

SOCIETY—Estab-  
lished 1864. In-  
corporated 1864. Meets in  
Fall, 92 St. Alexan-  
der street, Mon-  
day of the  
month. Meets last Wed-  
nesday. Rev. Director,  
John P. P. President,  
Justice C. J. Doherty;  
E. Devlin, M.D.; 2nd  
Vice-President, B. C. L. Trean-  
or, B.C.L.; Treasurer,  
J. Green; Correspond-  
ing Secretary, J. Kahala; Rec-  
ording Secretary, T. P. Tansey.

S. T. A. AND B. SO-  
CIES.—The Society of  
St. Patrick's, 1200  
St. Patrick's street,  
meets on the  
second Sunday of  
the month at 8  
o'clock, Rev. Jas. Kil-  
bride, W. P. Doyle; Rec-  
ording Secretary, T. P. Tansey.

A. & B. SOCIETY,  
1885.—Rev. Director,  
John P. P. President,  
Justice C. J. Doherty;  
E. Devlin, M.D.; 2nd  
Vice-President, B. C. L. Trean-  
or, B.C.L.; Treasurer,  
J. Green; Correspond-  
ing Secretary, J. Kahala; Rec-  
ording Secretary, T. P. Tansey.

WOMEN'S SOCIETY,  
1885.—Meets in its  
own hall, on the  
second Sunday of  
the month, at 8  
o'clock, Rev. Director,  
John P. P. President,  
Justice C. J. Doherty;  
E. Devlin, M.D.; 2nd  
Vice-President, B. C. L. Trean-  
or, B.C.L.; Treasurer,  
J. Green; Correspond-  
ing Secretary, J. Kahala; Rec-  
ording Secretary, T. P. Tansey.

CANADA BRANCH,  
1885.—Meets in its  
own hall, on the  
second Sunday of  
the month, at 8  
o'clock, Rev. Director,  
John P. P. President,  
Justice C. J. Doherty;  
E. Devlin, M.D.; 2nd  
Vice-President, B. C. L. Trean-  
or, B.C.L.; Treasurer,  
J. Green; Correspond-  
ing Secretary, J. Kahala; Rec-  
ording Secretary, T. P. Tansey.

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McShane's  
Bells, 121, Baltimore, Md., U.S.A.

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N.Y., and  
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Van's  
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Pure Goods.

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RAISING FLOUR  
and the Best  
for the empty bag.

St. Montreal.

190

St. Montreal.

# The True Witness



Vol. LIII, No. 30

MONTREAL, SATURDAY, JANUARY 30, 1904.

PRICE FIVE CENTS

## THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

2 Beatty Street, Montreal, Canada. P. O. Box 1133.

**SUBSCRIPTION PRICE**—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance. All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1133.

### EPISCOPAL APPROBATION.

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

## NOTES OF THE WEEK.

**THE PEN BLESSED.**—A Roman despatch of this week tells of a little incident that is calculated to give us a fair idea of the importance attached by the Holy Father to the great work of Catholic journalism. On the 23rd January, a journalist was received in audience by His Holiness. In the course of the interview Pius X. took the fountain-pen that the journalist held in his hand and blessed it, and returned it to him saying: "No one in the world has a more noble mission to fulfil than the journalist. I bless the symbol of your profession. My predecessors used to bless the swords and shields of Christian princes, while I have the pleasure, on the other hand, of blessing the pens of Christian journalists." This simple incident does not require comment; it should be the encouragement of all who have to do with Catholic journalism.

**THE NEWMAN MEMORIAL.**—During a special meeting held at Norfolk House, last week, it was reported that £14,000 had been raised to complete the £26,000 needed to complete the Cardinal Newman Memorial Church, at Birmingham. The Duke of Norfolk presided at the meeting. For a long time past the erection of this Church has been in contemplation. It is to be a most unique building. It will be the only church in all England of purely Roman design. It is contemplated making an appeal to all the Catholics throughout the British Empire to aid in the worthy object. It is surely befitting that the Church intended to commemorate the life and works of Newman should be entirely Roman in design as his spiritual character was absolutely Roman in formation. It is proposed that it should be unique as a churchman and as a writer; he was one of the brightest lights that ever shone on the sky of English letters, and one of the greatest minds that adorned the century in which he lived. We can almost say that his conversion and his great life of immaculate beauty, in all its details, may be looked on as the most powerful auxiliaries to the advancement of the Catholic cause, in England, has ever enjoyed. His life and character stand out in such wonderful contrast to the lives and characters of the majority of those who pervert Catholicity, his motives and aims appear so luminous in comparison with theirs, that it suffices for the true Catholic to mention his name, to close the lips of calumny, and to draw the sting from the worst class of bigotry. The Birmingham memorial Church will not only be a monument to Newman, but also a beacon-light along the pathway of Catholicity in England.

**IDEALS IN ART.**—At the Reading Circle of the Rideau street convent, in Ottawa, on last Wednesday, Rev. Father McGuinness, of New York, delivered a most able and timely lecture on "The Ideals of Sanctity." We are in hopes to receive, for next issue, a synopsis and appreciation of that admirable lecture. Meanwhile, we have before us something very practical concerning "Ideals in Art," as they exist at the present time. The speaker was the well known Rev. Dr. Lyman Abbott, of New York. It is remarkable that this famous Protestant divine, and the equally renowned Catholic New York priest, above mentioned, should both have been struck by the growing lack of "ideals," especially in that great whirlpool of activity and social chaos—the city of New York. Father McGuinness contemplates the subject

from the purely religious standpoint—that of sanctity, while Dr. Abbott, studies it from the more worldly standpoint—that of art. But they both have the same foundations for their arguments, and both tend to show a drifting away from the grander ideals of the past. Amongst other things Dr. Abbott said: "The tendency of this age is the lowering of ideals. It is the age of democracy—the rule of the majority—neither the rule of the top nor the bottom, but a rule of the average. This is also a commercial age. The question always is: 'What will it bring?' The tendency in America is to measure by bigness." What a vast amount of truth in these few lines. The days of Mammon-worshippers are with us, fiercer than in times of old. The Dollar is the standard, and even religion is weighed and measured by that same standard. Dr. Abbott explains his meaning by adding: "The best novel is that which sells the most editions. The best newspaper is that which prints the most copies. The foreman of the pressroom will furnish you with an affidavit of the number of copies printed, and never say a word about the number returned unsold. And so with our departmental stores, our colleges, our churches." Then, after picturing, by means of example the degenerating tendencies of the age, in almost every sphere, Dr. Abbott says: "Better than quantity or bigness is it to measure all things by the ideals toward which they are tending. We need here in America to place a higher value on art." It is not our intention to enter into an analysis of Dr. Abbott's treatment of "Ideals in Art"—the subject is very vast—but we draw attention to it for the purpose of showing how the thinking and serious minds of the day perceive the falling away from those grand ideals which were the inspiration of the past ages and the sources of all the greatness achieved at any time in the world's history. The achievements of the ancients in art, science, architecture, and literature, survive simply on account of the ideals which they aimed to attain. We hope to have Father McGuinness' "Ideals of Sanctity" for next issue.

**CHICAGO'S CONDITION.**—In the columns of the Chicago "Tribune" appears an article that by no means helps to place that great overgrown city in a very favorable light. One extract will suffice to give our readers a picture of Chicago, as it is. That organ says:—"Consider our packed house of correction. Consider our crammed jail. Consider our clogged criminal court docket. Consider our general practice of carrying concealed weapons. Consider our 100 murders every year in comparison with London's twenty. What is the explanation of this? Irreverence, wilfulness, disrespect for law, lack of discipline, and childish insistence upon the 'right' to do what one pleases, irrespective of parents or of state—these things form an attitude of mind which prevails in Chicago, and which cannot be shaken except by long years of struggle on the part of individual Chicagoans to bring individual souls to a nobler conception of individual life." This is an appeal for individual effort to stem the tide of corruption, crime and lawlessness that prevail in that one city. But the conditions thus pictured and the causes assigned for their existence may find application throughout the entire social structure, in all parts of the United States. No doubt the disregard for all authority is the basic cause of the evil. And something more than

mere individual endeavor is needed to stem the ever increasing current. It is true that individual action is needed; but it must be in a sane and practical direction. To commence, there must be a general coming back to that system of authority, derived from God, which the Church has always upheld, insisted on; and inculcated. This sad condition of affairs is but the logical result of a drifting away from the Church and from the principles for which she stands. The absence of all religion from the school; the unfamiliarizing of the child with things spiritual; the disassociating of youth from the idea of God, His supreme authority, and the delegated authority which is in the world; these are a few of the causes of this unhappy state. To remove these it is necessary to commence at the very foundation. Times numberless we have pointed out that society—and with it the State—is drifting into a state of chaos; that to save itself from ultimate and utter destruction it will have to return to the principles of the Church, will have to accept her moral (if not her dogmatic) rule, and will be obliged to adopt her teachings—which are justified by her perpetual practice. No other institution on earth today, be it religious, political, or national, is able to withstand the lava tide of license and criminal lawlessness that is engulfing society.

**EPISCOPAL INTERDICTION.**—On Sunday last a letter, from His Grace the Archbishop, was read in all the churches of the city. It is brief; it explains itself; and we consider that the publication of it should be sufficient for the purposes in view, without the necessity of any comment. The object of this circular is to renew the interdiction launched four months ago, against a French Sunday paper called "Les Debats." This organ apparently accepted the decision of His Grace, and, bowing to the authority of the Church, disappeared from the field of publication; but it immediately reappeared under the new title and name of "Le Combat." It thus continued its vexatious "bat." Hence this second condemnation. The circular letter reads as follows:—"Archbishop Palace, Montreal, 20th January, 1904. 'Dear Fellow-workers: 'On the 29th September, 1903, I found myself obliged to interdict the reading of the newspaper called 'Les Debats.' 'Since then that paper has continued to appear under a new name, but with the same spirit. 'It announces that it is in the fifth year of its existence and the numbers of each issue constitute the succession of the former numbers. As you may understand, it was a dangerous sheet that had prohibited; it was not the name only. 'In consequence, the sheet that was interdicted on the 29th September, 1903, remains interdicted in all the diocese, no matter what title may be given to it; and as long as there will be no submission and change on the part of its directors, so long shall the interdiction remain, and it is forbidden to sell, to buy, to read or to keep it. 'In giving this decision I make answer to a question that has been asked me by several amongst you. 'Kindly communicate the same to the faithful. For them it is a duty of conscience, and they will understand that it affects their most sacred interests. 'Accept, dear co-workers, the assurance of my most devout sentiments in Our Lord. 'PAUL, Arch. of Montreal.'"

It may not affect the readers of our organ as it does those who are accustomed to take and read papers published in the French language. Still, amongst our people, there are very many who read French and who make it a practice to secure the Sunday papers that are published in that language. It is, therefore, for their benefit that we seek to give as wide a circulation as our circumstances will permit, to this very important statement of the Chief Pastor of our diocese.

one Arthur Lynch, who was sentenced to life imprisonment for high treason, for having fought with the Boers in the Transvaal, against the British, and who, prior to his arrest, was elected member for Galway, in the Imperial House of Commons, has been released from prison. He had just completed a year's imprisonment. It is not a royal pardon that he has received, but has been liberated on a license which gives him full personal liberty. He may leave the country, but he is disqualified from sitting in Parliament and from being elected to any position of trust. When Col. Lynch became disqualified by his arrest, and his Galway seat became vacant, it was Mr. C. R. Devlin who succeeded him as member for Galway. It has been asserted the King showed all the more readiness to comply with the request, on account of his hearty reception in Ireland, and his great desire to do away with the stain of holding political prisoners in government prisons. Now there is not a single Irish political prisoner behind the bars. Col. Lynch's case is certainly one that will help greatly in the onward movement towards a better feeling and a clearer understanding between England and Ireland; and we trust that the benefits to flow from it will materially affect for good the prospects of the Irish cause.

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The Gaelic League here have resumed their meetings, and the members are making good progress.

Mr. Jas. McCoy, of Duluth, Minn., who spent the last few weeks with his parents, left for his home in Duluth on the 11th inst.

## MISSION WORK.

The busiest Mission House in the United States, says the "Catholic Star," of Albany, N.Y., "we do not hesitate to say, is St. Clement's College Saratoga Springs, in the diocese of Albany. There are attached to this house fifteen Redemptorist Fathers exclusively devoted to mission work. Their field of labors extends from Halifax to the Carolinas, their territory is known as the Baltimore province. They make a specialty of giving missions and renewals to the people, retreats to the laity, to the clergy and religious communities, as well as non-Catholic missions. This college of apostolic men was established in Saratoga some twenty years ago; its fame and usefulness have continued to increase each year of its existence, and to-day it is the best known mission house in the east and middle south. The year just passed is the climax of all the preceding ones in mission work thanks to local pastors who so kindly called upon the Fathers to assist them in their parish labors. Through the Divine assistance the missionaries labors have always effected great good and brought down an abundance of spiritual favors upon the people. The reverend clergy were never slow to recognize this fact, and hence the great demand for the sons of St. Liguori. To give an

idea of the zeal of these missionaries let it suffice to say that during the year of 1903 they conducted 82 missions, 22 renewals, 18 Sisters retreats and 14 parish retreats, besides work of a similar kind to non-Catholics, priests retreats, tridiums, 40 hours devotions, retreats to colleges and seminaries are found in the category of their labors. When we stop to consider each missionary spends from one to four weeks in each place; that the total number of such exercises this year is 165, and that 15 Redemptorists were the divine instruments of this work, their zeal must necessarily astonish us; we behold here the finger of God. His power must be the moving force.

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## BRITISH POLITICS.

A kind of chaos reigns in the political arena to-day in Great Britain. The fact is that the Irish Party is the only one in the Imperial arena that has any solidity, that can be called united, and that has any real power to sway the issues of the coming session. There does not appear to be any compact or unified Opposition, and the Government is in a state of "sixes and sevens." The Duke of Devonshire and Mr. Chamberlain wrecked Gladstone's Home Rule schemes by turning from in a critical moment and forming their Unionist Party. Now that Balfour is clearly a Chamberlainite, and that his position of Premier alone keeps him from joining the ex-Secretary for the Colonies in this new campaign, the Duke has drifted away from his moorings. He has left the ministerialists and forever, and he refuses to accept Chamberlainism at any cost. The two recent bye-elections, at Gateshead and Nonwich, have been decidedly against this Chamberlainism. Mr. Balfour has done his very best to keep the Duke in the harness, but the first landed lord of England is not to be thus conciliated.

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(By Our Own Correspondent.)

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## LOCAL NOTES.

**ST. PATRICK'S CHARITY CONCERT.**—St. Patrick's annual charity concert will take place on Wednesday, February the 10th, in the Windsor Hall. The plan for reserved seats opens next Monday at nine o'clock, a.m., at L. W. Shaw & Co.'s music store, 2274 St. Catherine street. The holders of tickets must exchange them for a reserved seat coupon on or after that date. As all the seats are the same price, the first come first served. The whole of the seats are at the disposal of tickets holders, except the three front rows which are kept for the Clergy and other invited guests. The programme this year will consist chiefly of a musical representation with scene in Ireland in the sixteenth century. Beautiful costumes and tableaux and Irish songs will be rendered in a manner seldom heard at previous concerts. The efforts of the members of St. Patrick's choir to organize such fine entertainments every year for the poor and the good works of the parish deserve great praise. Our people have always appreciated the work of the choir by attending in very large numbers. It is to be hoped that this year again an immense audience will fill the Windsor Hall the night of the concert.

**A SILVER JUBILEE.**—Mr. and Mrs. M. Fitzgibbon, of this city, celebrated the twenty-fifth anniversary of their marriage this week. The esteemed jubilarians, accompanied by the members of their family, assisted at a Mass of Thanksgiving in St. Patrick's, at which the pastor, Rev. Martin Callaghan, officiated. The "True Witness" wishes Mr. and Mrs. Fitzgibbon health and happiness that they may lead in the old mother Irish parish twenty-five years hence, and commemorate the golden jubilee of their union.

**TWO IRISH MUSICIANS.**—At the eight o'clock Mass last Sunday, in St. Patrick's Church, two talented young ladies, Miss McDonald and Miss Gertrude O'Brien, contributed selections during Mass. Miss McDonald, who is a most talented musician, executed in an exquisite manner an "Andante Religioso," on the violinello. Miss Gertrude O'Brien sang an "Ave Maria" with artistic taste. Her voice is a pure soprano of a large compass. Miss O'Brien is certain to occupy a place of prominence in musical circles if she avails herself of the advantages which she now enjoys. She is a former pupil of St. Agnes' Academy, under the direction of the Congregation de Notre Dame, St. Anthony's parish. In that institution under the guidance of one of the nuns in charge of the music department of which there are many brilliant musicians in the Order of Mother Bourgeoys, Miss O'Brien laid the foundation of her musical training.

## CIVIC ELECTIONS.

**ST. GABRIEL WARD.**—Mr. Patrick O'Brien is, according to reports, making a gallant struggle in this district. He has an excellent committee of workers, and they are ready to do effective work on polling day. Mr. O'Brien's friends are confident that he will lead in the polls.

**ST. JOSEPH'S WARD.**—There are rumors in various quarters that Ald. Kinsella will defeat his opponent in this ward. Mr. Kinsella is devoting all his time to calling on electors in various parts of the district. He has also a very enthusiastic number of well known electors who are ably seconding his efforts. If the reports, at this writing, are to be relied upon, Mr. Kinsella will be elected by a large majority.

## A PRESENTATION.

Mr. James F. Coughlin, a popular member of the local staff of the Customs, whose marriage to Miss Ellen Agnes Kelly, took place at St. Patrick's, this week, was the recipient of a testimonial from his associates in the Customs. The presentation was made by Mr. Henry McLaughlin.

