantage to the state institutions. As I said before, the activity of the Catholics of these colonies is not confined to building churches and schools, for on all sides we see hospitals, homes and asylums conducted by devoted religious for the reception of those who stand in need of corporal or spiritual administration. Take the archdiocese of Sydney with its Catholic population of 150,000 and see what has been done there in half a century by way of works of charity. There are six orphanages, one reformatory, two industrial schools and hostels for learning trades, fever hospitals, one of which has accommodation for over 220 patients, one sanatorium, one hospice for the dying, one foundling hospital, one home for the aged poor, one home for the blind, two Magdalen retreats, one servants' home, one home for mental invalids, one night refuge, and a home for aged and infirm priests. Similar work is being done in other centres, those afflicted in body or mind, those who have strayed from the paths of virtue, those who have been dealt with unkindly by fortune in their declining years, are tended and cared for and nursed by communities of religious who have been very aptly styled "God's Army of Charity." During the first three years of the episcopate of Cardinal Moran eight religious orders were introduced and nearly \$1,500,000 expended in religious undertakings in the archdiocese of Sydney, and this, too, in a period of financial depression.

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SOCIETY DIRECTORY.

- A.O.H. LADIES' AUXILIARY, DIVISION No. 5, Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah A. Ryan, vice-president; Miss Nora Kavanagh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.
ST. PATRICK'S SOCIETY—Established March 8th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director Rev. J. Quinlan, P.P. President; Wm. E. Doran, 1st Vice; T. J. O'Neill, 2nd Vice; F. Casey, Treasurer; John O'Leary, Corresponding Secretary; F. J. Curran, B.C.L.; Recording-Secretary, T. P. Tansey.
A.O.H., DIVISION NO. 3, meets on the 1st and 3rd Wednesday of each month, at 8:45 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred J. Devlin, Sec.-Secretary; 1528P Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.
ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, Treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.
ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the 1st Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill, Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.
ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seignette and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.
ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunnig, Recording Secretary, 716 St. Antoine street, St. Henri.
C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1888.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B.C.L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their true 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."

SATURDAY ..... NOVEMBER 30, 1901.

Notes of the Week.

HEART TO HEART TALK.—Just after the great meeting at the Windsor Hall, which took place on Wednesday, the 20th November, there was a small gathering of some leading Irish Catholics, met for the purpose of having what we might call a heart to heart talk over the questions of the day. On that occasion one of those present passed the remark that applause and cheering were very encouraging and appropriate, but too many felt that their duty ended there and that nothing more practical was required of them.

PECULIAR SERMONS.—In some of the American dailies we find columns of what is styled "Religious Intelligence," and the items of information furnished would constitute a very strange commentary upon the Christianity that Protestantism has been instrumental in introducing into America. Taking them at random, we come upon a Saturday edition of a New York daily, which contains a series of announcements under the heading "Sermons To-Morrow."

St. Paul to have heard of such a subject for a sermon he would certainly repudiate all connection with that church on "Alfred Tennyson, the Christian Poet." Imagine a Catholic priest ascending the pulpit, on a Sunday, and preaching a sermon on the verses of some Catholic poet. But the best of them all is the Rev. Merle St. C. Wright, at the Lennox Avenue Unitarian Church, preaching on "Political Achievement in New Zealand."

ON TEMPERANCE WORK.—In another place we publish a letter received from a lady signing herself "Member of the W. C. T. U.," and whose card has been sent us "for identification, but not publication." Desirous of dealing fairly with every person, we did not hesitate to publish the letter in question; but we naturally reserve to ourselves the right to accompany it with a brief word of explanation. It will be seen, by what our correspondent writes, that she does not question, in any way, the report of Mrs. Lake's remarks as given by the "Daily Witness."

We have no desire to prolong any discussion in regard to the subject; especially as we still regard the lecturer's remarks, concerning the Catholic total abstainers in Montreal, if not exactly flippant at least very much inopportune and uncalled for. It must be remembered that she was talking about her own co-religionists, and that, coming from a Catholic lady addressing a very mixed and even a principally Protestant assembly, the utterances were calculated to touch harshly upon a very sensitive chord in the breasts of her own people.

Regarding what our correspondent says concerning the temperance cause and Catholic workers therein, and especially Mrs. Lake's lack of knowledge on the subject, we could point to the very history of Montreal as a sufficient testimony to prove all the energy that has been exerted by our co-religionists and our clergy in this same cause.

There is a passage in the letter which we publish that refers to a couple of letters addressed to His Grace the Archbishop by the members of the W. C. T. U. On this point we made special inquiry at the Palace, and were informed that to each of the letters mentioned, addressed to the Archbishop, replies were sent in the ordinary manner.

BAILOUR'S PHILOSOPHY.—It might be almost safe to say that Mr. Bailour, Government leader in the British House of Commons, is even more of a philosopher than a politician. At all events, whenever he undertakes a purely academic or philosophic address he is certain to treat his subject with more power and upon evidently deeper reflection than when he makes a political speech.

His recent address in St. Andrew's Hall, Glasgow, contained reasoning that is applicable to other countries than Scotland. In fact, as Catholics, we cannot but

perceive that his views, in a general way, correspond with the long established principles of the Catholic Church. We do not pretend that in detail there is aught of Catholicity in Mr. Bailour's ideas; but, decidedly, he has, according to his lights, exceedingly healthy conceptions of the immediate needs of society, especially from the standpoint of religion. He insists that one of the most urgent duties of the hour is to foster and safeguard the religious principle, in matters of education. This he considers to be no longer an affair of State.

Mr. Bailour made use of these words: "There was a time when religion, like education, or like public health, at the present time, could call upon the civil power, in some shape or another, to support its efforts for the public good. Those times have long gone by. They would never reappear, and it is well, he thought, for the cause of religion, that they should never reappear." If this indicates anything practical it is a separation of Church and State, a cessation of the dependence of religion upon the secular arm, an emancipation of the Church from the authority of the State. In fact, it is exactly the principle held by the Catholic Church in all times. That religion should be superior to and apart from the State is the logical conclusion of real and sound Christianity.

Mr. Bailour claims that the scientific spirit of investigation and inquiry, in modern days, has unsettled countless minds, and he regrets to find that, in order to cope with the changed conditions of thought, some churches were preaching a religion of morality alone—as if the intellect had no part to play in the matter of salvation of souls. "Morality," he said, "is no substitute for religion." Here is a great truth expressed in a few words. A writer dwelling upon this very point, says: "Though Mr. Bailour never, so far as we observe, used the word 'dogma,' he clearly meant to warn some of the Protestant churches of the perils of letting slip their grasp on doctrine, and of lapsing into a state of mental torpor in its regard, which, in a short time, reduce them and their congregations to such a conception of Christianity as you might gather from the seven tragedies of Sophocles, or the meditations of Marcus Aurelius. Morality is not religion, though it is a great part of it; for a religion with morality, but without doctrine, is indistinguishable from a Christianity without Christ."

The frank avowal of such principles by a man occupying the eminent social and political rank of Mr. Bailour, must be a source of benefit to the Christian world in general. As far as Catholics are concerned there is no gainsaying the correctness of the attitude assumed in regard to this matter by Mr. Bailour. "Every step away from definite doctrinal belief is so far forth a step from the doors of the Church." It is exactly upon dogma—that is to say definite and clearly defined principles of religion—that the Catholic Church bases herself in the maintenance of her authority delegated to her by Christ and in the inculcation of her precepts for the salvation of humanity. With her morals and dogma go hand in hand; both are necessary to salvation. But her morality is drawn from her dogmatic principles, and not her dogma from her morals. In other words, religion first, and then morality based upon that religion. It is the reverse with many Protestant churches; hence their weakness. It is this source of the weakness that Mr. Bailour's keen eye detects.

DANGERS FOR CATHOLICS.—Two weeks ago last Monday the Feast of St. Charles was duly celebrated by the Oblates of St. Charles at the Church of St. Mary of the Angels, London. His Eminence Cardinal Vaughan was present, and a most beautiful sermon was preached by Rev. Father Bennett, C.S.S.R. The subject was the life of St. Charles, and in the treatment of the theme, the preacher took occasion to refer to the characteristic virtue of that great saint—his love for his Holy Mother the Church. He spoke of the co-operation of the laity and the clergy in the grand work of saving the faith of the children of the poor. After dealing with the wonderfully meritorious virtue of humility, the Rev. Father indicated one of the greatest dangers for Catholics of our day. The report of his sermon thus summarizes that important point. He said that:—

"There was no time in a man's life in which humility was not necessary for him, and there was no time when it was more necessary for men to practise humility than when they were dealing with God's Church. Yet that was a truism that was only too often forgotten amongst them, and many seemed to

forget it entirely. Only a short time ago the highest ecclesiastical authorities in this country warned them against the danger, and yet to-day there were Catholics who spoke and wrote as if there was little difference between things human and things divine. It was, no doubt, one of the greatest modern dangers that men continually sat in judgment upon every one and everything. They knew that from the newspapers, where people pointed out how the Government of the country should be carried on, how an army in the field should be handled. They seemed to forget that even in human things men must have regard to expert knowledge and the boundless possibilities of their own ignorance. But surely when men came to deal with the things of God it required self-abasement. The Church was God's, she was the bride of the Son of God, and let them never forget it."

THE CORONATION OATH.—Frankly we are weary of this question of the Coronation Oath; it will be a great relief when the ceremonies of next summer put an end to the difficulty—and still greater will be that relief if the monarch be not obliged to repeat the antiquated, fossilized insult that a stupid Act of Parliament forces upon him. While the opposition to the terms of that oath was confined to Catholic protests we could understand that there might be some difficulty in having the desired amendments carried; but when some of the most representative and respectable Protestant bodies are equally dissatisfied with its terms, and openly give expression to such dissatisfaction, we can perceive a stronger reason to hope that it may yet be changed. At the Rochester Diocesan Conference, held the other day, a Mr. H. W. Hill moved that an amendment of the King's Declaration was desirable. In that motion the speaker said that:—

"There should be no theology, but simply a repudiation of the right of any prince or potentate to interfere in the domestic affairs of this realm. The Bishop of Rochester maintained that the language of the Declaration was not merely aggressive, but also irreverent and profane. It ought to suffice for the Sovereign to declare in perfectly plain language that he was not a member of the Roman Catholic Church, and that he did not admit any claim on the part of the Pope over this realm. The motion was carried by the conference. We trust that before the assembling of Parliament most other diocesan bodies of the Church of England will have followed the example of the Rochester Conference. Such discussions help to dispel prejudice and to correct the effects of ignorance."

ADVENT.

The Church prepares her children for all her great festivals by prescribed penances and fastings. It is thus that the glorious event of the Resurrection at Easter is preceded by the forty days of Lenten mortification. Within a few weeks we will once more find ourselves in presence of the great festival of the Nativity. Christmas is naturally a period of jubilation; in the religious sense it is a time of exceptional rejoicing. The birth of the Messiah, whom the prophets had foretold and for whose arrival the patriarchs had prayed, marked the commencement of Redemption's wondrous work. That all may be purified and properly disposed to celebrate that grand occasion in a manner worthy of the spirit which the Church inculcates, it is ordained that the time of Advent should be observed, even as is that of Lent. To-morrow will be the first Sunday of Advent, and the Church will put on the garments of penance and mortification. The purple vestments of the priest, as he celebrates the Holy Mass, will tell the faithful, in a language that appeals to the eye, how necessary it is to humble ourselves in order that we may be exalted. The regulations concerning the fasts and abstinence are not as extensive in their severity as during Lent, but are equally as imperative. These rules are read from the pulpit and are so published that all may be aware of their character and of the obligations that they impose. It remains for the children of the Church to observe them in all their details.

Apart from observing the fasts and from abstaining from flesh meat on the days prescribed, the Catholic is expected to perform other acts of self-sacrifice and of mortification. Some of these are indicated in a general manner, others are left to the good will and the choice of each individual. There are acts of charity which come within the sphere of almost every person and which should be multiplied during this holy season. Almsgiving is always meritorious, when accompanied with the

proper dispositions; but during Advent this eminently Christian work is associated with still greater merits than under ordinary circumstances, or in ordinary times.

If we carefully and seriously study the system of discipline that has ever obtained in the Catholic Church we will perceive, without fail, that a wisdom surpassing that of any other organization on earth marks every prescribed rule that the faithful are enjoined to follow. And of these none is more noteworthy than the ordinance to abstain and to fast at certain indicated periods. Even were there never any spiritual benefits attached to such practices, the very ordinary laws of nature would proclaim the utility and the necessity of such observances. But the Church accompanies every restriction placed upon the passions or the inclinations of man with graces that repay a thousand fold the sacrifices undergone. It is for the Catholic to harvest those graces while the opportunity is at hand.

We know fully well that to-morrow we enter upon the season of Advent; but what guarantee have we that any of us will ever spend another Advent in this world? If we look back over the year that has just elapsed, what a number of those who prepared for last Christmas by fasting and penance, have vanished from the scene and are to-day beyond the pale of mortal existence. No matter how limited our circle of acquaintance, yet each one of us can place a finger upon some name in the list of friends that must be effaced for all time to come. These lessons are of daily occurrence, and yet we seem not to reflect upon them with all the seriousness that their importance demands.

Let all of our readers make use of the present season of Advent as if it were to be the last that they are to enjoy, and the greeting of a "Merry Christmas," which will mark the close of this season will be no vain or empty salutation.