A WEEK IN IRELAND.

THE NATIONAL SITUATION.—Under this caption, the "Irish News," Belfast, says:—

At the meeting of the National Directory on Monday Mr. John Redmond was unanimously re-elected chairman for the ensuing year. A like honor awaits Mr. Redmond at the hands of his colleagues of the Irish Parliamentary Party. In his dual capacity as chairman of the Party and chairman of the National Directory, Mr. Redmond has had to reconcile no conflicting interests, and he has performed his duties to the entire satisfaction of the men who are most qualified to pass judgment upon his action and policy. Mr. Redmond has been fortunate in his colleagues, who, in their turn, have been fortunate in their chairman. At moments of peril, when calmness was an essential quality, he has kept his head cool, his temper even, and his judgment well balanced. In Parliament last year he enhanced the high reputation he had won as a statesman and a leader of men. The other appointments of the Directory are such as will command the favorable verdict of the people, and consist of Nationalists of tried integrity and proved devotion to the Nationalist cause.

HOME RULE.—The first resolution dealt with the question which remains foremost in the minds of Irishmen. Home Rule holds the field to the exclusion of all other questions. Protection or Free Trade may or may not possess a burning interest for Englishmen. For Irishmen Free Trade or Protection possesses an academic interest, or, at the best, an interest in this sense, that either may be a powerful lever in the interests of Home Rule. The Irish Parliamentary Party is not pledged to either Free Trade or Protection. Its attitude in regard to each question is a benevolent neutrality. If Mr. Chamberlain comes to recognize the full constitutional right of the Irish people to rule themselves through a Parliament and Executive responsible to them, he may find eighty Nationalist votes indispensable to the achievement of his fiscal ideals. The Directory, recognizing the paramount influence the Irish Party may attain in the next Parliament, call upon the branches of the United Irish League to devote all their energies to spreading and perfecting the National organization in preparing for the holding of a National Convention and the return of a pledge-bound, united, and disciplined Parliamentary Party, and declare the conviction that "the return of such a Party at the approaching election would, in the present condition of English politics, make the restoration of our Irish Parliament in the near future a practical certainty."

LAND QUESTION.—On the proposition of the veteran Very Rev. Canon Quinn, P.P., a strong and clear expression was given to the indignation of Nationalists at the unreasonable demands of the majority of landlords in demanding excessive and impossible prices for their interests, and thereby obstructing the smooth and peaceful working of the Land Act, and creating a situation of the greatest gravity. The farmers in general have offered to buy land at reasonable prices, but the stubbornness of many landlords has proved an effective barrier to successful negotiations. When any body of tenants are unable to effect a fair and honest bargain the Directory advise them to apply at once to have fair rents fixed where they are in a position to do so. Sooner rather than later the obstinate gang of landlords will recognize their egregious folly, but the class have ever been blunderers blind to their best interests and deaf to the counsels of their best friends. The landlord class never learn or profit by the teaching of history.

Mr. M'Hugh, M.P., proposed a resolution relating to the possible exclusion of the untenanted grazing lands in Connought from the operation of the Act. If such proves to be the case an essential and indispensable preliminary to a settlement of the agrarian difficulty in the West will be shattered. The policy of Parliament was unmistakable in its determination to bring these lands within the province of the Act. Now, it seems that the clear intention of Parliament is to be defeated. Such is the reported opinion of the very Law Officers who assisted Mr. Wyncham in piloting the Act. In these lamentable circumstances, tantamount to a

cruel breach of faith by the Government with the Irish Party, the duty of the Party is on the opening of Parliament to move for an amending Act providing for the compulsory sale of untenanted lands, or making such other provision as may be necessary for bringing these lands into the market. The fate of the evicted tenants seems also to hang in the balance. The Government made the most explicit promises that the Act would help the wounded soldiers of the agrarian war to "a fair start." If the Act fails in their regard, immediate legislative steps must be taken to furnish an ample remedy for this most suffering class.

THE UNIVERSITY QUESTION.—The Earl of Dunraven has addressed to the "Freeman's Journal" a lengthy and important letter advocating a solution of the University question on lines fair to all and acceptable to the Catholic Bishops, priests, and laity of Ireland. He points out that the report of the recent Royal Commission makes it clear that the existing condition of things is bad, and he declares that it is incumbent upon Irishmen to do what in their lies to assist a settlement. Continuing, he says it may be argued that all this pothole about higher education is really groundless, and that existing institutions are adequate to the occasion, if only Irishmen would be sensible and avail themselves of them. Let us deal with facts, with a condition which is actual, and not with a condition such as some of us may think ought to exist. Trinity College is open to all. That is true, and true also that many distinguished Roman Catholics have been educated there; but it is also true that such an educational process is strongly objected to by those who are responsible for the faith and morals of Roman Catholics, and that, as a consequence, but few Roman Catholics avail themselves of Trinity College. Is the objection reasonable?

Well, in the first place, let us of the reformed religion try and consider the question fairly. Let us endeavor to look at it as if the position were entirely reversed. The doors of Trinity College are wide open. A chapel for the use of Roman Catholic students could, we are told, be erected. Roman Catholic tutors can lecture and teach. Instruction is non-sectarian. All are welcome without favor for or prejudice against any man. Be it so. But is that sufficient? I think not. Trinity College has a splendid record, a great past, and, if it is wise, a brilliant future before it. But it never has been, is not, and cannot pretend to be a national institution. It was founded, grew, and has become venerable as representing a section of the nation only. Its walls are saturated with racial distinctions; its atmosphere redolent with religious ascendancy, and try as it will it cannot at once and wholly divest itself of its inherited environments. It cannot with the best intentions become immediately colorless. Is the sentiment against it quite so unreasonable under these conditions? If the circumstances were reversed should we, who are Protestants, be free from prejudice? Imagine an active dominant Roman Catholic minority in a community mainly Protestant and largely of a different race, would the Protestants feel quite easy in their minds at sending their young men at the most malleable age to a college which for centuries had represented the dominant minority? I do not know, but I think not. However, that point is not worth laboring. We have got to deal with facts, and the fact is that rightly or wrongly, wisely or foolishly, the pastors of the great majority of the people have set their faces against Trinity College.

Granting, for the sake of argument, that their attitude is quite unreasonable, is it wise or just that the laity should suffer? Is it right to put their consciences to so severe a strain? Is it patriotic of us, the minority, to see them, the majority of our fellow-countrymen, impaled on the horns of so painful a dilemma? Those who cannot tolerate the prejudices of the priest might, at least, be tolerant towards the principles of the laity. Laymen should not be forced to do what they honestly think to be wrong in order to give the best possible educational equipment to their children. A grave responsibility rests upon the Protestants of Ireland, for their views will, naturally, to a considerable extent color public opinion in Great Britain. I wish they would look at this ques-

tion not from a provincial or from a sectarian, but purely and solely from a national point of view. Is not Ireland worthy of a National University? Ought not the highest form of general and technical education to be within the grasp of all her people? Is not suitable endowment of the colleges within a National University desirable? Are we not broad-minded enough to sink differences, prejudices, and traditions for so great an object? Is not united action possible? These are the questions before us. I plead for the nation, for her right to provide herself with such an educational system as will give full scope to her powers and genius. If Ireland wants a National University, why should not Irish money be utilized for the purpose? Such a scheme as I have sketched inflicts no hardship upon a minority, involves no violation of conscientious scruples, does no injustice to any man. In conclusion, Lord Dunraven says—What Ireland requires is a university instinct with national learning, national spirit, and national life, and satisfying in its colleges the needs and necessities of all sections of the people.

THE GOOD OLD DAYS.—Mr. T. P. O'Connor, M.P., reviewing Mr. McDonagh's recently published book on "Daniel O'Connell," gives the following very interesting description of the famous Clare Election, which resulted in the freedom of the people from serfdom, and the granting of Catholic Emancipation:—

"The climax came in the famous Clare Election. Even in my boyhood more than a quarter of a century after that election, I could feel around me—among my elders—the echoing thrill of that mighty epoch in the life of Ireland. A vacancy was created in County Clare by the appointment of Mr. Vesey Fitzgerald to the Presidency of the Board of Trade. Mr. Fitzgerald had always been a friend of the Catholic cause; he was a popular landlord, and was supposed to be one of those men, powerful in high places, who could do much to make or mar the success of the movement. Moreover, it was doubtful whether anybody could stand against him who was not a member of the Protestant creed; but O'Connell was called upon to put the question to the test, and to finally convince the House of Commons of the reality and universality, and even passion, of the demand for Catholic Emancipation, by having one of the proscribed creed returned to Parliament.

The moment O'Connell had been persuaded to enter on the contest all Catholic and Liberal was thrilled to the core, and gave back a mighty answer to the call. Elections were expensive in those days; before a week £14,000 had been already raised to pay O'Connell's expenses. The scenes which took place at the Clare Election are no longer possible; they read to-day strangely and picturesquely old-world. O'Connell, for instance, started out for the scene of the conflict, not by railway train, as he would do to-day, but in a coach and four, seated on the box seat, as he always was during those popular progresses. A huge crowd had gathered round the Four Courts, whence O'Connell started; he was busy with his briefs up to the final moment. The party travelled all through the night, everywhere met by crowds, who cheered them on their way; at Roscrea, the procession which escorted them numbered nearly three thousand horsemen. Bonfires were lit on the hills; candles burned in the small windows of thatched cottages. At two o'clock in the morning Ennis, the capital of Clare, was reached, and even then the people, with banners and bands, were in the streets, ready to give the popular champion a welcome.

On the nomination day there was a huge and excited crowd in the court-house, and among them was that old friend of mine, O'Gorman Mahon, ready to hurl defiance at everybody, and burning to go out and face a personal or political enemy with his oft-used pistols. He was the hero of a great historic altercation because he wore a broad green ribbon, the band of the Catholic Association, and there was an exchange of speeches between him and the High Sheriff, which have something of the heroic and something of the mock-heroic, that recalls some of the scenes in the French Revolution. The French Revolution is also recalled by some of the doings of the masses. The Forty shilling Freeholders—the poorest of the potentates—walked to the poll with their wives and children, to the music of concertinas, headed by priests on horseback.

Let it be remembered that for the moment many of these poor peasants were fighting for the dearest of all rights to all men of all creeds—the right to exercise their religion without fear or favor from earthly pow-

ers. They were serfs because they chose to be Catholics, and the stoutest Protestant may well laugh and weep with them in this hour when their breed was going to be emancipated from the hateful oppression by-laws and governments, which every true lover of man and of man's rights hates with the same burning hatred. O'Connell was elected at the end of five days' poll, and Catholic Emancipation was won.

Catholic Donations

St. Joseph's Church, a new \$50,000 edifice, just given by Adrian Iselin to the Italian colony of New York. The weather was too cold for the aged banker to attend the ceremony, but he sent members of the family, consisting of Mr. and Mrs. C. Oliver Iselin, Colonel and Mrs. De Lancy Kane, Miss Georgiana Iselin and Adrian Iselin, Jr., to meet the Archbishop and hand over the key and the deed to the building. Besides the church, the banker gives a newly furnished rectory for the priest, Father Manzello, and all the vestments, gold vessels and other symbols used in the service.

The new edifice is the fifth place of worship which the Iselin family has given to the Church. Besides St. Gabriel and St. Joseph churches in New Rochelle, they gave St. Catherine Church in Pelham and a church for the miners working in their big collieries near Kittanning, Pa. They also have given schools, homes and other accommodations aggregating about \$1,000,000.

RELIGION IN CUBA.

"A recent interview of a newspaper correspondent with President Palma, of Cuba," says a Catholic American contemporary, "in which the latter is quoted as criticising the laxity of the Church in the Island, has been widely quoted in this country, and lends special interest to an article on 'Protestantism in Cuba,' which appeared in the Boston Transcript' (October 3) from the pen of Frederick M. Noa." This Mr. Noa represented the American Unitarian Association in Cuba during the last two winters, and, at the request of this body, undertook an investigation of the religious conditions of the country.

We will simply quote from the same: "Protestantism in Cuba? Why? What good it will do there? If the good it has done elsewhere, Heaven help the Cubans? Protestantism is nothing but a disorganizer and a pathway to infidelity and Atheism. This is the only reason of its existence. As a positive moral force, it is a farce. It has never converted a single nation, but it has unconverted Protestants themselves with a holy vengeance. Berlin has 75,000 Church goers out of 2,000,000 people; London 400,000 out of 6,000,000, and so on. 'Without Baptism you cannot enter heaven,' says the Scripture and lo, thanks to Protestantism, nearly 60,000,000 people in the United States are not baptized. A nice system (for the Devil) that produces such results—results as fatal to the heathen as to the Christian, Protestantism found the Sandwich Islands with 400,000 people. Where are they now? Gone. A million Maoris in New Zealand, where are they? Gone. Seven million Indians in the United States. Where are they? Gone.

"On the other hand, the Friars found three million natives in the Philippines four hundred years ago, and there are nine millions now; twelve million Indians south of the Rio Grande, and there are fifty millions now. 'By their fruits you shall know them.' In view of such facts we think that Protestantism should leave 'Booniboola Gha' alone and confine their proselytizing to unfortunate nearer home. An American is just as well worth saving as a Cuban, or a Chinaman any day."

These are facts that certainly speak much more strongly than any long drawn essay upon the great missionary work done and to be done by all those associations to which millions are contributed by the over-wealthy inhabitants of Protestant America. It is well that, from time to time, such evidences of the practical results of Protestantism, as a missionary power, or influence, should be brought forth and presented to the world. They show how very vague and often meaningless is all that land talk about the conversion of the heathen.

The contrast with the results obtained by the Catholic Propaganda are such that even learned and thinking Protestants have to eventually bow down before them.

COLONIAL HOUSE PHILLIPS SQUARE. GREAT ANNUAL DISCOUNT SALE.

MEN'S HATS, Etc.

1 lot of Black Hard and Soft Felt Hats, English and American manufacture, best fur felt and silk trimmings; all new fall shapes; regular value \$2.50, \$3; for ..... \$1.50  
1 lot of Heavy Winter Caps, good shapes, very warm and neat looking; regular 75c, \$1, \$1.25, for ..... 50c  
We still have a few English Umbrellas left, to clear at ..... 50 p.c.

CLOCKS—Entire Stock of Clocks

Consisting of fancy Gilt Clocks, Marble Clocks, Enamelled Iron clocks, Cuckoo Clocks, Office and Kitchen Clocks, French Gilt Clocks, Carriage Clocks, less 25 per cent.  
Special Table of Bronze Clocks, less 33 1-3 per cent.  
All Clocks warranted for one year. Experienced watchmaker in connection with this department.

HALF PRICE TABLE OF WAISTS.

\$3.00 Cashmere Waists for \$1.50  
\$8.50 Flannel Waists for ... 1.75  
\$4.50 Flannel Waists for ... 2.25  
\$5.50 Flannel Waists for ... 2.75  
\$4.75 Pongee Silk Waists for 2.38  
\$4.26 Black Moire Waists for 2.13  
\$4.50 China Silk Waists for \$2.25  
\$6.50 Taffeta Silk Waists for 3.25  
\$7.50 Taffeta Silk Waists for 3.75  
\$8.00 Taffeta Silk Waists for 5.00  
\$10.00 Taffeta Silk Waists for 5.00  
\$12.00 Taffeta Silk Waists for 6.00

BLACK LAIN WAISTS FOR MOURNING.

\$2.50 Tucks and Fagotting for ..... \$1.25  
3.00 Tucked and Hemstitched yoke ..... 1.50  
\$4.25 Tucked all over ..... \$2.13  
\$2.50 White and Black Muslin ..... 1.35  
\$2.50 Black and White Muslin ..... 4.25

HAT TRIMMINGS AT HALF PRICE.

Ostrich Feathers, Ostrich Tips, French Flowers, Hat Ornaments, Hat Pins.  
Maids' Aprons, English make (London), prices 35c, 55c, 65c, 85c, 90c, \$1, \$1.05, \$1.25 and \$1.40; all at sale prices.  
Maids' Caps, 3 for 25c and upwards, all at sale prices.

LADIES' FLANNELLETTES DRAWERS.

85c Drawers for ..... 68c  
\$1.10 Drawers for ..... 88c

LADIES' FLANNELLETTES KIMONAS.

85c Kimonas for ..... 68c  
\$1 Kimonas for ..... 80c  
\$1.45 Kimonas for ..... \$1.10

CREAM SAXONY FLANNEL SKIRTS.

Trimmed Yak and Real Torchon Lace, also hand embroidery:  
\$3.50 Skirts for ..... \$2.80  
\$4.75 Skirts for ..... 3.80  
\$6.50 Skirts for ..... 4.40  
\$7.00 Skirts for ..... 5.60

LADIES' WHITE FLANNELLETTES DRAWERS.

Trimmed pink and blue embroidery, prices 45c to \$1.10, less 20 per cent.

LADIES' FLANNELLETTE PYJAMA SUITS.

\$2.10 Suits for \$1.68.  
Children's Flannellette Gowns, sizes 1 to 13 years, prices 60c to \$1.35, less 20 per cent.  
Ladies' Flannellette Gowns, white, pink, blue and stripes, trimmed lace and embroidery:  
\$1.00 Gowns for ..... 80c  
\$1.15 Gowns for ..... 92c  
\$1.35 Gowns for ..... \$1.08  
\$1.75 Gowns for ..... 1.40  
\$2.00 Gowns for ..... 1.60  
\$2.25 Gowns for ..... 1.80  
\$2.50 Gowns for ..... 2.00  
\$2.65 Gowns for ..... 2.12  
\$2.85 Gowns for ..... 2.28  
\$3.00 Gowns for ..... 2.40  
\$3.25 Gowns for ..... 2.60

MEN'S FURNISHINGS.