AT THE CHURCH OF THE GESU.

The Blessing and Inauguration of the New Organ.

[WRITTEN FOR THE TRUE WITNESS.]

On Thursday evening the blessing and inauguration of the new organ in the beautiful Church of the Gesu brought together a large, deeply interested, and music-loving congregation. Great things were expected, not only on account of the well known skill of the builders, but also from the fact that although this was not the largest instrument in Montreal, it had been constructed in perfect accordance with the magnificent acoustics of the sacred edifice for which it was destined and on this first occasion it was to be touched by a renowned master hand. Much had been promised, much was hoped for, but so great was the delight given that even the most aggressive critic, if such a one could be found, must have felt himself carried so far beyond his own little physical being that his mission was forgotten under the spell of perfect harmony.

Music is one of God's greatest gifts to man. It is the fair white height where heaven and earth may meet, for the spirituous sound thrills with noble impulses, and hears the holy whisperings of a higher, diviner life. No wonder that the blessing of a noble instrument seems rendering to the Lord His very own. It was a reverent assemblage, who in the present case listened to the holy words that set the organ apart forever to God's worship, and it was over bowed heads that the first tremulous notes floated, to find their way to the altar. Softly, timorously the soul of music was awakened and prayerfully it seemed to touch the air as if in awe of its own sublime destiny.

The solo of inauguration was performed by Mr. Arthur Letondal, whose rendition of it left nothing to be desired. It was the "Prelude" in B minor by Bach, and the spirit of the great old master seemed to have entered once more into his own best loved instrument, when a carressing touch drew forth chords that thrilled through arch and aisle and lighted roof. Bach's music is poetry; the joys and sorrows of mankind are whispered, sung, pealed, and thundered through it till every heart stands still to listen to the electric notes. The sweet, soft tingling notes of this "Prelude" breathes of sadness which knows not sorrow. It is the tender melancholy of a young heart dreaming its dreams, and sighing, only because this beautiful world is not heaven. When the last note wistfully died away, the listener still listened to the hush that followed—eyes were moistened but lips smiled.

It was Mr. Gaston M. Dethier, organist of the Church of St. Francis Xavier, New York, who now took command of the keys, and during a beautiful and varied programme kept the audience under a spell of enchantment for the remainder of the evening.

Mr. Dethier's reputation had preceded him. Perhaps only accomplished musicians and trained organists could thoroughly understand the difficulty of the music chosen,

and the power and precision of his execution, but he present knew that a song of faith and hope vibrated at his touch. In the romantic music his potential command over the great instrument, which seemed to answer to every emotion of his soul as sensitively to the Aeolian harp might to the slightest touch of his sweetness and the dulcet softness of every note. The music stole upon up in the tender treble a lark awoke and soared on high to meet the morning sun, and while his enraptured arpeggios, behold, the lilies swung its perfumed bells, and every tuft of joy with a riot of regal that held a melodious note of glory for in the chasing movement, the "Fugue" it seemed as if angels were vying with each other to catch the theme of praise.

To many Thiele's variations seem to have given the greatest pleasure as they offered difficulties best appreciated by musical people, but to the true artist all things are simple. There was no trying for effect, each note was perfect, with a purity of tone and sweetness of expression the strains arose and fell, now scattered about like perfume from a loosened string, now throbbing with the terrible power of a strong heart upheaval.

"The Storm," by Lemmens, was a grand number, and needed no explanation, even to a child, for the hurricane swept with majestic power over pedals and keys, and mystic as there wind so weird and mystic as that which moaned through the forest of tuned pipes. Certainly Mr. Dethier is the finest organist that has been heard for years in Montreal, and the new organ could not have been introduced by more artistic hand. One feature most noticeable was the deep religious sentiment which pervaded the entire programme.

Music is the voice of the soul, and has been the voice of religion, as far back as the days of old, loving kings David and Solomon; but beautiful, though it arose in the Psalms, powerful in the cries of the prophets there was ever a note missing. One winter night over the hills of Bethlehem the angels bore to earth a celestial melody—the birth of Christ and was the first of Christian music. The sublime refrain resounded in men's hearts, and since that day music has progressed, as it never did before, the highest and holiest themes, the sweetest and tenderest, the most exalted and heavenly, reaching strains, have found their inspiration at Christ's altar, and their noble interpreters among the children of His Church.

Music and poetry are links upon the same bright chain, forged together by a fire that burns everlastingly, so when the Rev. F. Lande, S.J., orator and poet, ascended the pulpit and with the fervor, fire and grace of his triple vocation delivered a short instruction, it seemed as if music had not ceased. He threw a halo of glory around the organ in proclaiming its power for the glory of God. When with a charming simile he concluded he must have felt the tribute that was offered to his words in the breathless silence that followed them.

Benediction of the Blessed Sacrament crowned this long to be remembered evening. The voice of the new organ of the Gesu has been raised never to be silenced again as the months and years go by, as long as the great heart has power to sing God's praises. His music belongs to all who come to listen to the humblest soul it will tell its tenderest meanings. It is ours to rejoice with us in our joys, to wail with us in our sorrows. It will bear on its mighty wings the timid prayers that our trembling lips draw scarcely utter. It will find words for the mysterious longings of poor human hearts and breathe them to heaven in streams divine. We who with bowed heads, adoring, allow our spirits to arise upon its jubilant chords and ravishing harmonies will return to earth to find God's world more beautiful, the rugged paths, overgrown with flowers; for we will descend from the Mountain of Transfiguration with an echo in our ears, and a foretaste on our lips, of the Seraphic delight of an eternal Alleluia!

BELLELE GUERN.

PERSONAL.

Mr. D. Furlong, of Prince Arthur street, one of the leading master butchers of this city, and a staunch friend of the "True Witness," has been elected vice-president of the Butchers' Association at its annual meeting, held this week.

NEW WEAPON FOR THIEVES.—Fighting burglars with a fire extinguisher is the method that the assistant prosecutor of Passaic County, Ralph Shaw, of Paterson, N.J., successfully used recently. Just as he was retiring he heard screams in the house of Mrs. Jennie Clark, who lives next door. He had no weapon handy, so he seized the fire extinguisher and rushed to where he heard the woman screaming.

She was huddled in one corner of the yard, and told Mr. Shaw that there were burglars in the cellar. He entered the cellar and turned the stream on where he heard a noise. He saw two figures loom up in the light as they leaped through a window, and he was able to strike them squarely with the liquid. The burglars were so frightened that they left all the booty that they had collected.

UNITED IRISH.—Thursday evening Mr. Rick's Hall a meeting was held to consider the question of the branch of the Union in Montreal. During the evening Mr. Dethier expressed his views on the branch which he would visit, so far as he

To the Editor:—On November 23rd your editorial "Remarks" appeared with more pain than I remember. "True Witness" knows nothing, but that if the remarks in the Tuesday evening issue were sent in for him to see. Mrs. Lake's I heard, and I front seats, "flippant." A modest, pleasant, such as the lips of our praise which had had, as you judging for his deserved or not. Neither was real in the attention for even her own was here simply "Woman's Church Union," a body of distinction in its of race or creed when the World in Toronto, Mr. the prominent of the hearts of tation Union terminated, if possible, hence to speak at the tion in Montreal. I did not have Mrs. Lake, fancied that her underneath her exterior a bit of among for a hearty his of the people. Why she should do not know enures to say, S. Mrs. Lake's rudence last week I was a

LOCAL

DIVISION NO.

characteristic of the 34th anniversary of the Mar holding a dramatic performance at the Saturday evening most impressive Patrick's Church, at which the great and p assisted. On the Father Quinlan Patrick's, occupied delivered a most tion, during the drew a graphic tion to, and the by the Irish race country. At the instruction Benedict Sacrament took under the direction Fowler, rendered choruses in an e the hundreds of the filled out of the their hall, Prof. of the Irish nation, craft Irish nation, most were appreci At St. Ann's I occasion, every occupied by the wives, daughters their host of admir well chosen remarks to the grand H Thomas More, or well" was staged St. Ann's you dramatic section, appealed to the sent. The various interpreted by the great ability, and the last act their manner which she was the impressi by their artistic interpretation of Irish songs and were introduced by vals of the acts, in a manner which of those in the all that old-tim Prof. J. J. Shea of the music, and els to those her Division No. I his reputation of being Division" of the By the enthusiasts earnestness of its triving days of its aims it had in v by other Irishmen parish or district where Irishmen a any number there prosperous Divisi

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Thursday evening Mr. Rick's Hall a meet consider the ques branch of the Union in Montreal. During the evening Mr. Dethier expressed his views on the branch which he would visit, so far as he

Letters to the Editor.

To the Editor of the True Witness, Sir.—On Saturday last a friend handed me a copy of your issue of November 23rd, asking me to read your editorial entitled "Mrs. Lake's Remarks." I did so, and with more pain or surprise I find it difficult to say. I have never, so far as I remember, read anything in the "True Witness" before, and so know nothing, personally, of its principles, but I cannot but think that if the writer of those comments on Mrs. Lake's remarks in the Armory Hall last Tuesday evening, had heard her for himself it would have been impossible for him to write in such a tone. Mrs. Lake's words were, so far as I heard, and I was in one of the front seats, quite the opposite of "flippant." They were nothing but a modest, pleasantly spoken protest, such as would naturally rise to the lips of any woman, at generous praise which she knew the giver had had, as yet, no opportunity of judging for himself whether it was deserved or not.

Neither was Mrs. Lake in Montreal in the attitude of a person petitioning for "official recognition," even of her own beloved church. She was here simply by invitation of the Woman's Christian Temperance Union, a body which knows no distinction in its membership, either of race or creed. Four years ago, when the World's W. C. T. U. met in Toronto, Mrs. Lake was one of the prominent speakers, and so won the hearts of the women of the Dominion Union that they were determined, if possible, to hear her again; hence their invitation to her to speak at their biennial convention in Montreal this month. I did not have the honor of meeting Mrs. Lake, personally, but I fancied that night that I detected underneath her sweet, brave, bright exterior a bit of a heartache, even among the plaudits of the crowd, for a hearty handclasp from more of the people of her own church. Why she should not have said "I do not know enough of your church rules to say, speaking in praise of Mrs. Lake's sweet, earnest eloquence last week to a Catholic gentleman I was amazed to hear him

and to Your Lordship a chair of their own workmanship. The Rev. Mother Superior did not feel that she could repress in the hearts of the pupils that spirit of gratitude which prompts them to kindly acts towards those who have benefited them, and has encouraged them in their laudable request. As the slippers and chair are both of the workmanship of the pupils, as well as the typewritten address, they will afford Your Lordship some idea of the manner in which these afflicted children are prepared by the institution to meet the stern realities of life and support themselves in the battle of existence. It may afford Your Lordship gratification to learn that the one whom Your Lordship refers to as "our old friend, the blind boy," was through Your Lordship's generosity enabled to receive singing lessons, and now he earns by singing in church the sum of four or five dollars a week. Please pardon me for inflicting so long a letter upon Your Lordship, and accept the assurance of my most profound respect. I am, My Lord, Your Lordship's most obedient servant, MRS. D. MACDONALD. 1157 Dorchester street, Montreal, 7th Oct., 1901. Dear Mrs. Macdonald.—Your most pleasant letter of the 17th inst., in acknowledgment of mine of the 2nd is this moment to hand, and the chair and pair of slippers alluded to in it have also been received. I need not say to you how greatly my wife appreciates the letter, and I am so greatly touched by the kindly feeling which prompted the pupils to send me a chair of their own workmanship that I intend having it brought to England. I may have an opportunity of pointing to it as an object lesson of the admirable way in which those who are so sadly afflicted are cared for and made to be useful men and women by the instruction and care devoted to them by the ladies of the Nazareth institution. The address by the pupils is also most touching, and I am now enclosing it to the Rev. Superior, who has also been good enough to write a short reply to it. With much respect, I am, dear Madam, Very truly yours, (Signed) STRATHCONA. Mrs. Dugald Macdonald, 2009 St. Catherine street, Montreal.

REV. ARBE TASSE.—Some short time ago the Rev. Mgr. Maximilien Tasse, the venerable and devoted pastor of Longueuil parish, retired from his ministerial charge on account of failing health. Deep regret was felt on all sides that such an active and zealous man should have been forced by ill-health to leave the field of his labors. He was offered a residence at the Palace by His Grace the Archbishop, but evidently feeling that the end was not far off he preferred to enter the Grey Nuns, which he calmly passed to his eternal rest on Monday last, sustained by the sacraments of Holy Church, administered by his own brother, the Cure of St. Cyrille. The funeral took place on Thursday, the solemn requiem being sung by Mgr. Lorrain, Bishop of Pembroke. Father Tasse was born at St. Laurent, in 1829, and was ordained by the late Bishop Bourget in 1853. He had been professor at St. Thérèse College for some time. In 1862 he was appointed vicar of St. Bonot, and five years later parish priest of the same place. From 1878 to 1883 he was pastor of St. Louis. In this latter year he was given the important parish of Longueuil. The work done by him in that locality can scarcely be estimated. Apart from the educational institutions founded there by him, the most magnificent Church, outside the city of Montreal, in all the diocese, stands as a perpetual monument to his zeal and devotedness. One more of the good old priests is numbered with the dead, and the more of the saintly men who helped in the building up of this great archdiocese has gone to his eternal reward.—R.I.P.