1 lot of English Silk Derby (4-in-hand) Ties, new patterns, fine quality; a special price, 15c.  
1 lot of Children's Windsor Silk Ties, pretty patterns, regular 25c and 40c; special price 15c.  
1 lot of fine English Silk Flowing End Ties, new patterns, large variety to choose from; regular 85c and \$1, 35c each, 3 for \$1.  
1 lot of Padded Mufflers, silk and satin, something new; regular \$1.50 and \$1.75, for 75c.  
10 dozen Colored Cambric Shirts, warranted good fit; all sizes in stock, \$1.50, less 33 1-3 per cent.  
20 dozen of Winter Gloves, fur and fleece lined, nearly all sizes in stock, regular prices \$1.25 to \$2.75, less 33 1-3 per cent.

MEN'S TAILORING.

100 only Suit Lengths, in Worsted and Scotch Tweed, made to measure, \$22.  
6 pieces fine Scotch Tweed, medium and dark grey; made to measure, \$20.  
Fine Worsted Trousers, made to measure, \$5 a pair.

CLOAKING DEPARTMENT.

5 pieces fine All-Wool Scotch Tweed, 58 inches wide, \$2.50, less 50 per cent.  
One piece only All-Wool Black and Narrow White Stripe, for ladies' skirts, \$2, less 50 per cent.  
One piece Black and White Striped Wool Tweed, \$1, less 50 per cent.  
All Mantle Cloth, winter weight, less 20 per cent.  
All remnants, less 50 per cent.

DRESSING GOWNS.

One lot Dressing Gowns, assorted sizes, 20 to 33 per cent.  
Smoking Jackets, odd sizes, 50 per cent.  
Bath Robes, Turkish and Eiderdown, 20 per cent.

FLANNELS.

A choice lot of Fine French Opera Flannels, for blouses, wrappers and kimonas, at 50c, less 33 1-3 per cent.  
1 lot of very Fine French Cashmere Flannels, for blouses and wrappers, for 50c, less 33 1-3 per cent.

COLORED DRESS GOODS.

Choice lot of light weight goods, consisting of Silk and Wool Material, Etamines, Voiles, etc., etc., less 20 per cent.  
Another fine lot of Dress Goods, less 20 per cent.  
Best All-Wool Challies (a fine lot), at 45c, less 33 1-3 per cent.  
Choice Dress Muslins, less 20 per cent.  
Embroidered Chiffon, in black and ivory, 46 inches wide, less 33 1-3 per cent.  
Embroidered Chiffon, black, with colored spots, half price.

STATIONARY DEPARTMENT.

Boxes of Note Paper and Envelopes; a number of odd lines; to clear at half price.  
Clearing lines of Packets Note Paper and Envelopes, at half price.  
A large assortment of Chatelaine Bags, Purses, Card Cases, Wrist Bags, at 50 per cent.  
Entire stock of Leather Goods, consisting of the finest and latest novelties, at 20 per cent., in Dressing and Toilet Cases, Tourist Writing Cases, Wrist Bags and Satchels, Purses, Pocket Books.

SPECIAL ATTENTION CALLED TO HALF PRICE TABLE OF BUNDRIES

5 p.c. for Cash in addition to all other Discounts and Reductions. SPECIAL ATTENTION GIVEN TO MAIL ORDERS.

HENRY MORGAN & CO., Montreal

OUR T

FEAST OF THE HOLY.—The Feast of the Holy observed with due solemnity of the Feast, and interesting sermon was given by pastor, Rev. Father Coyne in aid of the Masses. Due notice of the Feast of the Holy was given in the issue of the 22nd inst. The feast of the Holy was observed with due solemnity of the Feast, and interesting sermon was given by pastor, Rev. Father Coyne in aid of the Masses. Due notice of the Feast of the Holy was given in the issue of the 22nd inst. The feast of the Holy was observed with due solemnity of the Feast, and interesting sermon was given by pastor, Rev. Father Coyne in aid of the Masses. Due notice of the Feast of the Holy was given in the issue of the 22nd inst.

A GOOD EXAMPLE.—The late Mr. P. J. Griffin Hair Curling Co. gives a lesson which follows with profit. By poor and the parish church he was a member are hundred dollars are left. Vincent de Paul Society, dressed to the building fund of the Church, and one hundred dollars for Masses for the own soul.

DEATH OF FREDERICK.—The home of Mr. Thomas the Toronto Cabinet Co. subjected to a visitation Angel of Death, who claimed, Frederick, a beloved household. Fred, as he was known by his company only nineteen years of a full illness of four months with exemplary patience, ed him for the final end, trying period he was supported by the consolations of Rev. Father Williams, of being most assiduous attention to the sick youth, faith and other Christian evinced by the patient painful preparation for the end the admiration of his the many friends who and drew forth the assurance his spiritual director, the taint his eternal happiness. Frederick was buried in St. Mary's parish, his education with the Brothers; only a year ago into business with his Dundas street. There a modest disposition with the liking and esteem of with whom business relations in contact. His death by a large circle of friends of whom came from a pay a last tribute to him. Besides his parents, Fred and a sister are left to his presence and mourn his loss. To these many friends sincere sympathy. Deceased grand-nephew of Mr. McNor, of this city.  
The funeral took place last from St. Mary's Church Rev. Father Kelly; the were: F. Smith, C. Wm. Lambert, Clair de Kelly, and Ed. Brennan resting place will be Hope Cemetery. May peace.

PROUD OF MARGARET.—Speaking of Miss Margaret Mr. Perley who has just talented actress for a few years, is reported as have as much respect for personally as I have for sional attainments. She a clever woman, she is a good woman." This is praise possible and when we feel proud of the daughter, who has won for high a place in histrionic at the same time drawing who has opportunity to what he speaks, so high manliness and goodness. of Mary Anderson, another the Church, has fallen in than one upon Margaret

TIME IS PAS

"The Importance of Time theme of an instructive Rev. F. McCarthy, recent in part:—

A man who knows how time well, said the Rev. a wise man. He knows a gift given him by God his salvation. To look u

HOUSE... SALE...

and American... Clocks... F PRICE...

55c, 65c, 85c, 90c... Patterns, fine qual... new; regular \$1.50...

ENT... \$2.50, less 50... less 50 per cent.

MENT... at half price... and latest nov...

OUR TORONTO LETTER.

(From Our Own Correspondent.)

FEAST OF THE HOLY FAMILY. The Feast of the Holy Family was observed with due solemnity in all the churches of the city.

A GOOD EXAMPLE. The will of the late Mr. P. J. Griffin, of the Griffin Hair Curling Company, furnishes a lesson which many might follow with profit.

DEATH OF FREDERICK SHEA. The home of Mr. Thomas Shea, of the Toronto Cabinet Co., was lately subjected to a visitation from the Angel of Death, who claimed as his own, Frederick, a beloved son of the household.

PROUD OF MARGARET ANGLIN. Speaking of Miss Margaret Anglin, Mr. Perley who has just engaged the talented actress for a term of five years, is reported as saying: "I have as much respect for Miss Anglin personally as I have for her professional attainments."

TIME IS PASSING.

"The Importance of Time" was the theme of an instructive address by Rev. F. McCarthy, recently. He said in part:— A man who knows how to pass his time well, said the Rev. Father, is a wise man.

FIRE DRILL.—The decision made at the last meeting of the Separate School Board to have Fire Drill taught throughout the schools, will surely receive unqualified approval.

THE HOUSE IN SESSION.—Like a number of big school boys, looked the members of the Ontario Legislature as they sat in the House on an afternoon of last week.

The speakers were the Hon. Mr. Davis and Mr. Downey, M.P.P. Each spoke effectively, and a non-politician would be puzzled to know which was right.

Mr. Downey, one of our very few Catholic representatives, received a rousing ovation as he rose to speak, and the members of the Opposition settled themselves in their chairs and faced their colleague with looks which said plainly "now we'll hear something worth while."

any other standpoint is a mistake. It is the greatest gift God gives us, and there is nothing so important.

Time is made up of past, present and future. Past time bulks largely in our eyes. We have known the past, seen it, lived in it, and our mind and memory naturally brings it back to us, as if it were still with us.

cerns us, dead. We can say of the past as our Divine Lord will say to us at the end of life: "The night has come when no man can work."

Therefore, in estimating the length of time he should take no account of the past, for it is no more. Coming to the present, Father McCarthy said that there was nothing shorter than it.

Summing up, the rev. gentleman urged his hearers to live in the present, and do all in their power to work their salvation in it, and not put off the work which they were sent here to perform by dallying or delay.

New Westminster Cathedral.

The New Westminster Cathedral has been made the subject of many descriptive articles in the English press. The latest contribution is from the pen of Mr. H. H. Statham, and is published in the "Graphic."

No building erected in London for many years past has aroused so much admiration and enthusiasm among architects as the new Roman Catholic Cathedral at Westminster—an enthusiasm not confined to English architects, for it is more than shared by the profession in the United States.

The fact seems to be that the public mostly judge of modern architecture by its resemblance or reference to types which are familiar to them. St. Paul's is a cathedral in orthodox Renaissance style, with the classic columns, pilasters, and capitals which are familiar to every one in buildings and in books.

Mr. Statham then proceeds to describe the characteristics of Santa Sophia, "the central type of Byzantine architecture," the central area roofed by a large dome buttressed by semi-domes; the nearly square plan; the rich decoration of the interior.

If the reader has taken the trouble to follow the foregoing remarks, he will be in a position to understand what it was that Mr. Bentley was aiming at in the plan and design of his remarkable building. He has adopted the Byzantine domed roofing—a long with the long Latin church plan. He has adopted the system of internal buttresses, those immense masses of brickwork rising up on each hand in the interior, and which

seem to be even more impressive in their stern mass and simplicity than they will be when veneered with colored marble; these are the counter-forts which resist the thrust of the great arches that carry the domes. But the influence of Byzantine architecture also made itself felt in Lombardy, and this connection seems to have suggested to Mr. Bentley the employment of a form of tower which, not in itself Byzantine, has, nevertheless, been associated in another country with a Byzantine element in architecture.

I believe that the original intention was that the Westminster Cathedral should reproduce the style of the classic Italian Basilica. As before observed, a church in classic style is at present an anomaly to the Anglican Churchman; it is not, to his eyes, "like a church," because his idea of a church is based on the mediæval Gothic style; but to the Roman Catholic to whom Italy is the birthplace of his Church, the Italian style is ecclesiastical by long association, and goes back to an earlier tradition.

The exterior of the cathedral is, perhaps, a little deficient in grandeur and unity of design, rather too much broken up in grouping and in detail. It is full, however, of interesting bits of work, notably the charming little turrets, which form finials at different points, and which are quite original in design; and every detail gives evidence of that careful consideration which can only be attained when an architect of genius gives his whole mind to the perfecting of one great building.

Very little of the final decoration of the interior is yet done, and it will presumably be many years before it is in this sense completed. In the small polished marble columns and carved capitals in front of the chapels between the great buttresses may be seen almost the only detail which is purely a copy of Byzantine work, and which serves, with other work in the galleries on each side of the choir, to indicate what will be the effect when the whole interior has been decorated in a similar manner.

OBITUARY.

MR. JOSEPH R. McLAUGHLIN.—This well known member of St. Patrick's parish, succumbed this week to an attack of pneumonia. Mr. McLaughlin for more than a decade, prior to his death held an important position in the Sheriff's office of this city, and was a general favorite with the public and court house officials. He was a member of the C.M.B.A. and Knights of Columbus. The funeral service took place at St. Patrick's Church, the Rev. Dr. Luke Callaghan officiating. The chief mourners were a brother, brother-in-law, and nephews. Many members of the Knights of Columbus and C. M. B. A. were present, besides other friends. The remains were placed in the vault at the Cote des Neiges cemetery.—R.I.P.

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

In the political field all is very quiet. The storm centre has shifted from Ottawa to the different constituencies in which bye-elections are to be held within the next few weeks. On Monday last, what is likely to be the final meeting of the Railway Committee of the Privy Council, was held, and it continued its sittings during the first days of the week. The purpose of the meeting was to hear the application of the New Westminister and Yukon Railway Company, for crossings and running rights over the Canadian Pacific Railway tracks at New Westminister.

Letters patent have been granted by the Secretary of State, under the great seal, incorporating a certain number of newspaper men into a society, under the title of the "Canadian Associated Press, Limited." This company has for object the facilitating and rendering less expensive and more certain the procuring of all telegraphic news and other news useful to the press in general.

DEATH ROLL IN CATHOLIC RANKS

That death has entered thousands of Catholic homes in this city during the past year and left vacant places is strikingly brought before our minds at a glance at the following statement taken from the official records of the Cote de Neiges Cemetery for the term of one year beginning 1st January, and ending December 31, 1903.

Our Irish parishes, St. Patrick's, St. Ann's, St. Mary's, St. Gabriel's, St. Anthony's and St. Michael's have contributed to the roll 456 adults and 330 children.

The following are the complete returns by parishes, and showing the number of adults and children for each parish:—

Table with 3 columns: Parish, Adults, Children. Total: 2916 4989

The building reserved for animal exhibits that was being built at Lansdowne Park, fell in on last Monday, causing a damage to the extent of \$6,000. Five men were seriously injured by the accident. They are James MacKay, contractor; John Hill, Simon Lalonde and his son, and Joseph Delorme. The building was to have cost \$20,000.

On Wednesday the old post office was ready for the reception of its occupants, so that all the trouble and inconvenience caused to the House of Commons, on account of the fire that drove the post office to seek quarters there, is now over, and regular work for the preparations for the session, in March next, can be proceeded with at once.

The d'Youville Reading Circle, of the Rideau street convent, is becoming one of the most popular and useful institutions of the city. In fact, it has of late been giving a series of public entertainments that take the form of lectures, and these have been delivered by most prominent men in the educational world. They are attended by the "elite" of Ottawa's Catholic society, and the refining and ennobling influence that they are exercising is beyond all calculation.

A JUDGE IN A NEW ROLE.

The writer was a witness at Donchester on Monday last to what city people would be inclined to regard as a most unusual incident. There had been a great snow storm the day before, and those who were about early on Monday were able to notice a large man, enveloped in fur clothing, and driving a team of horses, attached to a home made snow plough with a small packing case as a seat. He broke the roads in all directions, and then ploughed out the snow from the entrances of the different churches and school buildings—the whole work occupying some hours. The writer learned that that was no unusual work for the teamster, who was no other than His Honor Mr. Justice Hanington of the Supreme Court of New Brunswick. Is it any wonder that he is so near to the hearts of the people of Donchester? Perhaps there is a suggestion in the snow ploughing work of Judge Hanington for His Honor Chief Justice Tuck, Mr. Justice Barker or Mr. Justice McLeod in St. John, or for Mr. Justice Gregory in Fredericton. Or perhaps Mr. Justice Landry might be able to make an arrangement with Judge Hanington whereby the both Donchester members of the bench might have a monopoly of the snow ploughing business in their section of the province.—New Freeman, St. John, N.B.

In Kitchen and Parlor

In America women have not the same recognized place as workers as they have in France. The typical American husband still feels that it is his duty to make, and his wife's duty to spend the money. But, nevertheless, American women are, as a rule, very energetic. That terrible question of servants, which vexes the housekeeper in all lands, is an even more difficult problem in America, and this has had the result of making the American housekeeper much more self-helpful than the housekeeper of England. Many a time one is greeted in country districts by a housekeeper who has evidently been brushing her own floor, and who in a few moments is transformed into the smart and graceful hostess ready to receive with ease and dignity any visitor.—M. A. P.

THE DISPERSED RELIGIOUS.

General intention for February named and blessed by the Sovereign Pontiff.

Still is the Church preoccupied with the lot of the religious who are under the stroke of persecution in France, as when a member is afflicted the whole body feels the blow.

WHY GOD PERMITS IT.—Let us go over to Bethlehem. The Word Incarnate, object of the Father's infinite complacency, is just born.

BLESSING TO THEMSELVES.—Christ is even renewing in His Church, especially in its just members, the life of His Three and Thirty Years and still makes use of the iniquity of men to carry out His designs for the glorification of the elect.

That very Providence of God which watches in a very special manner over religious communities subjects them to persecution that they may exercise the perfect detachment from all that is perishable which they profess.

reap in souls, are snatched from them as if by an invisible hand. Contradictions arise and obstacles are thrown in their path. They are ousted from monastery and chapel, wherein they had tasted such peace and consolation, from the colleges and institutions which were the busy scenes of their fruitful labors.

A BENEDICTION.—Another profound reason why God's Providence permits the dispersal of those consecrated to Him in the work of the Apostleship is the greater welfare of souls and the wider spread of the fruits of the Redemption. It is one of the ordinary means He uses to bring this great end about.

Yet dispersion like all other tribulations has its dangers. Religious, though secularized before the world, still carry the obligations of their vows before God.

are cast, unprepared as if, into the thick of the world's struggles and temptations. Not a few, robbed of their houses and every means of support have been cast penniless on the highways; and a large number have had to expose themselves to the perils of long journeys by sea and by land.

CATHOLICITY IN SCOTLAND.

The following facts concerning Glasgow Catholics, are mentioned by a correspondent of the "Catholic Times." We gather together, he writes, in this paragraph some interesting facts concerning Glasgow Catholics which were made known at the various parochial reunions last week.

OFFICIAL APPOINTMENTS. Two additional changes in political circles are announced. Hon. H. G. Carroll, Solicitor-General, has been elevated to the Bench for the district of Gaspe.

MGR. EMARD. His Lordship the Bishop of Valleyfield, presided at an ordination at the Cathedral this week. During his visit to the city he visited several of our institutions.

THE EDUCATION BATTLE.

(From the Liverpool Catholic Times)

With rumors of war and heated discussion of fiscal problems to occupy men's minds, the public may be pardoned for paying less attention than it deserves to the line of action adopted by the recalcitrant County Councils of Wales.

The resolutions come to by the committee are serious, so serious as to be not unfairly characterized as passive rebellion against the law of the land. Unanimously, report says, the committee advised all Welsh Councils in autonomous districts to maintain rigidly the attitude they have taken up, and to await calmly any further step the Board of Education may choose to make.

AN APPROACHING MARRIAGE

Commenting on the approaching marriage of Miss Josephine Drexel, of the famous Drexel family, of Philadelphia, to R. Duncan Emmet, son of Dr. Thomas Addis Emmet, of New York, which is to be celebrated at St. Patrick's Cathedral on February 9, a correspondent of the Boston "Herald" writes:

"The marriage ceremony, as ordinarily celebrated in the Catholic Church, occupies only a few minutes, and is very simple. The ceremony, as it will be celebrated in its entirety for Miss Drexel, will take something more than two hours."

The essential marriage ceremony in Miss Drexel's case will not take a minute longer than in the case of anyone else. But Miss Drexel will be married, with a Nuptial Mass, as the church desires for all Catholic maidens. It is an ordinary thing for Catholics thus to be married.

What solution, then, will be found? It is hard to foresee. Certainly, the action of individuals, or of collective bodies, in Wales, refusing to pay or levy rates, none of which are to be spent on denominational schools, will be as futile as it is just. For the de-

nominationists are in a minority in the Principality, and were they even in a majority would scarcely make head against their opponents, practical and practised politicians to a man. The outlook is serious from any point of view. If a Conservative Government can provide no help, a Liberal Government would simply injure us. Perhaps we can help ourselves? His Grace the Archbishop of Westminster recognizes the gravity of the situation, and is resolved to spare no pains to safeguard the rights of our Catholic schools, which, even under the Act, are by no means free from burdens.

There is one respect in which the practice of some of the leading nations of Europe is decidedly superior to the practice in this country. They enforce the law, as they find it; we do not. With them the question is—What is the law? With us the question is—Is it entirely convenient that the law should be enforced? When shall we learn the lesson that, good or bad, expedient or inexpedient, the law is the law, and that the law, so long as it is the law, must be enforced at any cost?

TOPICS OF THE DAY.

The topics which have mainly occupied the attention of the public, in Chicago and elsewhere, during the four weeks preceding this issue of our "Review" are the following:—(1) The disaster at the Iroquois Theatre in Chicago; (2) the threatened war between Russia and Japan; and (3) the course pursued by the government of this country in regard to recent events in Panama, as bearing on the prospect of an inter-oceanic canal.

The terrible disaster at the Iroquois Theatre has drawn upon Chicago the attention of the civilized world. It is needless for us to join in the expressions of sorrow and sympathy which have poured in from all the great cities of the world.

When the habitual violation of law leads to some horrible calamity, like that at the Iroquois Theatre, there becomes immediately manifest a disposition to go to the opposite extreme, and to insist upon the severest punishment for those who have been led to violate the law by the culpable indifference of the public itself.

Has not the evidence taken so far abundantly shown that there are at least a dozen theatres in Chicago which are worse death-traps than was the Iroquois? Because the disaster happened to take place at the Iroquois, is that any reason why its owners are more guilty and more deserving of severe punishment than the owners of other theatres whose escape from similar disaster was only due to a higher measure of good luck?

One reflection is forced upon the mind that dwells upon the tragedy of the Iroquois: In what concerns most closely "life, liberty and the pursuit of happiness" the progress of the world is open to question. A Cromwell who would massacre women and children until the streets of cities would run with their blood is an impossibility in modern times. The Asiatic chief who built his ghastly tower of human skulls would not be tolerated to-day, even within the confines of the Ottoman Empire. But the conditions of modern life effect precisely the same results as those human monsters effected in a former age.

Suppression of French Congress

(From The Messenger)

The decision of the Government to nominate bishop cant sees in France, now, without submitting the approval of the Pope, is a sign of failure thus far to the patience of the Roman people and to force them into appearing to give the abrogation of the Concordat the approval of the Radical Socialists.

The change of government referred to was the Nationalist, which, in the year 1790, civil constitution of the established forms prevailing at that time were those agreed between Leo X. and Francis Concordat of 1516, which proved in the Lateran Council of 1801, and registered by the French King on the twenty-second of March.

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Our railroad wrecks, our losses by fire and flood, the anaemic and nerveless life led by the submerged tenth in our great cities are more disastrous to the essential aims and functions of human existence than the ruthless atrocities of the barbarian tyrants of former times.

This clause was actually in the bill introduced by Mr. Tamm in 1900, but it was so amended that the law might not be the Internationale, the Jewish Alliance and the G. O. P. In his speech, Jan. 1900, Waldeck-Rousseau spoke of "the vice of the law" and M. Valle, in the law to the Senate, denoted religious vow as a criminal last month M. Girard offered amendment to the Chaumie Ed-

OF THE DAY.

Suppression of French Congregations

(From The Messenger Magazine.)

The decision of the French Government to nominate bishops to the vacant sees in France, now five in number, without submitting them for the approval of the Pope, is an admission of failure thus far to wear out the patience of the Roman authorities and to force them into the position of appearing to give cause for the abrogation of the Concordat. The Radical Socialists would do away with the Concordat, and much as the Minister of Foreign Affairs, M. Delcasse, and the better element in the French Government may wish to maintain it, they may have to yield eventually, and for obvious reasons they strive to make it appear that the Vatican is guilty of a breach of its provisions for the nomination and canonical institution of bishops. The Concordat of 1802, between Pius VII and Napoleon I., as First Consul, provides that: "His Holiness will confer canonical institution according to the forms established for France before the change of government."

The change of government here referred to was the National Assembly, which, in the year 1790, decreed the civil constitution of the clergy. The established forms prevailing before that time were those agreed on between Leo X. and Francis I. in the Concordat of 1516, which was approved in the Lateran Council on the nineteenth of December, 1516, and registered by the French Government on the twenty-second of March, 1518. Its provisions were as follows: "The King nominates to the Pope a Doctor in Theology or Law, who is at least twenty-seven years of age, and has the necessary qualifications for the episcopal office. This nomination has to be made within six months after the See has fallen vacant. If the candidate put forward does not answer the required conditions, the King may propose another within the three following months. If this second nomination fails on account of some canonical defect in the candidate, the Pope himself will make the appointment without listening to any further recommendation."

For more than a year the French Government has been trying to insist that the Pope should consecrate the candidates it chooses to appoint, and now seeks to enforce its designs by proceeding to put its nominees in charge of the vacant Sees, regardless of the likelihood of breach with the Vatican. France has more need of the Vatican, and, consequently, of the Concordat, than the Church has of France. What the government would like to obtain as a result of the Radical Socialist agitation, is not a breach of the Concordat, so much as a restriction of its terms, so far as they are favorable to the Church. Should the Vatican decline to recognize the State nominees to bishoprics, no one in union with the Church could accept the nomination, nor could any bishop presume to consecrate the schismatic who would accept it. The situation is significant, not because it implies any immediate abolition of the Concordat, but because it accentuates the real motive of the laws against the religious associations of France.

Many reasons have been alleged for passing the Associations Law. But there is one to which the framers and supporters of the law cling when every other reason fails them. It was indicated by M. Brisson when urging the measure as far back as 1882, and again as late as 1899, in his proposal to declare null and void associations whose members, "renounce their inalienable rights," that is, the right to own property, to marry, and to do as one pleases — rights which are sacrificed though not alienated by religious vows.

This clause was actually contained in the bill introduced by M. Trouillot in 1900, but it was excised so that the law might not be applied to the Internationals, the Universal Jewish Alliance and the Grand Orient. In his speech, January 21, 1900, Waldeck-Rousseau spoke of the vows as "the vice of the Congregations," and M. Valle, in reporting the law to the Senate, denounced the religious vow as a criminal act. Only last month M. Girard offered an amendment to the Chaumie Educational

Bill, excluding from teaching all who made vows of celibacy or obedience, and M. Combes, though deprecating this phraseology as not strictly legal, accepted the amendment which was, however, defeated. The persistence with which this clause is inserted in every measure against the French religious shows that the real cause or motive of the legislation which penalizes and discriminates against them, without seeking to regulate other associations, is hostility to their religious life itself, and to the religion of which this life is a most emphatic expression.

The other reasons alleged for this legislation were never seriously entertained, either by the extreme Republicans or by the Radicals, to whom chiefly MM. Waldeck-Rousseau and Combes have looked for support. Thus the abnormal wealth, the milliard of francs (\$200,000,000) attributed to the religious, was soon discovered to be about one-fifth that amount (\$40,000,000) or \$235 property for each of the 170,000 religious in France. The alarm which M. Rousseau excited about the evils of mortmain, arising from the perpetual ownership of the religious, ceased when it became known that they had been subjected, since 1893, to real, personal, income and inheritance taxes eight times as great as the members of other corporations. The Bishops of France, with scarcely an exception, and the clergy also, repudiate M. Rousseau's assertions that the religious were antagonizing and supplanting the secular clergy as preachers and confessors. The charge that the religious were indoctrinating the youth in their schools with unpatriotic and reactionary sentiments, meant simply that they were only opposing, as they had the right to oppose, the extremely radical sentiments of an administration like the present; and Frenchmen could not be blind to the inconsistency of depriving them of the right to educate at home, while encouraging their schools in the colonies.

Except in the case of the Assumptionists, no proof has been offered of the accusation that they have been maintaining a secret political propaganda, and the press propagandists of the Assumptionists, if political, was in no wise secret. Finally, the complaint of such journalists as Yves Guyot, Gohier and Conybeare that the religious were popularizing a gross miracle-mongering, substituting a facile devotion for genuine faith, and menacing the industrial progress of the country, are too ridiculous for serious consideration.

As the movement against the religious advances, it is clear that the Radicals, without whose aid the present Government could not last, are having their way, that the Associations Law, as M. Viviani declared when it was first under debate in 1900, "was only a skirmish in the series of battles of the past and future," and as the "Temps" observed: "Not only the first blow of the puck at the structure of the Concordat, but the first step in the radical extirpation of the religious spirit, or as it is said, in the dechristianization of France." As disguise is thrown off, and as pretext becomes unnecessary, the Republican and Radical majority is showing more clearly the purpose not merely to separate Church and State by a breach of the Concordat—which many churchmen would welcome in the circumstances—but to effect this breach in such a way as to deprive the church of its rightful resources and necessary independence. Already M. Combes has begun to exercise against the bishops and clergy a coercion which is equivalent to a breach of this treaty between Church and State in France, by depriving at least eight bishops of their stipends for presuming to express their political sentiments publicly, and withholding 300,000 francs (\$60,000) in salaries from the clergy. For the past few years, dioceses and parishes have been left vacant, the government refusing to sanction episcopal appointments. In fact, the Minister of Public Worship is actually disputing the right of the Holy See to appoint bishops to three vacancies, or to exercise any jurisdiction in such appointments, except to consecrate whomsoever it may please the government to designate.

It is plain, therefore, that the movement against the religious in France is but a part of a general attack on the Catholic Church in that country, and it has succeeded thus far chiefly because it has been planned by the well organized Radical party, and because Catholics, though the vast majority in France, have failed to protect their rights, partly because of dissensions among themselves, but chiefly because their natural leaders in religious matters, the bishops and clergy, have been prevented by despotic applications of the Concordat, from training the people in such elementary principles as their rights and duties as citizens and the proper use of the franchise.

JOAN OF ARC.

On Jan. 6 at eleven o'clock the first stage in the process of the beatification of Joan of Arc was brought to a successful close in the Vatican by the Holy Father. A plenary session of the Sacred Congregation of Rites was held in the Hall of the Consistory in the presence of His Holiness, and Mgr. Touchet, Archbishop of Orleans, the Maid's native diocese, delivered an eloquent address in which he dwelt on the different phases of the process. The Holy Father made a touching address, concluding with the words: "It is especially through the intercession of the Maid of Orleans that we implore the return of peace to the noble French nation, for the consolation of all mankind." To-day's ceremony signaled the definite intervention of the Pope in the Process—for it was crowned by the reading of his decree proclaiming that the Maid of Orleans practiced the theological virtues of faith, hope and charity in a heroic degree.

But it is a mistake to suppose that the Process of Beatification ends here. Before the Church admits anybody to the honors of her altars she subjects their lives to a crucible from which nothing but the finest gold of virtue can issue. When some Catholic dies "in the odor of sanctity," a diocesan tribunal is constituted to gather and examine all the facts that might be calculated to afford a basis for the process of canonization. These are then sent to Rome with a formal request from the Bishop of the diocese for the introduction of the cause. The Congregation of Rites makes a preliminary examination before examining the evidence. If the subsequent examination of the evidence is found to result satisfactorily, leave is given to open formally the process of beatification, a postulator and advocate and defender of the faith are appointed. The last named, known commonly as "the devil's advocate," is charged to scrutinize the life and character of the "Servant of God" and to emphasize any valid reasons he may be able to discover in them for the quashing of the process. The advocate, on the other hand, endeavors to prove that the subject of the process practiced in a heroic degree the three theological virtues and to reply to all the difficulties raised by the defender of the faith. If his presentation of the case is judged convincing, the postulator formally asks the Congregation of Rites to permit the introduction of the Cause of Canonization. If the Congregation consents, the opinion of the Holy Father is taken, and not until this is given affirmatively can the cause be opened. At this stage the "Servant of God" becomes "Venerable," but cannot yet be made the subject of public veneration.

After the introduction of the cause, begin the "apostolic processes"—so called because they are made in the name of the Pope. The first of them is concerned with the heroism of the virtues of the Venerable Servant of God; and the second with the miracles which have been wrought through his or her intercession, and which are indispensable before the decree of beatification can be issued. Each of these processes takes up three sessions of the Congregation of Rites; the first is held in the residence of the Cardinal-proponent and is called the "ante-preparatory," and it is attended only by the consulters of the Congregation of Rites and by the Auditors of the Rota. The second, or "preparatory," is held in the Vatican in the presence of all the Cardinals belonging to the Congregation, and here the consulters record their votes, affirming or denying that the virtues have been practiced in a heroic degree. The third meeting is held in the Vatican in the presence of the Holy Father, and now both Cardinals and consulters give their votes. The Pope, after having listened to the opinions of all, confines himself to declaring that he will beg God to enlighten him, and, shortly afterwards, if the votes have been favorable, he publishes a decree proclaiming that the Venerable Servant of God has practiced the virtues in a heroic degree.

This is the stage reached recently in the canonization of Joan of Arc. The remaining three processes are concerned with the miracles which have been proposed as having been wrought through the intercession of the Maid. For beatification two miracles are required, for canonization four. The greatest care is taken in the examination of all alleged miracles, and absolute proof is necessary before an affirmative vote is given. When both consulters, Cardi-

nals and the Holy Father himself are convinced beyond all doubt that Almighty God has wrought the miracles proposed as proofs of the heroic sanctity of the Venerable Joan, the final decree of beatification or canonization will be pronounced. This may take months or years or centuries, as the case may be—but it is hoped that in the present instance the Maid of Orleans may before long be raised to the honors of the altar.—Roman Correspondence, New York Freeman's Journal.

Lessons of the News.

CHICAGO THEATRE FIRE.—The jury empanelled to investigate the cause of the terrible loss of human lives at the Iroquois Theatre fire of Chicago has brought in a verdict, and as a result the following officials of the city and members of the staff of the theatre are held to await the action of the Grand Jury:

Carter H. Harrison, mayor of Chicago; Will J. Davis, proprietor in part and manager of the theatre; George Williams, building commissioner of Chicago; Edward Laughlin, building inspector, under Williams, William Sellers, fireman, of the theatre; J. E. Cummings, stage carpenter; William Mulien, who had charge of the light that caused the fire, and Fire Chief Musham.

BALFE'S SON.—Each time that we hear the charming words and the entrancing music of Michael's Balfe's "Killarney" we cannot help turning to the sad, sad picture of the great musician's destitute son. An old man himself, almost approaching the three score and ten, Michael William Balfe, is seeking vainly for admission to the London Charter House in the capacity of a pauper. The hundreds of thousands who have been charmed into hours of joy and happiness by the "Bohemian Girl" or "Innisfallen," would be astonished to know that the author of those delightful productions had a cherished son begging his bread from door to door. In a New York paper, last autumn, it was said that Balfe's son was trying to raise money to buy a hand-organ wherewith to grind his father's music on the streets. This may have been by way of a sneer; but certainly such misfortune is not a fit subject for heartless ridicule. The true story has at last come out and we find it told in this way:—

"Mr. J. Spencer Curwen, the well-known musician, has written to the London 'Daily Telegraph' to appeal for help for Michael William Balfe, the only son of the celebrated composer. Balfe is 66, and for years, in Mr. Curwen's phrase, has been a homeless wanderer in London. He is now a candidate for admission to the Charter House, and it is almost certain that he will enter at an early vacancy. Meanwhile lovers of Balfe's music are invited to provide the composer's son with enough for food and shelter till the Charter House receives him. Mr. Curwen, who has known him from childhood, says that Balfe's present position is due to misfortune on misfortune, everything inderted seeming to have gone wrong with him in life. His relatives cannot assist him to any considerable extent — some of them indeed, says Mr. Curwen, will not."

It appears that one of his sisters married a former British Ambassador to St. Petersburg, and subsequently a Spanish grandee, but appeals to the Spanish members of the family remain unanswered. Another sister married a wealthy Baltic corn merchant, but his fortune failed, and they too are poor.

CASHEL'S CAPTURE.—The story of the murderer and desperado Cashel, is well known to all our readers. He fell into the hands of justice, was tried, found guilty, and condemned to be executed. In a manner worthy of the wildest days of Californian, or Texan outlawry, he escaped from Calgary prison, and for forty-five days, in the depths of a terrible winter, he avoided recapture. But at last he was taken, and now, on Tuesday he will suffer the death penalty. The fact of his recapture speaks volumes for the law and order that prevail and are maintained in our land.