all in vain. Their total abstinence was supernatural virtue. No supernatural virtue could have flourished without grace, and grace they could hope to obtain only through prayer and frequentation of the sacraments. **Brief Notes of Catholic News.** CONGREGATIONAL singing has been made a part of the services at St. Brigid's Church, New York. REQUESTS.—By the will of the late Mary Corrigan, filed in Chicago Nov. 7, the sum of \$15,000 was left to the House of the Good Shepherd, and \$12,000 to the Little Sisters of the Poor. SACRED HEART CONVENT.—Mother Moran, R.S.H., has been appointed superior of the Sacred Heart Convent at Sault au Recollet, Canada, and vicarress of the Canadian province of the Order. She has been, for some years, in England. A MONSTER EUCHERE PARTY.—An idea which had of the success of Catholic social work in New York city, when it is considered that at a recent reception, concert and eucHERE party, held in aid of the reading room for Catholic sailors, three thousand people took part in the affair, and \$12,000 for the prizes for the eucHERE. A MEAN MAN.—We read a great deal about mean people, and the trouble they take to appear otherwise than what they are. A very appropriate story is given in one of our Philadelphia exchanges which would go a considerable way to prove that even the Church is not always driven from the attempts of such people. We give the story as we find it, leaving to our readers to place whatever value they may deem proper upon it. It runs thus: "At the High Mass in St. Thomas Aquinas' Church, on a recent Sunday, Rev. Father Carey, after inviting the congregation to attend a forthcoming church entertainment, and to be prepared to make a silver offering at the function in question, said: "Speaking of silver reminds me, I believe the meanest man in this parish and, perhaps, the meanest in this whole city, was at one of the earlier Masses here this morning. Holy Father Carey held up to view what appeared to be a new silver coin. "Now," he continued, "that looks very much like a dime, doesn't it? Well, it isn't. It's a counterfeit. For the first time in the history of the local St. Andrew's Society, the coin was held up to the light as he manipulated the coin with his thumb and forefinger, saying: 'I am now unravelling the counterfeit.' A moment later he said: 'This is the penny,' holding the copper coin aloft in his right hand, and here, raising his left hand, 'is the tin-foil.' "The two exhibits were held up for inspection a minute or so, while the congregation sat and gasped. Finally Father Carey replaced the penny and its silver covering in his pocket with infinite care. 'A keepsake,' said he, and turned again to the altar."

**FATHER STANTON'S SUCCESSOR.** The Brockville "Recorder" says that Very Rev. Father Muraw will be the successor to the late Rev. Father Stanton, and that the official announcement will be made tomorrow. Very Rev. Charles B. Murray was born in Quebec city, in 1845. He comes of a family that has given many of its members to the Church and has shed lustre on the cause of religion in Canada. He is a nephew of the late Right Rev. Edward John Horan, third Bishop of Kingston, and a brother of Rev. Father Murray of Cobourg. He was educated in Regiopolis College, Kingston, and Laval University, Quebec. He was ordained priest in St. Mary's Cathedral Dec. 8th, 1867. For a time he was secretary to Bishop Horan, and was next curate at Perth. He was then appointed pastor of St. Columban's Church, Cornwall, where he remained seventeen years. A handsome presbyter was built under his supervision, as well as several fine schools. He paid off a lot of the debt on the parish, and when he left to assume the parish of Trenton his departure was sincerely regretted by Protestants and Catholics alike. In 1889 he became pastor of Trenton, and labored diligently and successfully in promoting the interests of the mission. He was appointed dean by the late Archbishop Cleary and was reappointed by Archbishop Gauthier in appreciation of his many sterling qualities, and in recognition of his valuable services to the Church. Dean Murray was a class-mate at Regiopolis College of Archbishop Gauthier, and the late Father Stanton. He is an able speaker, an excellent financier, as well as a learned theologian. **THE RICHEST FURS IN AMERICA AT RIGHT PRICES.** There's a great distinction in Furs. Here you get the best of that distinction from every point. The entire lines of the largest wholesale stock in the country to select from; a choosing from the Richest Furs in America; the certainty of correctness in fashion; the assurance of careful workmanship; the surety of right prices. If you wish Furs to order, or remodelled, our custom department offers you the same excellence. Positively 30 to 40 per cent. cheaper than any other establishment on the continent! Come and see our Grand Display of Novelties for 1901 and 1902. Charles Desjardins & Co., 1533 to 1545 St. Catherine street, Montreal. **THE PRESIDENT FIRST.**—The Milwaukee "Free Press" is the authority for the following:—"For the first time in the history of the local St. Andrew's Society of the United States' will this year precede that to 'The King of England.' This decision has been reached by the committee in charge of arrangements." Conscience is God's deputy in the soul. **JOHN MURPHY & CO. MILLINERY DEPARTMENT.** Every one knows that our Millinery is all high class and the prices within the reach of all. But to make our end of the month sale an exceptional success we have arranged on the centre tables in the millinery show room about 120 Stylish Hats, which will be sold at half price on Friday and Saturday only. Don't miss this chance. Gorman Flannel Blouses with polka dots, regular \$1.25, for 69c. Ladies' Tweed Skirts, in tartans, mixed tweed and plain colors, sold at \$1.95; were \$4.50 to \$7.50. Ladies' Silk Skirts, a large assortment of colors, \$9.50; choice \$5.95. Ladies' Clouds for stormy weather, were \$1.50 to \$2; choice 50c. Babies' Cashmere Bonnets, 75c, to clear 10c. Babies' felt Bonnets, 75c, to clear 10c. Boys' Gray Cloth Tams, \$1.25, to clear 19c. **A "Snap" in Black Dress Goods.** THE FINEST MANUFACTURED. All wool and silk and wool, regular value of this lot from \$1.50 to \$2.25 per yard, to be sold in 2 lots. LOT NO. 1. 900 yards All-Wool Fancy Black Dress Goods, choice of this lot, 59c per yard. LOT NO. 2. 500 yards All-Wool and Silk and Wool Fancy Black Dress Goods, choice of this lot at 79c per yard. 900 yards fine Double Damask Table Linen, in lengths from 14 to 5 yards, all pure linen and worth from 90c to \$1.15; choice of the lot, 62c per yard. 1,500 yards Striped Flannelettes, assorted colors and patterns, for this sale only 4c per yard. **JOHN MURPHY & CO.** 2545 St. Catherine Street, corner of Montreal Street. Terms Cash. Telephone, 17 2740

LOCAL NOTES.