Whenever it comes to a question of the practical application of the law the Canadian system and the Canadian spirit have always the greater amount of credit. The recapture of this man is another warning to evildoers that this is a land of safety, of order and of law.

ANCIENT IRISH MUSIC

(Contributed by a Gleaner.)

So many articles have appeared in the "True Witness" on the always interesting subject of Irish music, that any fresh contribution may be looked on as a repetition and as unnecessary. Still it is a subject upon which too much cannot be written, nor could any one pen expect to exhaust it. Having long had the habit of gleaning tit-bits from various papers, I came on one the other day on the subject of ancient Irish music, and I thought that it might be interesting to your readers to glance over it. I am sorry that I cannot give the name of the writer, for the very good reason that no name is signed to the article and there is no indication where it was published. All the same it contains a great deal about the ancient bards and also about the harp, its first form of construction, its subsequent modifications, and its adoption as a national emblem, on the flags of the country and on the coins.

Without assuming any credit for this explanation of how Ireland came to be called the "Land of Song," I will just reproduce the words of the unknown writer. He begins thus:—"Hecataeus, the Egyptian traveler, quoted by Diodorus, the Greek historian, 2,500 years ago, describes Ireland the Hyperborea, as having in it a city in the midst of a grove, where the priests of Apollo (the sun) sang his praises, mingling their voices with the sounds of the harp. 'That there are here harpers who, playing on the harp, chant sacred hymns to Apollo in the temple, setting forth his glorious attributes,' etc. This passage refers to the sun worship of the ancient Irish, and to the priests of the sun, who practiced very impressive ceremonies in their religious fetes.

"The first harps used by these ancient men were triangular shaped. The improvements made in the structure of the harp are exclusively Irish. The angular harp was not capable of receiving a number of strings. It was found more proper to alter the right angle to an oblique angle, and to give a curvature to the arm. Beauford, the great musical authority, says: 'The Irish bards in particular seem, from experience, deprived from practice, to have discovered the true musical figure of the harp — a form which on examination will be found to have been constructed on true harmonic principles, and to bear the strictest mathematical and philosophic scrutiny.'

"That the ancient Irish cultivated the music of the voice accompanied by instruments is proved in every page of our history. Music mixed in every ceremonial. In their ancient worship the song of praise and thanksgiving was raised to the giver of fruits and the regulator of the seasons. At their funerals the voice of lamentation was vented under the control of musical notation. In battle the harper-bards with heroic song led on the warrior hosts. At the festive board and in the banquet hall there, also, the voice of music stimulated the joyous passions.

"On all these occasions the harper-bards caught the most touching sounds of human sensations, as they arose and were heard, and copied them on their harp strings. These were, upon succeeding occasions, struck out again from their strings, to kindle in other hearts emotions similar to those which gave them birth. In this manner a series of the most touching sounds were formed by the Irish bards into a code of melody, which has lasted, and has been preserved through unnumbered ages.

"Whatever passion the melody may be intended to excite, it never fails to awaken. It is the voice of Nature and will be heard. No other nation, either in Europe or in any other part of the world, cultivated the harp. It is Ireland's exclusively. It is the symbol and flag of our nation. It is graven on our banners. It is graven on our hearts, formerly it was graven on our Irish coins. The 'Harp of Erin' has been enlarged, and is still preserved and respected by the refined of all nations, for is it not our very harp that is placed in the piano-box and struck by machinery. Open the front of the piano and see. Yes, it is there, sure enough! That harp and all its belongings are Irish, and

Must still be respected While there lives but one bard to enliven its tone."

"Ireland is the only one among the nations of the earth that exhibits on her national banner a musical instrument. Other nations display on their banners some emblem of their prowess and glory. It is perhaps a

lion rampant on a field of gold, or a shield with the quarterings of ancient heraldry upon it; but in the days when Ireland was a nation, in the days when her armies arose in her name to assert her sovereignty, the banner that floated over their heads, as it spread out its green folds to the winds of heaven, displayed the harp of Erin, the type of her national existence.

"The poet, Thomas Davis, thus says of Ireland's music: 'No enemy speaks slightly of it, and no friend need fear to boast of it; it is without rival. Its antique war tunes stream and crash upon the ear like the warriors of a hundred glens meetings; and you are borne with them to the battle, and they and you charge and struggle amid cries and battle axes and stinging arrows.' \* \* \* The Irish jigs and planxies are not only the best dancing tunes, but the finest quick marches in the world."

"From very early times the Irish were celebrated for their skill in music, and Irish professors and teachers of music were almost as much in request in foreign countries as those of literature. In the middle of the seventh century, Gertrude, Abbess of Nivelon in Belgium, engaged Saints Follian and Ultau, Brothers of the Irish Saint Fursa, to instruct her nuns in psalmody.

"In the latter half of the ninth century the cloister schools of St. Gall, in Switzerland, were conducted by an Irishman, Maengal, under whose teaching the music school there attained its highest fame. Giraldus Cambrensis, who seldom had a good word for anything Irish, thus speaks of the Irish harpers of his time—the twelfth century—as follows: 'They are incomparably more skillful than any other nation I have ever seen. It is astonishing that in so complex and rapid a movement of the fingers the musical proportions (as to time) can be preserved; and that the harmony is completed with such a sweet rapidity.'

"For centuries after the time of Giraldus music continued to be cultivated uninterruptedly; and there was an unbroken succession of great professional harpers, who maintained their ancient pre-eminence till a comparatively recent time. Down to the middle of the eighteenth century Ireland continued to be the school for Welsh and Scotch harpers, who were never considered finished players till they had spent some time under the instruction of the great Irish harpers. We still possess great numbers of the airs composed by the old Irish musicians; and many songs have been written to them, the best of which are those by Thomas Moore.

"We know the authors of many of the airs composed within the last two hundred years; but these form the smallest portion of the whole body of Irish music. All the rest have come down from old times, scattered fragments of exquisite beauty, that remind us of the refined musical culture of our forefathers.

Bishop Gravel Dead.

As we go to press we learn that venerable prelate, Mgr. Gravel, of Nicolet, passed away to his reward after a long and distinguished career, on Thursday evening. May his soul rest in peace.

FATHER CORCORAN DEAD.

A well known figure in the ranks of the clergy of this province, Rev. Andrew Corcoran, provincial superior of the Clercs de St. Viateur, of Chicago, died at Phoenix, Arizona, on Thursday. He occupied many high offices in the Order of which he was one of the most brilliant and saintly members.—R.I.P.

TWO PRIESTS DEAD.

Two priests of the Dominican Priory, 869 Lexington avenue, New York, long associated in the work of their order, died within a few minutes of each other on Jan. 22. They were Father Peter A. Dinahan, 56 years old, and Father Q. Pius Conly, 57 years old. Father Dinahan, after a long illness with cancer, died at the priory at 12.10 o'clock p.m., and ten minutes later Father Conly, who was at the dining table in the Convent of the Sisters of Mercy, at White Plains, suffered a stroke of apoplexy and fell dead to the floor. Both priests had been engaged as priest and missionaries in the Eastern States for thirty years. Father Dinahan was a native of London, Canada, and Father Conly, of New Lexington, Ohio. Joint funeral services were held in the Church of St. Vincent Ferrer, 66th street and Park Avenue, on Jan. 23.

THE WEEK'S ANNIVERSARIES.

(By An Occasional Contributor.)

While this has not been a week as prolific as many others in important anniversaries, nonetheless it recalls events that have been of no mean import in the history of the world.

The 25th January commemorates the origination of King James' Bible, in 1604. On the same date, in 1627, Robert Boyle, the Natural Philosopher, was born.

The 26th January, 1622, saw the first settlement of Nova Scotia—and the history of the next century of that land of Acadia is one of the most interesting pages in the annals of the New World.

The 27th January, 1657, Coffee was first introduced into England. In 1706, on the same date, Benjamin Franklin was born.

ABOUT FRIENDS.

A somewhat utilitarian view of friendship, yet equally well founded with that which considers it in a higher aspect, is advanced by Orison Sweet Marden in an article in Success on "The Value of Friends."

the Germans, after the Franco-Prussian war. On the same date, in 1898, the United States lost one of its most conspicuous citizens, by the death of James G. Blaine.

The 28th January seems to have had more than an ordinary share of anniversaries. In the first place, on the 28th January, 814, Charlemagne, the renowned Catholic monarch of France, died.

The 29th January, 1737, Tom Paine, the infidel, was born. This man became notorious on account of the French Revolution coinciding with the publication of his "Age of Reason"—a book that has only its title to recommend it.

This day, the 30th January, is a day of striking anniversaries. It was on the 30th January, 1521, that Bishop John Folan, of the patriotic Episcopal ruler of Limerick closed his earthly career.

of friends," was often said of the young Illinois lawyer. Poor in purse as he was, he was rich in his friendships, and he rose largely by their aid.

No young man starting in life could have better capital than plenty of friends. They will strengthen his credit, support him in every effort, and make him what, unaided, he

could never be. Friends of the right sort will help him more to be happy and successful than much money or great learning.

When Garfield entered Williams College, he won the friendship of its president, Mark Hopkins. Years afterward, when president of the United States, he said: "If I could be taken back into boyhood, to-day, and have all the libraries and apparatus of a university, with ordinary routine professors, offered me on the one hand, and on the other a great luminous, rich-souled man, such as Dr. Hopkins was twenty years ago, in a tent in the woods alone, I should say, 'Give me Dr. Hopkins for my college course, rather than any university with only routine professors.'"

Charles James Fox, unfortunate in his home training, had his defects largely remedied through his association with Edmund Burke.

History, both sacred and profane, is full of examples of the effects of friendship on character of David and Jonathan bring out all that was best in both those royal souls? Would Aquila and Priscilla have developed so grandly without the friendship of St. Paul? What would Cicero have been without Atticus, or Xenophon without Socrates?

"What is the secret of your life?" asked Elizabeth Barrett Browning of Charles Kingsley. "Tell me, that I may make mine beautiful, too." "I had a friend," was the reply. This is the secret of many a great and successful life.

The average man little realizes how great a part even of his material success he owes to his friends. He takes to himself the entire credit of every achievement, boasting of his own marvelous insight, judgment, and hard work.

"Our chief want in life," says Emerson, "is somebody who shall make us do what we can. This the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue there is in us.

The example or encouragement of a friend has proved the turning-point in many a life. How many dull boys and girls have been saved from failure and unhappiness by discerning teachers or friends who saw in them possibilities that no one else could see, and of which they were themselves unconscious!

A man should start out in life with the determination never to sacrifice his friendships. He must keep them alive or sacrifice a part of his manhood and a part of his success. There must be a live wire kept continually between him and them.

A PLEA FOR UNITY.

Bishop Matz, in a sermon in the Cathedral of Denver, on a recent Sunday, said:—

"Every Catholic should belong to some Catholic society, and then all should unite with the American Federation, and thus present a solid, serried front against socialism. Think of a Catholic American Federation of 12,000,000 strong and backed by the millions of honest, upright and fair-minded Americans who only need to know our just claims to concede them. Is there anything within the realms of justice and equity that we might ask of our government which would be refused? Then there is the

press, the most powerful agency for either good or evil in the world, just as we make it. The Catholic press does not receive from our own people the support it deserves. There should not be a Catholic family in the land without at least one or two representative Catholic weeklies in the house.

A BISHOP'S VIEW ON EDUCATION.

Addressing the students and their friends at the Laurel Hill Convent, Limerick, the Bishop of Limerick said: With regard to the teaching of domestic economy subjects, he should like a remark thereon to reach the Technical Department in Dublin. He set great store and importance on these subjects. Literary and scientific subjects could take care of themselves; but he thought in a poor country like Ireland it was of importance to have attention directed to the practical and useful phases of education as well as other subjects.

He should like, too, that the system of inspection, which the Intermediate Commissioners employed for a year or so, should be continued and improved, as he thought it was of great importance for the good work that was being done in their schools that competent, experienced men should go round and see actual-ly the conditions under which education was carried on.

He had been greatly struck the other day by an observation of Mr. Lecky, who said that one of the greatest practical mistakes made by the authors of the Protestant Reformation was in the abolition of convents for nuns.

GOOD COFFEE.—Very often good coffee taste very bitter. The remedy is cleanliness of utensils. It is impossible to have good coffee unless the coffee pot is kept perfectly clean. Never leave coffee standing in the pot to be reheated. Warm up coffee in an abomination anyhow, and the coffee pot is bound to retain a stale small and taste. Do not wash the pot with other tins, but give it a scrubbing with soap and clean hot water by itself.

ANTI-POPEY DAYS.

The anti-Popey days are dying out if they are not dead already. Americans of intelligence, no matter how they have been brought up, are seeing that the Catholic Church, led by the Pope of Rome, is the greatest force in the world to-day against those who would overthrow society with anarchy.—Sacred Heart Review.

OUR PUBLICATIONS.

(By a Regular Contributor.)

It was mentioned in my first article upon the old "Quebec Almanac," for 1821, that, as an appendix to that year's issue, there is a sketch of Canada, written in 1811. It would be a long story were I to attempt to reproduce even a few extracts from a "sketch" that covers forty very closely printed pages.

THE POPULATION.—The population of Canada, at the time of the conquest, was about 60,000 souls, including the whole of the settlements to Detroit. At present (in 1811), the population of Lower Canada, (our Province of Quebec), is estimated at 400,000, about seven-eighths of which are of French descent, and profess the Roman Catholic religion; the other eighth is composed of English, Irish, Scotch, German, Americans, and their descendants.

A MIGHTY CONTRAST.—It would be a needless task to establish a contrast between the conditions that obtained in 1811 and those of to-day. The Island of Montreal, in this year 1904, has as great a population as had the entire province then. It would be no easy task for the imagination to figure this whole province without a single manufactory, outside the Iron Works on the St. Maurice, and the four or five hat and paper factories of Montreal and Quebec.

Household Notes

A BREAD MIXER.—Another useful invention is a bread mixer that thoroughly mixes a whole baking in five minutes, and is so easily operated that the children can be pressed into service. Children really like to help in the kitchen if something interesting is given them to do.

ONE WOMAN'S IDEA.—A lady from the country once came up to see the British Museum, and an official undertook to show her round. After much walking through the galleries the official was disappointed to find that none of the wonders created any astonishment, or even interest.

THICK, SOUR MILK will polish

ABOUT "CANADIANS."—"The mass of the Canadian population may be said to be agriculturalists. There is no happier people in the world. Their labor affords them the necessities of life; no part of it is taken from them, but what they consider as being for their own use. Amongst them, ambition and vanity rarely create unreal wants, nor envy sours real enjoyments. In the ordinary state of human happiness they are cheerful and lively. To evils beyond their control they submit with resignation. They are strongly attached to their religion, their country, laws, customs and manners; and are averse to all innovation. They partake of the French character, something in the same way as the New Englanders partake of that of Englishmen.

"In his person, he is of the middle size, firmly made, and active. There is no people capable of greater fatigue and privation. In these, the Canadian is singularly supported by the gaiety of his disposition. His mind is unimproved; his ideas confined; his character excellent. In worldly concerns he reasons and acts from his own experience, his feelings, or some long received maxims. He is mistrustful of what he hears, or reads, especially when it does not come from those of his own class.

This is not the tone adopted by many a British speaker and writer in more recent years. Of late the Canadian is pictured as a "priest-ridden" superstitious and slavish being. But it is prejudice, coupled with bigotry, which dictates all these harsh and unjustifiable criticisms; while the expressions of the writer of the above-quoted article, savor of fair-mindedness, and honesty. The same writer pays a splendid tribute to the bravery of Canadian soldiers, and the fidelity of the Canadian clergy during the war with the United States that was raging during the very year in which he wrote.

"Welcome to China," is very good of you to call."

We sat for some time parlor, telling Sister Xi how news we could answer all her eager

"And now I am sure like to come over our pre the Sister, when our pre exhausted. 'It would not without seeing the work

We were very anxious could, and also to hear the founding of this little colony, in the heart of city.

Since the early fifties Sisters of Charity have, at Ning-po. The site of was bought during the Taiping rebellion, when these were flying from the were anxious to sell the it has remained in the hands ever since. The most particular as to the any bargains they have cially of such as are cor the selling of land and They even go so far as those homes sold by them suffered destruction at the the Boxers or other fan Sisters who came to mak ation were brought from French man-of-war, and up through the town in each guarded by an officer evening of June 21st, 1870, vent is situated in the Chinese city, and the only Europeans who quarter, all the others ha residence in the Kampu. no European penetrates part, and the doctor when he is sent for. Th also is within the Kampu.

Our first visit was to the maintained and managed ters, and holding about tients. The babies' ward, separate, is very elastic, according to the season. of illness and disease and to the ward here, and themselves are both the and doctors. Only in ve cases do they call in the the European doctor, a hearted Scotchman, who to give his help. During the war with Japan, sev- convents of the Sisters of organized ambulances for which did much to relieve fering, the Chinese them- ing made no provision who natives thoroughly appre hospitals, and the one at always well filled. Attach a dispensary, where every ing 200 or 300 patients, men and children, come. In attendance requires gre- ity of knowledge, for ever

OUR BO

BE IN TIME

Be in time for every call. If you can, be first of all. Be in time.

If your teachers only find You are never much behind But are like the dial true, They will always trust in y. Be in time.

Never linger ere you start Set out with a willing heart Be in time.

In the morning up and on, First to work and soonest This is how the goal's attained This is how the prize is gained Be in time.

Those who aim at something Never yet were found too late Be in time.

Life with all its but a school We must work by plan and With some noble end in view Every steady, earnest, true Be in time.