**DIVISION NO 1, A.O.H.,** with its characteristic zeal commemorated the 34th anniversary of the execution of the Manchester martyrs by holding a dramatic and musical entertainment at St. Ann's Hall, on Saturday evening last, and by a most impressive ceremony at St. Patrick's Church the Sunday previous, at which all other divisions of the great and prosperous Order assisted. On the latter occasion Rev. Father Quilivan, pastor of St. Patrick's, occupied the pulpit, and delivered a most touching instruction during the course of which he gave a graphic picture of the devotion to, and the sacrifices suffered by the Irish race for Church and country. At the close of the instruction Benediction of the Blessed Sacrament took place. The choir, under the direction of Prof. J. A. Fowler, rendered several beautiful choruses in an excellent manner. As the hundreds of stalwart Hibernians filed out of the Church to return to their hall, Prof. Fowler played several Irish national selections, which were much appreciated. At St. Ann's Hall, on the former occasion, every available space was occupied by the members, their wives, daughters and sisters and their host of admirers. After a few well chosen remarks by the President, the grand historic drama "Sir Thomas More, or the Days of Cromwell" was staged by the members of St. Ann's Young Men's Society dramatic section, in a manner that appealed to the hearts of all present. The various characters were interpreted by the young men with great ability, and from the first to the last act they were cheered in a manner which showed how profound was the impression they had made by their artistic and scholarly interpretation of the work in hand. Irish songs and instrumental music were introduced between the intervals of the acts, and were rendered in a manner which made the hearts of those in the audience beat with all that old-time pride and joy. Prof. P. J. Shea was the director of the music, and added new laurels to those he has already won. Division No. 1 has long enjoyed the reputation of being the "Old Guard Division" of the Order in Montreal. By the enthusiasm, persistency and earnestness of its members in the trying days of its organization, the aims it had in view were taken up by other Irishmen, and now in every parish or district of this large city where Irishmen are congregated in any number there is to be found a prosperous Division.

they all had so much at heart, had not produced any beneficial results, unless a branch of the League was formed. **EUCHERE THE FASHION.**—St. Anthony's Young Men's Society opened the winter season, in St. Anthony's parish this week, with a most enjoyable eucHERE, at which a large number of the patrons and friends of this progressive organization assisted. **CONDOLENCE.**—At the last regular meeting of Division No. 5, A.O.H., many sympathetic references were made to the death of Mr. Thomas Arkinson, an esteemed and valued member of the Division. A resolution of condolence was passed and ordered to be sent to the family of the deceased. **RETREAT AT THE GESU.**—During the week a retreat for English-speaking women, married and unmarried, was held at the Church of the Gesu. The preacher was Rev. Father Furgon, S.J., and the attendance at the various instructions was large. **C. O. F., St. Lawrence Court,** held an entertainment last night in St. Patrick's Hall. St. Gabriel's Court Glee Club figured very prominently in the programme, as was also many of our talented local musicians. The undertakings of Catholic Foresters are always a striking feature of our social affairs of each winter season. The opening social of this year was a notable example of this fact.

OBITUARY.

**REV. CANON PRIMEAU.**—It is with feelings of exceptional regret that we record this week the death of one of the most widely known and highly esteemed priests of the archdiocese, in the person of Rev. Canon Primeau, of Boucherville. The historic parish of Boucherville owes no small debt to the energy, the untiring devotedness, and the remarkable ability of the departed priest. For over twenty-four years he has had charge of that ancient parish, and in that time he has embellished and improved the town to a wonderful degree. The grand centenary and bi-centenary festivals of last summer, in the preparation of which he possibly exercised his physical strength, were undoubted evidences of his great success in all his undertakings. He embellished and



THE LATE REV. CANON PRIMEAU.

renovated the old church that has stood as it is to-day since 1801; he endowed the Lady with a splendid college, the fruit of his determined efforts, despite countless obstacles; he aided in the establishing of the Sisters of the Congregation de Notre Dame in one of the finest stone convents in any mission outside of Montreal—Boucherville being, also, the first of their external missions, founded by the Venerable Mgr. Bourgeois himself; he erected a magnificent presbytery, a building which is as ornamental as it is useful and necessary; he constructed a beautiful chapel in honor of the Sacred Heart; and he improved the town by the addition of some of the best houses in the locality. To tell all the good that Father Primeau has done would be to go over the entire history of the diocese. He was an indefatigable traveller, and had visited almost every country in Europe, had twice made pilgrimages to the Holy Land, and was known in at least fifty parishes of the American Republic. Yet, all his travels never for a moment retarded the immediate work of his own parish. He was a practical and deeply interested friend of the exercise of prayer, and faithful in the reception of the sacraments. Apart from the weakness of man's own corrupt nature, not the least among the causes that lured him to intemperance were the troubles and discomfords and miseries of life, the various ills, whether of body or of mind, to which flesh was heir. Such troubles were inevitable in their lives, and too often it was sought to drown them in the temporary oblivion of intoxication. It was a useless and a fatal remedy. The true remedy they must look for in the grasp of God to help them to outlive those troubles. Without the grace of God their labors would be

Cardinal Logue On Temperance.

(CONTINUED FROM PAGE ONE.) His Eminence then referred to the many difficulties which beset a total abstinence society, and reminded them of the debt of gratitude they owed to the good priest, their spiritual father, who had labored so successfully to bring the society to its present flourishing condition. Even when well started the voyage of a total abstinence society was ever upward and against the stream of fallen human nature, and the end was not to stop for a moment without risk of disaster. But there were sufficient motives to keep earnestly to their work all who were interested in the progress of this great movement. Around them in society might be seen every day the wrecks of humanity, spectacles of pity in the eyes of God and man, whom all should try by every means in their power to rescue from the terrible abyss of depravity into which intoxicating drink had plunged them. They could rescue these unfortunate creatures by their good example, they could rescue them by their fidelity to the rules of their society, and they could rescue them by joining that society in such numbers as to isolate these degraded souls and shame them into reformation. The credit of their city and their country was yet another motive—a good and strong and urgent motive—that should move them to self-sacrifice in the cause, but they had even higher motives still—the salvation of themselves and their brethren—the glory of their Church and of their God. Let them remember that true followers of Christ should be missionaries, as apostles to their brethren, and therefore their endeavors should not be confined to self-protection merely, but their most generous effort should be to spread and propagate among their fellow-men the noble cause of total abstinence. In conclusion, His Eminence earnestly exhorted all to be constant in the exercise of prayer, and faithful in the reception of the sacraments. Apart from the weakness of man's own corrupt nature, not the least among the causes that lured him to intemperance were the troubles and discomfords and miseries of life, the various ills, whether of body or of mind, to which flesh was heir. Such troubles were inevitable in their lives, and too often it was sought to drown them in the temporary oblivion of intoxication. It was a useless and a fatal remedy. The true remedy they must look for in the grasp of God to help them to outlive those troubles. Without the grace of God their labors would be