Listen, then, to wisdom's call Knowledge now is free to all Be in time.

# AN IRISH NUN'S WORK IN CHINA.

"Welcome to China," she said. "It is very good of you to have come to call."

We sat for some time in the little parlor, telling Sister Xavier all the home news we could think of, and answering all her eager questions.

"And now I am sure you would like to come over our premises," said the Sister, when our news was exhausted. "It would not do to leave without seeing the work done."

We were very anxious to see all we could, and also to hear something of the founding of this little European colony, in the heart of a Chinese city.

Since the early fifties the French Sisters of Charity have been settled at Ning-po. The site of the convent was bought during the time of the Taiping rebellion, when all the Chinese were flying from the rebels, and were anxious to sell their land, and it has remained in the hands of the nuns ever since. The Chinese are most particular as to the keeping of any bargains they have made, especially of such as are connected with the selling of land and buildings. They even go so far as to re-build those homes sold by them which have suffered destruction at the hands of the Boxers or other fanatics. The Sisters who came to make the foundation were brought from Macao in a French man-of-war, and were carried up through the town in closed chairs each guarded by an officer, on the evening of June 21st, 1853. The convent is situated in the centre of the Chinese city, and the nuns are the only Europeans who live in that quarter, all the others having their residence in the Kampo. As a rule no European penetrates into this part, and the doctor only comes when he is sent for. The Seminary also is within the Kampo.

Our first visit was to the hospital, maintained and managed by the Sisters, and holding about fifty patients. The babies' ward, which is separate, is very elastic, and varies according to the season. Every sort of illness and disease finds its way to the ward here, and the nuns themselves are both the sick nurses and doctors. Only in very special cases do they call in the services of the European doctor, a kind large-hearted Scotchman, who never fails to give his help. During the time of the war with Japan, several of the convents of the Sisters of Charity organized ambulances for the soldiers which did much to relieve their suffering. The Chinese themselves having made no provision whatever. The natives thoroughly appreciate their hospitals, and the one at Ning-po is always well filled. Attached to it is a dispensary, where every fine morning 200 or 300 patients, men, women and children, come. The Sister in attendance requires great versatility of knowledge, for every sort and

kind of case is brought for cure. It is from the dispensary that the hospital is mostly filled, the patients who come there being often sent on. The men and boys who are very bad are sent to the Sisters' hospital at Kampo, a suburb of Ning-po. They were formerly kept in the city, but there the hospital became so overcrowded that a branch house had to be formed. Sometimes French sailors are admitted to the hospital, and other Europeans, who wish for the benefit of the Sisters' ministrations in this far-away land.

"Now we come to our Sainte Enfant," said Soeur Xavier, as she closed the door of the hospital and its sufferings. "Babies are brought to us, often only a few hours' old. The delicate ones we keep and the stronger ones are boarded out with women who bring them on the first of every month for inspection and, at the same time, receive their pay. When four or five years old we take them back, and they are put in the orphanage, where they remain until they are grown up."

There was no mistaking the croche, which we now entered, and the baby cries fell upon our ears. A most ingenious contrivance, which entirely took our fancy, was made to keep the children quiet, and it filled its purpose in a wonderful manner. From a beam in the ceiling, stretching lengthways across the room, were slung a number of baskets made in such a manner that their tiny occupants could not possibly fall out. All these baskets were connected by a cord, and one old bed-ridden woman, lying in a corner of the room, was able by means of this cord to swing the babies to and fro.

"It is quite the nicest cradle I have ever seen," I said to Soeur Xavier. "Is it your invention?" She laughed. "Yes, it is. We had such trouble with these babies, and they took up so much time, that at last it became necessary to do something, and now one old woman can look after them all."

Our next step was to the orphanage, into which the neglected cast-away baby girls are eventually drafted. The boys are sent, when five or six years old, to the orphanage kept by the priests in the European quarter. Here the girls are given all the necessary training—taught sewing and embroidery, and fitted to earn their living. Eventually, matrimonial alliances are effected between them and the Christian boys; but, as a rule, the girls do not see their bridegrooms till they meet at the altar.

"We see the girls peeping over their shoulders to see what their future husband is like, as they come up the church," said Soeur Xavier. "Their marriages turn out very satisfactory, and they are laying the foundation of a good Christian people. There is a great scope among the Chinese children. They are so intelligent and

capable that they can learn almost anything they are taught. The last addition to our work here is the 'Oeuvre de la Jeunesse Ouvriere,' and it promises to succeed admirably."

And then Soeur Xavier explained to us the drift of the scheme. The people in China are wholly dependent on the rice crop, and when that fails they are practically starving. In order to remedy this recurring evil, an idea arose of trying to establish a school of work which—by supplying permanent work to the women—would render their families less dependent on the seasons. But there were difficulties in the way. The Pagans distrust the Christians; will have nothing to do with them, and their old superstitions still prevail, that the Christians take the eyes out of babies to make into remedies. One day, however, a poor Pagan woman, driven by want to desperation, came in fear and trembling to the convent to beg for food and ask for work to keep herself and her family from starvation. The nuns found she could embroider, and gave her some work. This was found most successful. The poor woman went triumphantly among her friends, and told them of her good fortune. These, realizing the benefit their neighbor had derived from her visit to the convent, felt some of their prejudice break down, and one or two among them followed her example, and then the way was opened. The Sisters now sought to establish a permanent industry, and open large workrooms. But a difficulty still remained—the women accepted work from the convent, but they would not do the work within its walls. After a while one girl, with more courage than her neighbors, did venture within the workroom, and when she returned in the evening unharmed to her home, the other women began to think it was not so dangerous, and by degrees others also went, till at last the number of outside workers attending the workrooms rose to over two-thirds of the total. The women came every morning to the convent, remained all day, and returned in the evening. This industry has raised the whole tone of families, civilized them, helped to break down the prejudice against Europeans, and enabled many to support themselves in comfort, who otherwise would be near starvation. After a time it became possible to build an atelier, and about 400 women, boys, and girls are employed in it. The Sisters had not to teach the women the rudiments of embroidery, as they are very apt with their needle, and all learn to use it; but their natural skill had to be directed, and artistic patterns given them. Now a generation of Chinese girls is arising, capable of doing the most artistic work and reproducing the most beautiful old embroideries. Church vestments form a large item of their work.

In China every boy at an early age is apprenticed to a trade, and this

apprenticeship lasts several years.

"This Oeuvre de la Jeunesse Ouvriere will do more than anything else for the benefit of the people," said Soeur Xavier. "To begin with, in preserving our Christian youth during the perilous time of their apprenticeship by giving them good trades in safe surroundings. The influence on the Pagan is even more beneficial. It overcomes prejudice, penetrates into a class of poor, hard-working, decent people, with whom otherwise we should have a difficulty in being thrown, and it brings the boys into continual contact with the sisters, priests, and other Christians. Some of the Pagan parents will now not allow their children to leave their homes for any reason but to come to us."

As the number of apprentices grew large every available space had to be made use of, and lean-to sheds put up for the looms, and the boys stowed away at night in lofts overhead. "It is hard to cope with the number who are coming," continued Soeur Xavier. "I have still to refuse those who wish to come. There is no limit to the extension of the work if only we had the means."

In China every branch of trade has its own guild, and each guild leagues together and is a firm in itself. In the future, then, were the Christian guilds to hold together they would become very influential. Already in the convent several trades are working—embroidery, silk-spinning, satin-weaving, and, later on, it is hoped to add carving and additional machinery.

"Of course it is slow work," answered Soeur Xavier to our questioning, "but if we can only put our workshops on a good footing we shall not only shelter and train a number of boys, but afterwards, as workmen, they will keep together, and continue as they did with us. We hope also to influence the Pagan workshops, for if the artisans realize the advantage to be gained by our system they will endeavor to follow on its lines."

During the first year the apprentices are kept by the Oeuvre and receive no remuneration, after that they are paid for their work, but a small sum is held back from the earnings to help towards their maintenance, and the rest is put aside to accumulate till the time of the apprenticeship has expired, and this can then help towards starting them in life. Should, however, the family of the apprentice be very poor, and in want, the money is then given to them. The success of this Oeuvre in Ning-po has caused the desire to arise of starting it elsewhere, in the other provinces, where the respective trades of the localities could be taught.

"Is trade in a flourishing condition in this country, Sister?" I asked.

"No, it is certainly not so developed as it should be. So far the Germans have been the most successful.

They have great initiative. If more technical institutions could be started, it would be the greatest help towards trade. The Chinese have so much capacity, they would be sure to succeed."

"Tell us, Soeur Xavier, how you get funds for all your work here?" "Well, so far we have managed. In France the societies for the Propagation of the Faith, and the Sainte Enfant have supplied us. Now, however, owing to the suppression of the religious orders, these funds have diminished to one-third, and are likely to cease altogether."

"What then will you do? How can you continue?"

"We must continue," replied Soeur Xavier, emphatically, "at least we must leave no stone unturned. But as it will be impossible to be perpetually begging for help, we must become self-supporting. Once we have procured sufficient money to establish our technical school on a sure footing we would earn sufficient for their support. That is what we propose to do. Raise funds from the charity of our countrymen first and then depend upon our industries in the future."

We had now returned to the garden, and the Sister invited us to a seat under the shade of the veranda.

"What more have you to tell us now?" asked one of the party. "Do you ever go out to visit the people?"

"Yes, indeed, there is plenty of visiting. We go about the Chinese quarter. Then twice a week there is the outside visiting through the country. We usually go in a boat called a sampan, along the rivers and canals, and visit the different villages. Some miles away there is a lake surrounded by mountains in a beautiful part of the country; it is not at all unlike Killarney, and each time I go there I think I am back again in my old home, especially when the rice fields are green, for they have that bright color we know so well in Ireland. There are numbers of villages around this lake."

Two Sisters and two native women go on these expeditions, and it takes the whole day. As a rule, they are received with gratitude and courtesy. They enter the houses, see the sick people, prescribe remedies, and look after the children, many of whom are in a sad condition.

"The Chinese are naturally a good and grateful people, and easily influenced in the right way, and if they were only properly governed they would be a fine race." Here Soeur Xavier told us some Chinese history of which we were ignorant. Since the Manchurian invasion, about 600 years ago, the country is governed by the Manchus—a corrupt and cruel race. The native Chinese are mostly of the peasant class, excepting a few rich merchants in the towns. It is since this invasion that the pigra has been instituted in China, and it was imposed by the Manchus as a

badge of servitude. The Mandarins are of this race, and are often unjust and cruel.

"But most of them have been kind to us," said the Sister. "They often pay us a visit, go over the convent, take tea and biscuits, ask about our work, how old we are, and all sorts of questions, and are most friendly and good-humored the whole time."

"Do the Chinese easily become Christians?"

"They make very good Christians, but unless they become so when young do not change easily, for they are a very conservative race. We try and make use of all the traditions and customs—for instance, ancestor worship is converted into devotion to the souls in Purgatory. It is with the children, however, that we can do most, and they have a bad time, especially the girls. They are bought, while still quite young, as the future wife of the son of the house, and till old enough to marry are treated as drudges, and often most cruelly. Later, however, when married, this treatment ceases, and the Chinese wife and mother has great influence. The boys have a much better time, at least in the homes; as apprentices it is not so easy."

It was now growing late, and as we were to leave Ning-po that afternoon we felt we must bid Soeur Xavier good-bye.

"Come first, and have some of our best chosen tea. It is all ready in the parlor; you must not leave without tasting it," said the Sister, as she led us out of the garden.

We were soon seated in the cool parlor around a most inviting tea-table, while Soeur Xavier dispensed to us cups of the most fragrant tea.

"Mind you give a good account of us when you return home," she said, "and tell them all in Ireland I have not forgotten my country or my friends. Promise to interest them in our mission here. Will you not?" and she eagerly caught hold of my hands, as if to extort a promise.

"Yes, certainly, ma Soeur we shall tell them, and do what we can to interest people."

"Our work here should appeal to them in Ireland, where, too, they are starting industries."

And now we rose to take our leave. Soeur Xavier and two others of the little colony followed us to the door, and there bid us warmly good-bye.

"Do not forget your visit to the Maison de l'Enfant Jesus at Ning-po, as we shall certainly not forget it. For us it has been a great day, and brought us a breath of heaven," and Soeur Xavier waved to us as we mounted our chairs and started off down the street.

What a contrast those dirty stuffy slums were to the little oasis we left behind us, and what wonders had been wrought by a devoted Irishwoman in this far-away land!—Rosary Magazine.

## OUR BOYS AND GIRLS.

### BE IN TIME.

Be in time for every call,  
If you can, be first of all—  
Be in time.

If your teachers only find  
You are never much behind,  
But are like the dial true,  
They will always trust in you—  
Be in time.

Never linger ere you start;  
Set out with a willing heart—  
Be in time.

In the morning up and on,  
First to work and soonest done—  
This is how the goal's attained,  
This is how the prize is gained—  
Be in time.

Those who aim at something great  
Never yet were found too late—  
Be in time.

Life with all is but a school;  
We must work by plan and rule,  
With some noble end in view,  
Every steady, earnest, true—  
Be in time.

Listen, then, to wisdom's call;  
Knowledge now is free to all—  
Be in time.

Youth must daily toil and strive,  
Treasure for the future hive;  
For the work they have to do,  
Keep this motto still in view—  
Be in time.

WHEN HAZEL DISOBEYED.—Little Hazel had been told that she was not to go out of the yard to play, on account of Stella and Emma Wood, their neighbor's children, having the whooping cough. Her mamma was afraid that Bobbie, her baby brother, who was a very delicate child, might take it if she did. Hazel's older brother had told her all about the disease, so the little girl had a very vivid picture of its terrors in her mind.

For a week or two she played happily enough with her numerous dolls and their carriage. One morning, however, the sun shone so brightly that it seemed like a spring day instead of being late in November. Hazel suddenly felt very much dissatisfied with her playthings and wanted to see Stella and Emma. The more she thought about it the greater her desire to go out on the road at least. She remembered mamma had said not to, but maybe the whooping cough was gone now. Well, she

would look out of the gate anyway. You see, Hazel's reasoning was just like some older people's. Finally, she took Rosebud, her favorite doll, and went down to the gate, where she stood for a little while, looking through. Then she ventured to open it a tiny bit, then further, until, almost before she knew it, she was out on the road. All at once a dreadful sound broke upon her ears, and she saw some strange animal coming down the road.

"Oh, oh!" she gasped, dropping her doll and running toward the house. Both mamma and Lizzie, Hazel's cousin, heard her screaming in her shrill little voice: "The whooping-cough is coming! The whooping-cough is coming!"

"Why, what can be the matter with the child?" exclaimed mamma, as she hurried to the door.

"Oh, mamma," sobbed Hazel, still trembling with fright, "I'll never do what you tell me not to again, for the whooping-cough nearly caught me."

For a moment her mother was puzzled, and she thought the little girl must be sick, but just then she heard the unmistakable bray of a donkey. She comprehended at once Hazel's mistake. The little girl, however, had learned a useful lesson, and whenever she was tempted to disobey in the future she remembered the donkey and the fright it gave her.—Michigan Advocate.

NIAGARA FALLS IN WINTER.—Two young friends of mine, Rose and Lee Burnett, have just had the time

of their lives. How it came about I will tell you. Rose is twelve, Lee is ten. Rose is a reader of newspapers. One day she read how the ice bridge at Niagara falls had formed itself unusually early this winter and that thousands of tourists were flocking to see the spectacle.

"Oh, dear, dear," she said, "I wish Lee and I could see that ice bridge! I do wonder what it is like. I've heard of it all my life. I've tried to imagine what it's like, and I can't. I wish I could see it, Bounce."

She thought she was talking to the good old house dog and nobody else, but when she looked up there stood her father. He smiled in a way that showed he had heard her, but he did not say a word. He had suddenly made up his mind that he and Mrs. Burnett would give their children a pleasant surprise. The surprise was nothing less than a trip to Niagara Falls in winter, when all of the tremendous torrent that can be locked up is fast in ice and the sight is even more wonderful than in the summer. Three days later they were at the falls, father, mother, Rose and Lee. All was white, glorious and beautiful. They tramped across Goat Island, then to the American fall and next to the Horseshoe fall on the Canadian side.

"I don't see what they call it a horseshoe for," said Lee, "when it's no more the shape of a horseshoe than of anything else."

"Fifty years ago it was shaped almost exactly like a gigantic horseshoe," answered the guide. "But now the edge of it is gradually crumbling off into Lake Erie. Great masses

of rock weighing many tons have broken off the brink of the rock underneath the cascade and tumbled over the precipice, lodging at the foot of the fall."

The sight about the falls was so dazzling it almost took their breath away. The great clouds and dashes of spray that in summer descend upon tourists like showers of rain now all froze as they fell. The little streams that drained down near the shore formed into the most awful icicles ever seen. Some of these were quite 100 feet long, mighty, shining white columns with the sun upon them. Where the spray lodged upon the bare trunks and leafless branches of trees and bushes around there it clothed them in the most marvelous coat of ice flowers and foliage. The children got a photograph of one of these ice flowering trees and showed it to all their young friends when they came home.

Next they visited the far famed ice bridge. "Oh," exclaimed Rose, "now I see what makes the bridge. Great cakes of ice form in Lake Erie above, then they float down and tumble over the falls one after another till there is a jam of them below the cataract. Then the spray showers upon them continually, and everything freezes together in a heap till it makes a rough, solid mass close to the very foot of the fall itself."

"Yes, that's it," said Mrs. Burnett. Then in a low voice to her husband she remarked: "The fact is I myself never before knew just what the Niagara ice bridge was like."

"There's nothing like seeing things to find out just what they are," answered Mr. Burnett.