**LADIES OF CHARITY OF ST. PATRICK'S** parish held another successful social and eucHERE on Tuesday evening in St. Patrick's Hall. The attendance was most encouraging. **UNITED IRISH LEAGUE.**—On Thursday evening next in St. Patrick's Hall a meeting will be held to consider the question of forming a branch of the United Irish League in Montreal. During his recent visit to this city Mr. John E. Redmond expressed the wish that such a branch should be organized. He remarked at the same time that he would consider the cause his, so far as benefiting the cause

of the Nazareth Institute. As we go to press, one of the principal yearly functions in Catholic circles of Montreal—the banquet of the Nazareth Institute for the Blind—is taking place. In our next issue we will furnish a full report of the event. Usually this banquet is attended by hundreds of citizens of all nationalities. The object of the Institute and the labors of the nuns in charge of it are constantly the source of hearty sympathy and co-operation. Fortunately it is likewise to have for its patronesses ladies of various nationalities who are uniting in their efforts to assist in the noble work which the Institute is doing. As an evidence of the universality of the interest taken in the Nazareth Institute, we subjoin, for the present, the following correspondence, which is at once an evidence of the success attending the efforts of those who instruct the afflicted inmates of the institution, and of the unstinting generosity of the noble Lord whose hand is so frequently extended to help the deserving. Montreal, October 2nd, 1901. My Lord,—I have the honor to acknowledge the receipt of Your Lordship's generous donation of \$150 towards the funds of the Nazareth Institution for the blind, and I am directed to convey to Your Lordship the heartfelt thanks of the Reverend Mother Superior, Reverend Sisters and Lady Patronesses of that institution for Your Lordship's extreme kindness and generosity, for which the pupils on their own volition requested permission to present to Lady Strathcona and Mount Royal, a pair of bedroom slippers

and to Your Lordship a chair of their own workmanship. The Rev. Mother Superior did not feel that she could repress in the hearts of the pupils that spirit of gratitude which prompts them to kindly acts towards those who have benefited them, and has encouraged them in their laudable request. As the slippers and chair are both of the workmanship of the pupils, as well as the typewritten address, they will afford Your Lordship some idea of the manner in which these afflicted children are prepared by the institution to meet the stern realities of life and support themselves in the battle of existence. It may afford Your Lordship gratification to learn that the one whom Your Lordship refers to as "our old friend, the blind boy," was through Your Lordship's generosity enabled to receive singing lessons, and now he earns by singing in church the sum of four or five dollars a week. Please pardon me for inflicting so long a letter upon Your Lordship, and accept the assurance of my most profound respect. I am, My Lord, Your Lordship's most obedient servant, MRS. D. MACDONALD. 1157 Dorchester street, Montreal, 7th Oct., 1901.

REV. ARBE TASSE.—Some short time ago the Rev. Mgr. Maximilien Tasse, the venerable and devoted pastor of Longueuil parish, retired from his ministerial charge on account of failing health. Deep regret was felt on all sides that such an active and zealous man should have been forced by ill-health to leave the field of his labors. He was offered a residence at the Palace by His Grace the Archbishop, but evidently feeling that the end was not far off he preferred to enter the Grey Nuns, which he calmly passed to his eternal rest on Monday last, sustained by the sacraments of Holy Church, administered by his own brother, the Cure of St. Cyrille. The funeral took place on Thursday, the solemn requiem being sung by Mgr. Lorrain, Bishop of Pembroke. Father Tasse was born at St. Laurent, in 1829, and was ordained by the late Bishop Bourget in 1853. He had been professor at St. Thérèse College for some time. In 1862 he was appointed vicar of St. Bonot, and five years later parish priest of the same place. From 1878 to 1883 he was pastor of St. Louis. In this latter year he was given the important parish of Longueuil. The work done by him in that locality can scarcely be estimated. Apart from the educational institutions founded there by him, the most magnificent Church, outside the city of Montreal, in all the diocese, stands as a perpetual monument to his zeal and devotedness. One more of the good old priests is numbered with the dead, and the more of the saintly men who helped in the building up of this great archdiocese has gone to his eternal reward.—R.I.P.

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**A CHURCH BELL.**—An American correspondent of "La Semaine Religieuse" writes of a memorable event which is to be found in a Kentucky parish Church. In fact, it is a most historical event that the writer recalls, and one that may not be known to the generality of our readers. We therefore, take the liberty of translating the words of the correspondence. "We all know that the Church at Bardonia, Kentucky, is the most beautiful one in that State. I have even hazarded the statement that its altar is the very finest in the South. But it possesses in any case a souvenir that is also of high value; it is a bell presented by the King Louis Philippe, himself. It was under the following circumstances given to the throne of his ancestors, that monarch who returned to Kentucky, to the city in which his friend, Mgr. Flaget, resided. There, the one who had held the first sceptre of the world condescended to teach the little American children the rudiments of French grammar and syntax. The revolutionary upheaval passed away, and the King returned beyond the seas. When again seated on the throne of France, Louis-Philippe remembered the kindness shown him by Mgr. Flaget, and, as a mark of gratitude, sent him some precious pictures, and a bell fabricated by the Feu Brothers of Lyons. On one side of this bell are the coat-of-arms and the ascension of the Royal family of France, and on the other side, in relief, is a representation of the crucifixion." In closing his correspondence the writer makes use of the following words: "May that bell some day ring out to America, ring to the world, ring to God, the glories of a re-christianized France, and not the death-knell of our motherland." This is truly an historical incident of great interest, but the sad feeling that the writer's closing words suggest, may to-day much of the pleasure that the true Catholic feels in contemplating the grand and varied career of the "First Daughter of the Church." It is too bad that France, the land of faith and of glorious traditions, should have fallen into the grasp of the all-destroying infidel, the soulless, prayerless, remorseless atheist. That the Lenten period of unbelief through which that land is now passing may be soon followed by the Easter dawn of a glorious resurrection, is the prayer of all.





THE WEEK IN IRELAND.

AN IRISH SYNOD.—It is a wonderful thing how prone are some Protestant religious bodies, especially in Ireland, to allow politics to sway their deliberations.

may be possible on our behalf when a Land Bill is produced, we should profit by the warning given by the chairman of the party, that the value of the coming Land Bill will really be determined by the action of the people at home.

While laborers, artisans, and town tenants and traders can secure in support of their demands the vast power of this organization by joining its ranks, they have a special inducement to join in the fact, in addition to the particular reforms which they seek, they will also necessarily profit by an improved condition of the rural population.

When the people of a parish continue to form or renew a branch of the League, they should elect officers and a committee freely and with judgment, one from each townland or principal division of the parish, to enroll all his neighbors, and attend all branch meetings.

Well, after so much anti-Irish politics one would suppose that the Synod would get clear for some questions of Church discipline, or to some matters that came within the province of such a body to discuss.