Besides the Burnetts, there were thousands of other people crossing on that ice bridge. There were so many that people who sold refreshments and curios had built tents and sheds upon the cold, hard surface that had formed itself above the bosom of the roaring river. Mr. and Mrs. Burnett got some hot cocoa at one of these booths, while Rose and Lee took peanuts and molasses candy. It seemed the strangest occurrence in their young lives to be eating peanuts and molasses candy there almost upon the very face of the most awful cataract in the world.

But, so soon as spring opens Niagara will show her power again. She will suddenly shake herself and sweep away in one movement all that holds her imprisoned. She will pile that ice bridge thirty or forty feet high and hurl it, down the river, and it will disappear as if it had never been.—Western Watchman.

### A BOY'S HIT.

Tom's mother had made him a pair of knickerbockers out of a pair of his father's left-off trousers. Tom is five, and, of course, was very proud of the garment. One day a lady called on his mother when he also happened to be at home. After the usual greetings, the lady turned to Tom and said: "Why, Tommy, what a swell you look in your new knickerbockers, to be sure!" Thereupon Tommy stands up and proudly exclaims, looking at them: "Ain't they fine? My papa was married in these knickerbockers!"



Y Co. LIMITED.

ing Sections

's Overcoats

the street side, 1st floor.)

the boys is more likely to

in to out-wear.

Blue Black Nap Reefers,

fasted, high storm collar,

flannel. Regular

January sale price, \$3.85

Overcoats, high storm collar,

reed, hood lined with red

wool, matching. Regular

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Blanket Over-

coats, \$4.95

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2 dome Kid Gloves, in

the shades of tan, brown and

gray, black and white, fancy

silks, sizes 5 1/2 to 7. Sale

price, \$1.45

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Broquet Cotton Lined Rub-

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sale price, per pair, \$2.50

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CATHERINE STREET.

's nedgy,

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PERMANENT

and about noon a spar

clinging to it was seen

outer line of breakers.

had been shot across it

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was, but it was so disfig-

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the bow of the vessel

the bar, and from this

it seemed dropped one by

# THE GREAT CLOCK OF STRASBURG,

BY "CRUX."

LAST week I commenced the reproduction of an account, in detail, of the famous astronomical clock of Strasburg, but owing to the extensiveness of the article from which the details were quoted, I found it necessary to leave over, to the present week, a considerable portion of that very interesting description. Consequently, without any further preface I will now continue and conclude the same.

**FINAL DETAILS.**—Ascending the case of the Clock, we next come to the gallery of lions, so called from the circumstance that its extremities are guarded by two massive lions, sculptured in wood, one holding in its claws the escutcheon, and the other the coat of arms of the city of Strasburg. The middle of this gallery is occupied by a small dial-plate, with hands indicating the mean time—that is, the time composed of hours, all of equal length, and the exact arithmetical mean between those of the longest and those of the shortest days of the year. These hands are moved directly by the central movement of the Clock, while those indicating the sidereal and the apparent time above spoken of are moved by intermediate and special machinery, so constructed and arranged as to communicate to them the necessary irregularities of motion.

"On this gallery of lions you see, seated on each side of the dial-plate, two geni. The one on the left holds a sceptre in one hand, and in the other a little hammer, with which he strikes the first stroke of each quarter of the hour. The genius seated on the other side holds in his two hands an hour-glass, filled with red sand, which he turns, every hour.

"Immediately above the gallery of lions is seen the planetarium, constructed according to the system of Copernicus. This exhibits all the apparent motions of the planets composing our system. The ground of the circular space occupied by it is azure, to represent the sky seen at a great distance. The centre is occupied by the sun, with his gilt disc, from which twelve rays proceed, indicating on the circumference of the dial the twelve signs of the zodiac. Seven small spheres, gilt, but differently shaded with clouds, placed at the proper relative distances from the sun, made of the proper relative sizes, and moving with the proper velocities, represent the seven planets visible to the naked eye, in their respective motions around the sun. The planetarium thus exhibits an exact miniature of the real planetarium, as displayed in the heavens, with all its movements and phenomena regulated by clock machinery. And that nothing might be wanted to its completeness, the motions of the moon are also included, both its motion around the earth and its motion around the sun along with the earth.

"At the four angles of the planetarium are painted, under the expressive emblems of the four ages of human life, the four seasons of the year. Immediately above the planetarium is seen, placed in the starry heavens, a large globe, destined to represent, in a conspicuous manner, the phases of the moon. This globe turns on its axis in a lunar month, and the axis having the proper inclination, its enlightened side increases or diminishes in its apparent size to the eye, so as to represent very accurately the lunar phase. At the same elevation are found two emblematic paintings, the one representing the Church under the form of a beautiful female, with the inscription, 'Ecclesia Christi Exulans' ('The Church of Christ in Exile;') the other representing the antichrist under the form of a hideous dragon, with seven heads, and the inscription, 'Serpens antiquus antichristus' ('The old serpent antichrist.')

**EMBLEMATIC STATUES.**—Next comes the portion of the clock most striking to the eye, consisting of various little emblematic statues, which are automatic, having each its own appropriate office and motion. They make their appearance in two distinct compartments, placed in one over the other. In the lower compartment appear successively four small statues representing the four ages of the human family—childhood, youth, manhood and old age. They appear every quarter of an hour, as follows:—

"At the first, quarter, immediately after the genius below has given the

usual signal, the child makes its appearance, bearing a small javelin, with which he strikes the bell once. He is succeeded the next quarter by the youth, who, dressed as a hunter, strikes the half hour with his arrow. Next comes the man, clad in a coat of mail and armed with a sword, with which he strikes the three-quarters. Finally comes the old man, wrapped up in warm clothing and bending over his crutch, which he, however, has strength enough to raise in order to strike the four-quarters. Each of these figures, on leaving its place, makes two steps forward in order to reach the bell suspended in the middle of the arcade; it then pauses only long enough to discharge its office, when it retraces its steps to make room for its successor."

**A FINAL WORD.**—Such are the principal wonders of the great astronomical clock of Strasburg, which is, beyond all doubt, the most wonderful achievement of modern mechanical art. But for the Catholic, this marvel of mechanism has a greater interest than for all others, and it is a perpetual source of legitimate pride. In the first place, it is Catholic in conception; in all its emblems it is equally Catholic; its characteristic features are entirely Catholic; and it is Catholic in its execution. It stands there, as it has stood for nearly six centuries, a perpetual refutation of all the slanders and calumnies to which Catholicity has been subjected, in the name of science and in that of progress.

## With Our Subscribers.

Enclosed please find four new subscriptions of six months each, donated or given as prizes from our School Board to encourage our good work, also renewal of my subscription for one year.—J.

Enclosed please find one dollar for my subscription to the "True Witness" for one year. I wish you and all the readers of the "True Witness" God's blessing for the ensuing year and ever afterwards.—J. R.

"The paper is not alone in years, but in merit becoming greater, seems ever improving and speaking for ourselves at least I know it suggests each week good thoughts and is a valuable help to frail humanity to look upward and ever onward. With best wishes for all connected with the good work."—J. J. M.

## Catholic Sailors' Club.

At the last meeting of the Catholic Sailors' Club, the President, Mr. F. B. McNamara, reported that out of their funds they had in reserve about \$4,000, of the \$6,000 needed to construct the required additions to the Club House. He also announced that Lord Strathcona, who has always been an interested friend and kind benefactor of the institution, offered to furnish the last \$1,000 needed for the completion of the building. This is very encouraging news. Needless to say how desirous all are to witness the success of that most deserving and greatly required institution. We have followed carefully its progress from the days of its humble inception, some ten years ago. We remember all the sacrifices made and the labors performed by men and women, many of whom have since passed to their reward, and we can recall the hopefulness and determination with which they battled against great odds, in order to come to the moral and social rescue of the men "who go down to the sea in ships."

It would require an exceedingly large report to convey an idea of all the good that has been done by the Catholic Sailors' Club of Montreal during the few years of its existence. From the day when the first permanent quarters, humble as they then were, had been secured on St. Jean Baptiste street, until the present moment, the Catholic sailors coming to our port found not only a home there, but also interested and honest friends to save them from the many temptations that surround them, and to afford them the luxuries of a real club. We will not attempt to enumerate those advantages, for they almost suggest themselves to any reflecting mind. The point at present to be considered is the inadequacy of the building to the increasing demands for space and accommodation. The assisting, in a material and practical manner, of this grand refuge and home for the sea-weary toilers, is not only a work of merit from a Canadian standpoint, but is one of great benevolence and charity from the standpoint of Christianity, of Catholicity. And yet the doors of the club are open to men of all denominations. They are welcome, no

matter whence they come, no matter what seas they have traversed, and the more isolated in the world a man is the more welcome he will be.

We hope that before the coming season, which promises to be a busy and prosperous one, shall close, there will be sufficient funds in the hands of the President McNamara and his executive to warrant Lord Strathcona in sending in the promised completion of the needed amount. And if this can be realized, we have no doubt that when the season of 1905 comes, the sailors who will then visit our port, will find a home awaiting them that will be second to none in any part of the world. Just imagine with what bright anticipations the sailors, who know of it, or who have heard from others about it, look forward to a safe arrival in a port, where their home mails awaits them, where reading rooms, concert halls, amusement halls, and trusty guides and spiritual friends are all to be found.

## IRELAND AT ST. LOUIS

A definite announcement has been made with regard to the arrangements which have been settled for a special Irish exhibit at the St. Louis Exposition. This matter was mentioned in Parliament last session, when Mr. Wyndham announced, in reply to Mr. Wm. Redmond, that the Department of Agriculture and Technical Instruction, with the concurrence of the Royal Commission for the St. Louis Exhibition, would be prepared to co-operate in organizing a special Irish exhibit if, as was understood, a building or pavilion, for the purpose were provided from American resources. A scheme on these general lines has at length taken shape with the concurrence of all parties concerned, a concession having been obtained with the aid of Irish-American capital on which a special exhibit of the kind can be suitably organized. The Royal Commission have approved; President Francis and the authorities of the exhibition have taken a special interest in the project; a representative committee of Irish-American citizens of St. Louis superintends the undertaking; and the Department of Agriculture and Technical Instruction have agreed to co-operate. The concession, which occupies one of the best sites in the exhibition and covers a large space, will thus give an opportunity for a very thorough and characteristic display illustrative of Ireland's resources, and of her industrial and general progress in recent years.

One of the chief objects which such an exhibit will serve will be to demonstrate to those who are likely to become interested in Ireland for the investment of capital that the country is progressive and moving on lines which offer a guarantee for industrial development. It will thus be an illustrative exhibit, representative of the country, and not a series of exhibits shown for award. It will be somewhat on the lines, though the scale will be large, of the Irish Pavilion organized by the Department at the Glasgow Exhibition. It will, it is hoped, include, moreover, an historic loan exhibit, and perhaps workers and demonstrators, together with means of illustrating the literary and artistic movements which in recent years have made such progress in Ireland. The Irish Exhibit Company will bear the cost of erecting buildings, etc., and of transporting, maintaining, insuring, and returning the exhibits. The only expense which will fall on exhibitors will be that of preparing and packing their exhibits. The department will act as the medium of communication between the exhibitors and the company, and will receive all applications for space which may be addressed to them up to the 31st January. They will otherwise co-operate in organizing the exhibit and making it as useful and interesting as possible.

## ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 24th January, 1904:—Irish 133, French 127, English 31, other nationalities 19. Total 316.

## AN IRISH STATESMAN.

Referring to the rule of life of the great Irish Statesman, Daniel O'Connell, to whom not only Ireland but the British Empire in both hemispheres owes Catholic Emancipation, the "Canadian Messenger of the Sacred Heart," says: "During his long career he followed his famous rule of life into minutest details of religious devotion—Morning Prayer and Mass, weekly confession and communion, meditation and spiritual reading, daily examination of conscience, resistance to temptation and flight of occasions, recitation of beads.

# OUR CURBSTONE OBSERVER. ON HORSE-RACING.

HERE is no class of gambling that is more exciting and that creates more feverish enthusiasm amongst its adepts, than that of horse-racing. I am led to reflect upon this on account of a visit I paid the other day to another city, where a great week of trotting races was about to commence, and where men from all sections of the Dominion, and from many parts of the United States had gathered to take part in, either as owners of horses, as men who had money staked, or as spectators—not including the camp followers, who came along to see what they could pick up, or pick out of the pockets of those whose innocence might be conspicuous. I will preface my few observations by stating that I have great admiration for horses; I was brought up amongst them, and nothing ever pleased me, in my younger days, more than the training of a fine colt, or the exercising of a good pacer. There is considerable skill, science even, in driving a trotter; far more than in riding a racer. The rules of the ring are so strict that it is only one in every twenty horse men who can handle an ordinary trotter in such a manner as to get the most speed out of him and to save his race by avoiding the slightest "break." But, beyond this exhibition of skill in the driver, the merit is all with the horse; for, if he does not possess the necessary qualities he is certain to fail and possibly ruin his owner—and others as well. This much being promised, I will turn to another phase of the question.

**THE EVILS ENTAILED.**—The fact of training horses and of comparing their respective degrees of speed or endurance is not in itself an evil; but the abuse of this species of amusement, in constituting it a pretext for the worst class of gambling and for all the long train of immoral practices that follow in its wake, is the main objection to horse-racing. A game of cards in a home, where parents sit down with their children, to while away the hours of a winter evening is a most praiseworthy means of entertainment. But when cards are used as the instruments of gambling, of cheating, of drawing hard-earned dollars from the pockets of foolish people, of driving men (and women) to despair, of bringing about suicides, of driving happiness, union, contentment from homes; when cards are thus used, they become the implements of the devil and are a pest in the land. And so it is with racing. It is the terrible sins of injustice, of cloaked robbery, of cheating, of exciting the worst and most cruel passions, that stand out conspicuously before us when we contemplate such scenes and observe the ravages that are wrought by such indulgences.

## THE HANGERS-ON.

The circus, the fair, the exhibition, and all these special and elaborate attractions draw after them, or to them, a cer-

tain element—even as the sugar that falls on the highway draws ants, or the refuse barrel draws flies and vermin. But none of them surpass the race-course in attracting the denizens of that peculiar world called Bohemia. The pick-pocket comes along to ply his trade in the large and excited crowds; the bunco-steerer, the professional gambler, the hungry, sneaking, grasping, heartless and honorless specimen who lives upon every species of prey that comes into his net, all of these, like sharks in the wake of a vessel, come along with the horse-races. And apart from these we have the book-maker, the fellow with the fur coat and cap, the dash of a swell and the glance of a hawk, who seeks, on all sides, to find easy victims to satisfy his craving for the golden coin. And the man who has an honest pride in his horse, who has spent time and money, labor and anxiety in training the animal, finds himself the victim of the various classes of frequenters. I have walked around the ring, even as I have trod the curbstone, and I have seen, and heard, and learned far more than was, perhaps, good for me. And my observations have been almost invariably of a painful character. I have thus come to look upon the race-course as one of the greatest evils of the day.

**THE ULTIMATE END.**—A taste of gambling, like a taste for liquor, leads by easy, but ever increasing degrees, to a passion for the same. The passion becomes a monster in the breast; at first a man may wrestle with it, but eventually he is overthrown, and he falls the abject victim. And once the craze for betting takes possession of the man, he can never tell where it will end. Races do not last perpetually, but the fever of them are on him, and he will rush to the stock gambling office, the bucketshop, the roulette table, the card table, the dice counter, the regular hell; and he cannot always win. Losses must inevitably come to him. And losses of money mean loss of nerve, and a proportionate increase thirst for more of the same excitement, for an improvement in his fortunes, for a gaining back of what was lost; and still greater losses follow. Finally the down grade is very easy, and very swift. Fine clothes go to the pawnshop, rings, jewels and watches follow suit; starvation gloats upon the rags that vainly strive to hide the skeleton of a once plump and well-fed being; ruin eventually looms up in his pathway, and he goes off into the darkness of a fearful oblivion—it may be by way of the river, it may be by means of a revolver or a rope—and the races go on, the crowds gather, the interested and enthusiastic cheer, the lucky one are exultant, the cheats scheme, the thieves ply their game, and the unlucky ones turn aside to enter the long, dark avenue that will conduct them down to the place where he lies silently—"unwept, unhonored, and unsung."

## The Bargain Counter.

"That cloth ain't going to wear. You needn't tell me that."  
"I don't see no holes in it."  
"No, but it's showing the cotton all along where it's been rubbed."  
"Loog here, my vrent," said the clothier, "you must not expect too much. Dem clothes ain'd de best in der world, but you don't ged de best for \$6.55. I remember ven you buy dem. I wanted you to dake somding better, but you said dey vas goot enough for you. Now you see. I am in de clothing business for twenty-five years und I dell you nafer you should buy dem sheep suits."  
"What do you sell 'em for?" asked the dissatisfied customer.  
"Vat do I sell dem for! To mage money. Some people vill always vant sheep suits and I sell dem. I shust dell you de trut. Now, see here, I will mage it all right vit you. I gif you goot advice und I vill sell you dis \$25 suit for \$18.25. Dat gits you your money back for dat sheep suit. I don't mage a cent on dat suit for \$25. No, sir. Examine it. Loog at de vinishings. Dry it on."  
The customer half reluctantly slipped into the coat of the \$25 suit. Ten minutes later he left the store with a bundle under his arm and the proprietor turned to his grinning salesman.  
"Dere, Mr. Selig," he said, "dat is de way to sell goots. Dat vas de last of dem \$15 suits."