So all this politics, under the mark of religion, means simply that the Synod of Down, Connor and Dromore would prescribe coercion for the people of Ireland, and in order to make use of having that whip lash the fellow-countrymen of its reverend members, it would foster the well-known anti-Irish spirit of old Trinity, and prevent the vast majority of Irishmen—who happen to be Catholics—from having any opportunity of escaping the ordeal.

UNITED IRISH LEAGUE.—An important circular has been issued from the headquarters of the United Irish League, 38 Upper O'Connell street, Dublin, from which we take the following extracts:—

The United Irish League having created the present opportunity, and the only existing means of grappling with and destroying the demon of alien rule, from which our misdeeds spring, no man claiming to be a Nationalist can any longer find an excuse for standing outside the ranks of this Nationalist organization.

IN THE HOUR OF DEATH.

The shortest and safest means of discovering the habits needed to make us ready for death is to discover the characteristics that belong to the act of death itself. Of all these, surely the one that most first, and most forcibly, strike every thinking mind, is that of its absolute solitude.

True, up to this supreme moment human help may avail us, but love, and human prayers and ministrations may make our death-bed honored, and help us in our dying act. But when this moment comes, then all else must go. We may be surrounded, if married, by husband or wife, children, and children's children, to the third and fourth generations.

tion between a 'pure' and a 'right' intention. A pure intention is when the beginning, prosecution, and consummation of an action is performed solely for the glory of God, without the alloy of any human motives, so that the action is altogether supernatural, and becomes as it were divine. Perfect purity of intention is of the utmost rarity, and is found only in perfect souls.

This passage is taken from a "note" to a chapter which treats fully of the direction of the will towards God, to the whole of which chapter any reader not already knowing the book—may turn, with great profit, for a full and beautiful drawing out of the point in question.

What habit, then, to be acquired in life, will most correspond to this awful characteristic of loneliness at death? Undoubtedly, the habit of looking straight at God, of thinking only of His judgment, and of our fellow-men's, in everything we do; of living, in short, as though our souls were already alone with Him as they will be when they leave the body.

The London correspondent of the New York "Herald," Herbert Paul, in his regular weekly contribution, presents some features of the heated and lively discussion now going on in England in connection with the war in South Africa as follows:—

Indeed, high authorities say that they are unable to see how the war in South Africa can be carried on after the end of this month without an application for money to the House of Commons.

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FRANCE'S DAN. France's great danger, in and not from, think apparent to the administrative France, is the unbelief of State to-day, able of staying the misfortune that in try. Their methods culled to drive France increasing rapidly brink of ruin. It is fluence of Catholicity, climbed to the highest her nationhood ever has equally been of the anti-Catholicism now sways her destiny, her genius has reached over our exchanges the following editorials one of them:—

"A debate took place in the French Senate, a question, a brief which was sent to the cable." The figures cited were as to give to the people grave cause for France, Germany and were at the beginning century in round number, France, 36,000,000; Germany, 41,000,000; Britain, 41,000,000.

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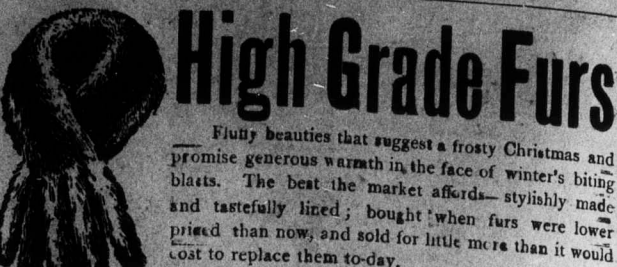
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These are Hints: CHOICE FURS.

- New Dark Natural Water Mink Ruffs, 2 heads, 6 Lisle, extra large, \$5.10. New Black Thibet Boas, 43 inches match, \$2.55. New Black Thibet Boas, 43 inches long, \$3.65. Muffs, extra large size, to match, \$4.75. New Electric Seal Ruffs, with 8 tails, \$4.40. Electric Muffs, choice skins to match, \$3.00.

HIGH CLASS DRESS GOODS.

P.S.—We make to order all Fur Garments according to your measurements, without extra charge. Furs repaired at shortest notice. New Colored Covert Cloth Dress Goods in all the newest winter shades, rich pearl finish. Special price \$1.20-yards. New Colored Zibeline Dress Goods in a variety of pretty stripes, all the very latest colorings. Special price \$1.20-yards. Extra quality Colored Zibeline Dress Material in a beautiful range of winter shades, makes a handsome suit. Special price \$1.45.

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Heavy Black English Worst Dress Goods, extra quality, makes a handsome tailored suit. Special price 90c yard. New Black Zibeline Dress Material in pretty neat self stripes, extra fine quality. Special price \$1.20-yards. Heavy quality New Black Zibeline Dress Suitings, very rich finish, makes a very smart costume. Special price \$1.60.

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PROVINCE OF QUEBEC, District of Montreal.

Notice is hereby given that the Estate Leon Benoit Alfred Charlebois, of Laprairie, will make application to the Legislature of the Province of Quebec, at the next session, to be authorized to sell its immovable properties and to make a division of the assets of the said Estate. Montreal, November 21, 1901. LOUIS MASSON, Testamentary Executor.

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THE S. CARSLY CO. LIMITED. Vol. LI. N. Topic

SACRED BAN. of our Catholic recently expressed of the custom titles for member's pecuniary of our religious benevolent societies in harmony with that there is no such titles. In the Grande, High, Most such like are meant exaggeration; and, place, they savor of Catholic organization, been suggested by organs, that the scarfs, pins, charms, blouses, might be our advantage to all would advise caution, for there is something a reformer warranted length.

As to society business has of late ap formula for the blessing ners, and it is unjudged that they helpful factor in a The multiplication may be carried to are of the opinion truly organized and dication, or societal rect guidance of the have its distinctive banner seems to be times immemorial, a race, the emblem of tion, the expressive the signal for each Church Militant ever faithful is actual such society may be company, or a requirard of the Cross, th of the centuries, is all must follow; but ance, each sub-divis army has its partic

Then there is som about a banner; the folds, and read in the or the principle t many under its p symbol that speak for more emphatic an inspiration that action and encour The grouping of national standard is phatic expression submission to the a sented by that st grouping of society the standard of the of Faith that no lan late, for it is underspective of station or age.

FRANCE'S DAN. France's great danger, in and not from, think apparent to the administrative France, is the unbelief of State to-day, able of staying the misfortune that in try. Their methods culled to drive France increasing rapidly brink of ruin. It is fluence of Catholicity, climbed to the highest her nationhood ever has equally been of the anti-Catholicism now sways her destiny, her genius has reached over our exchanges the following editorials one of them:—

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