"I've got a kick coming," said the angry looking man to the proprietor of the clothing store.  
The proprietor lifted his eyebrows and his shoulders with an air of surprise. "A keek?" he said.  
"Yes, sir, a kick. This suit that you sold me two weeks ago is no good under the sun. Look at it!"  
"De suit you haf on?"  
"Yes, the suit I've got on. I've had it just two weeks now, and look at it. Yes, sir, look at it."  
The clothier took his spectacles from his nose, polished them with his handkerchief, readjusted them, took the man gingerly by the sleeve of the coat, turned him gently to the light and examined him. Then he said "Voll?"  
"Well," said the man, "look at the bag in them knees and all down the front the threads are showing, and here—see! The bottoms ain't sewed; they're just pasted and now you see they've come unpasted at the back."  
"Pants vill bag—always."  
"Sure, but not in two weeks. And the seams started under the arms."  
"You mus haf strained dem."  
"I expect to strain anything I wear. I've got to move and I've got in these clothes I bust off a button to breathe, but every time I breathe

## Random Notes and Comments

**A LESSON OF ABNEGATION.**—Those who are accustomed to criticize the clergy should meditate upon the following little lesson of the life of a humble priest:—

"A surprise of a pleasant nature was given the congregation of St. Patrick's Church, Scranton, Pa., Sunday last, when the assistant priest, the Rev. J. E. Lynott, announced that the congregation was out of debt. The parishioners, who believed they still were owing about \$25,000, were unable to understand the announcement until Father Lynott explained that the venerable pastor, the Rev. James B. Whalen, during his 21 years' pastorate, had never drawn a cent of salary, but instead had quietly diverted it to the payment of pressing bills."

**HONOR A PRELATE.**—Archbishop Harty, of St. Louis, landed at Manila on Saturday, and met with an enthusiastic reception. A water-paquet added brilliancy to the affair, the bay in the vicinity of the landing station being packed by boats gaily decked with varicolored flags. Fully 10,000 persons took part in the shore parade in addition to 5,000 school children, representing all the Catholic societies within the archipelago jurisdiction.

**STURDY FAITH.**—The rumor of the death of Pope Pius X., which was circulated in Madrid a few days ago, having come to the ears of the Pontiff, His Holiness exclaimed to a friend: "What, already! Leo was left in peace for five years after his election, while with me the rumors have begun at only the end of a few months. It may be a good thing to look at this from a superstitious standpoint, but I am quite the other way, and think it may even prolong my life."

**FARM STATISTICS.**—The value of American farm crops for 1903 is placed at a trifle over two billions and a half by the official figures. This not include cotton, which at present prices would add over five hundred millions more.

**FIRST CATHOLIC MAYOR.**—Mr. Felix M. Devine, the new mayor of Renfrew, has the distinction of being the first Roman Catholic who has ever filled the position of chief magistrate of that town. His election, considering that he had two opponents, one Catholic and one Protestant, in a town where a majority of the electors are Protestants, speaks well for the broad-mindedness of the citizens of Renfrew.

## EDUCATION'S IDEALS

A remarkable and wonderfully deep-thought-out lecture was that delivered, at a convention of the Minnesota Educational Association, held in St. Paul, Minnesota, recently, and the author of which was Right Rev. John L. Spalding, Bishop of Peoria, Ill. It has been characterized as a textbook in itself of the value and meaning of education and the nobility of the teacher's calling. In dealing with the subject of education, the Bishop took into consideration the development and progress of the world, their worth and meaning and their influences.

In one part he said:—"All the world needs the refining and elevating influences of the schools, without which neither the State nor church can prosper and exercise the full measure of their power and influence over men. The first purpose of education is that of teaching the art of reading and writing, thus opening the mind of man to the vast storehouses of the learning and wisdom of the ages. Then, in natural progression, it leads to the knowledge of history, and to the possession of those attributes and instruments of the mind which lead to completeness and enable men to escape from the individual isolation of ignorance."

Then touching upon education as a means of lifting man above sordid desires, envy, hate all the petty blem-

**RELIGION AND POLITICS.**—"Religion," says a local Catholic magazine, "gives to politics an ideal without which they sink into sordid channels. Place-hunting, log-rolling, boodle, graft are politics without religion. On the other hand religion without politics, especially in our constitutional regime, is deprived of her natural defender. The gravest religious questions and interests such as matrimony, education, public morality, liberty of worship enter or touch on the domain of politics. If France, Spain, Austria, South America are groaning under persecution or reduced to impotence; if Catholics the world over are excluded from positions of trust, if they are denied their rights in education, if their clergy are put aside and their Supreme Head is made a prisoner, it is because of the divorce of religion from politics."

**INTEMPERANCE.**—"There can be no country peaceful, solid, or stable," said Cardinal Manning, "which has not a broad basis in the domestic life of the homes of the people. If the homes of the people are orderly, peaceful, industrious and moral, then there is a broad foundation upon which the public peace and the Commonwealth can securely rest, but when these homes are wrecked, as they are wrecked by intemperance, more than by any other cause, all is ruined."

**GAELIC MOVEMENT.**—A complete calendar in modern Irish is one of the interesting publications recently issued by the Gaelic League. The calendar proper begins by telling the Irish name of Jan. 1.

**CATHOLICITY IN THE YUKON.**—In the Catholic Church of Dawson, Yukon territory, a marble monument has now been placed over the grave of Rev. Father Judge, S.J., the first priest who worked for the pioneers of the Klondike. The base of the monument bears, in engraved gilt letters, a Latin inscription to this effect: "Here lies the body of Father W. H. Judge, S.J., a man full of charity, who, with the cooperation of all, here first erected a house for the sick and a temple of God; and who being mourned by all died piously in the Lord, the 16th of January, 1899."

The monument to Father Judge is not the only evidence of gratitude and generosity of the miners. The Yukon Catholic, published at Dawson, announces that in the course of last summer four new churches were built "on the creek" by the efforts of Fathers Eichelbacher and Lefebvre, O.M.I. These churches take the place of old tents, or other temporary structures, at Lower Dominion Creek, Hunker, Last Chance and Gold Bottom.

ishes and the greater vices that afflict the human race in our day, the Bishop gave vent to his ideas in the following words:—

"What the schools provide, can give a man the knowledge of the philosophy and the learning of all the ages. It can lift him above sordid desire, above envy and hate. Those that have gone through the discipline of the schools display special characteristics, attain to special qualities of mind, and master special attainments in both mind and character. Yet it is possible to pass through all the discipline of the schools and yet lack education, and genuine culture. The school is but the means of awakening to some degree in each man the mental activities, yet this awakening, this quickening of the perceptions is not education, but merely a process through which education in its broadest aspect is made possible. Education in its fullest sense, as Ruskin says, is a painful and difficult work, it is the engraving of the higher life upon the lower—not training, but revitalization. Education is not merely knowledge. Vital energy lies not merely in knowing, but in the activities of a strong, active and alert mind."

One of the most emphatic expressions in the whole lecture was that in which the Bishop said: "I might say in perfect truth that man's best teachers are God and Nature, without which he cannot build for his soul an acceptable home where it will rest content, free and immortal. The pupil must commune with the Almighty and with the mighty works

of nature to know the joys of the genuine learner and seeker after truth."

Then turning to the importance of the teacher, the lecturer pronounced the following words, which need no comment or amplification at our hands:—

"If a better and truer kind of men are to come into the earth the activities and usefulness of the schools and of the teachers are indispensable. The teacher is, in fact, the school. If she lacks the vital elements of truth and good work, her school will do no good work. To take children away from their play, to incarcerate them between four walls and then to permit them to depart without obtaining an innate love for enlightenment is to do them irreparable harm. The elasticity of the teacher's methods in individual cases, her spirit or earnest endeavor to enlighten are requisite to the achievement of work which lasts. Her business is to excite the mind and imagination, to open new worlds to the learner, to lead pupils forth into the light, to break down the walls of ignorance, to build men, not merely encyclopaedias."

"The teacher whose perception is keenest and whose ideals are rightly framed does not work by pattern, but by individual cases, shaping the method to the individual requirement and to the necessities made apparent in the needs of individual minds. The true teacher possesses the life within, the burning thirst for learning in its truest sense, and seeks constantly to impart it. She finds her joy in the power she calls into being. She finds her allotted task in living for true thoughts and unselfish ends."

## END OF THE VETO.

The "Tablet" correspondent is glad to be able to announce this week that the vexed question of the Veto is about to be forever settled. In fact, at this moment, it is settled. Last week some of the Roman newspapers succeeded in discovering that the cardinals of the Curia had met to consider the matter. According to these organs no definite conclusion was reached, but it was determined that the other members of the Sacred College outside Rome should be asked for their opinion. The true version is as follows:—

The interference of Austria at the last Conclave excited both general surprise and indignation among the cardinals, and Cardinal Oreglia, dean of the Sacred College, declared before all the fathers that the action of Austria was a violent interference with their liberty of election. Before the Conclave closed, it was agreed that something definite should be done in the matter before it became necessary to elect another Pope. Count Goluchowski's recent speech before the Hungarian delegation on December 16 furnished the proximate occasion for decided action on the part of Rome. The Count admitted that the Veto was not sanctioned by any law, but he claimed that it had become a species of "right by custom," since the three Catholic powers, France, Spain and Austria, had for centuries been in the habit of opposing the Veto against cardinals deemed by them obnoxious to their respective interests, Count Goluchowski then proceeded to trace to origin of the Veto to the early days of the Holy Roman Empire, and concluded by stating that its exercise in more recent times was perfectly justifiable, and that Austria, at least, had no intention of abandoning its right.

This speech was a colossal blunder, for it left no course open to the Holy See, but to accept the yoke of civil interference in Papal elections or to reject it. Within a few days after it was delivered the "Osservatore Romano" printed two articles on the subject. They were evidently inspired; indeed, one would not be astray in ascribing them to the pen of a leading ecclesiastical diplomat connected with the secretariate of state. In them Count Goluchowski's arguments and history and general conclusions were riddled with contradictions and corrections.

Next the cardinals in Curia were asked to meet together to deliberate as to whether the Veto were an abuse in its origin, whether it had come through custom to be a "consuetudinary right," and whether it should be abolished. Cardinals Rampolla, Vincenzo Vannutelli, and Casetta, were absent from the gathering. Each of the eighteen cardinals present delivered his opinion, and the result of the deliberations was immediately made known to the Holy Father. There was never any thought of asking the advice of foreign card-

nals for two good reasons: First, only the cardinals in Curia are the official councillors of the Pope, and second, nearly all the cardinals out of Curia are the subjects of the three powers which claim the right of Veto.

The decisions reached by their eminences were these: The Veto is abusive in its origin, for it has always been an open restriction on the complete liberty and independence of the electors of the Vicar of Christ. Secondly, the Veto has never become a "consuetudinary right," for it has never had the consent of the supreme ecclesiastical authority. In the Church all legislative power is seated in the head, and none of it in the members—hence no custom de facto can ever become a right without the consent of the Sovereign Pontiff, and not only have the Roman Pontiffs never consented to the exercise of the Veto, but the whole tenor of their legislation on the Conclave has been to exclude any interference of the civil power. Pius IV., Gregory XV., Clement XII., and Pius IX., all issued Bulls in which the Veto was repudiated—though not named. The language of Pius IX. was especially energetic, for he absolutely excluded all lay intervention whatsoever, "excluso prorsus atque remoto quovis laicæ potestatis cujuslibet gradus et conditionis interventu" (Bull, Consulenti, 1877). It is admitted that the Sacred College has generally paid heed to the exclusive voice of the three Catholic powers above-named. But they did so through patient tolerance of one evil to avoid a greater. When the Holy See was closely united with the Catholic powers, and when even the arbitrary opposition of a Sovereign of these powers would be inevitably attended with great evils to the Church, the cardinals reluctantly submitted to the yoke laid upon them. On one occasion, indeed, they did resist, and elected Cardinal Carafa as Paul IV. in the teeth of the Veto of Charles V.

After reaching these important conclusions, the cardinals next proceeded to a still more important one. They addressed a petition to the Holy Father begging him to end once for all a usurpation, always repugnant, but now, in the changed conditions of the political world and of the relations of the Church with civil states, absolutely intolerable. They further ask him to render it impossible for anybody to be the bearer of a Veto to a Conclave from any civil prince or authority, by inflicting a sentence of excommunication on anybody, no matter what his dignity, who ventures to undertake such an office.

Thus far the cardinals, and here ends your correspondent's positive information. But he has also excellent reason to believe that the Holy Father not only expressed his entire acquiescence in the deliberations and the petitions of his councillors, but has already drawn up a document giving the fullest effect to the latter. This document may not be promulgated until the Sacred College assembles again to elect a successor to the Chair of Peter—but the Veto is dead and done for, thank God.—Roman Correspondent London Tablet.

## Persecution in France.

The issuance of a million pamphlets seeking the indorsement of American Catholics to a protest against the treatment of the religious orders in France was begun recently under the direction of the League of the Sacred Heart and Apostleship of Prayer, of which Father John Wynne, S.J., is the director. The pamphlet declares that the persecution of the French religious congregations is in reality a persecution of the Church, and that the aim of the French Government is to make it impossible to observe the counsels of Christ in the cloister and in every branch of organization of the league draw up a protest, have every Catholic in that community sign it and then forward the protest to headquarters here, meanwhile openly and publicly denouncing the conditions existing in France. Resolutions are suggested declaring "That as citizens of a republic in which the Church has always enjoyed her full rights, we protest against the action of the present French Government in attempting to legalize religious persecution, and we trust that, in response to their efforts, the French people will speedily unite together to wrest the government and Legislature from those who have so misused the powers entrusted to them." Like protests are being prepared for circulation throughout Europe.—Catholic Standard and Times.

## Ireland's Ancient Glories.

After the fall of the Roman Empire the sceptre of power was taken up by the North men. The Latin countries, that for generations had governed the world, sank into a state of national and political chaos. The barbarians of the North had over-run the fields and cities of the most civilized lands, and ruin and desolation followed in their track. The Ostrogoth in Italy, the Visigoth and Moslem in Spain, and the Frank in Gaul. All was swept away, learning and its libraries, education and its institutions, the grandest achievements of Christianity and its monumental structures. In one land alone over which neither the conquering eagles of Rome had hovered nor the charges of the barbarians had trod—in Ireland—religion, science, civilization were preserved, and were fostered for the grand purpose of going forth over Europe and illumining the torch of knowledge when the night of pagan desolation came upon the continent. There is no passage more wonderfully correct or more patriotically inspiring, in all the records of that age, than the one in which Beamsih, in his "Discovery of America by the Northmen" tells the story of Ireland's years of glory. He claims that it has been too much the practice to decry as fabulous all statements claiming for the earlier inhabitants of Ireland a comparatively high degree of advancement and civilization; and he thus proceeds:—

"Notwithstanding the many invaluable publications connected with the history and antiquities of that country that have, from time to time, come forth, there are not wanting even among her sons, those who, with the anti-Irish feeling of the bigoted Cambrensis, would sink Ireland in the scale of national distinction, and deny her claims to that early eminence in religion, learning and arts, which unquestionable records so fully testify; and yet a very little unprejudiced inquiry will be sufficient to satisfy the candid mind that Erin had good claims to be considered the School of the West, and her sons a race of men, illustrious in war, in peace and in the virtues of religion."

"This much at least the following pages clearly show, that sixty-five years previous to the discovery of Iceland by the Northmen in the ninth century, Irish emigrants had visited and inhabited that island; that about the year 725 Irish ecclesiastics had sought seclusion upon the Faroe Isles; that in the tenth century voyages between Iceland and Ireland were of ordinary occurrence; and that in the eleventh century, a country west from Ireland, and south of that part of the American Continent which was discovered by the adventurous Northmen in the preceding age, was known to them under the name of 'White Man's Land,' or great Ireland."

The German writer Gorres, in his "Die Christliche Mystik," thus says of the piety of the Irish: "All not

engaged in the combat took refuge in the ark of the Church, which, amid the mighty swell of waters floating hither and thither, guarded the treasures concealed within it; and while, amid the general tumult of the times, it secured a peaceful asylum to religious meditation, it continually promoted the contemplative as well as heroic martyrdom. Such an asylum was found from the middle of the fifth century in the green emerald isle, the ancient Erin, whose secluded situation and watery boundaries, as they had once served to protect her from the disorders of the Roman Empire, now sheltered her from the storm of the migration of nations. Thither, seeking protection with St. Patrick, the Church had emigrated to take up her winter quarters, and had lavished all her blessings on the people who gave her so hospitable a reception."

"Under her influence the manners of the nation were rapidly refined, monasteries and schools flourished on all sides, and as the former were distinguished for their austere discipline and ascetic piety, so the latter were conspicuous for their cultivation of science. While the flames of war were blazing around her, the green isle enjoyed the sweets of repose. When we look into the ecclesiastical life of this people we are almost tempted to believe that some potent spirits had transported over the sea the cells of the valley of the Nile, with all their hermits, its monasteries, with all their inmates, and has settled them down in the western Isle—an isle which, in the lapse of three centuries, gave eight hundred and fifty saints to the Church, won over to Christianity the north of Britain, and soon after a large portion of yet Pagan Germany."

If we add to this the testimony of the French historian, Augustus Thierry, in his "conquest of England by the Normans," we have sufficient tributes to establish all that the Irish historians have ever claimed for Ireland and her civilization. Thierry says:—"From the first day of the invasion the will of the Irish race has been constantly opposed to the arbitrary will of its conquerors—it has detested what they have loved, and loved what they have detested. This unconquerable obstinacy—this faculty of preserving and nourishing, through ages of physical misery, the remembrance of their lost liberty—this disposition never to despair of a constantly vanquished cause, that has always been fatal to all such among them as have dared to espouse and defend it, is perhaps the most extraordinary and the greatest example that a people has ever given."

All these things we know, and history teaches them to us, and our traditions have embalmed them; but when the strangers come with such emphatic corroboration of the known facts, they stand out more strikingly and more wonderfully than ever.

## AT OBSTACLE TO CONVERSION

On Sunday morning last, says the "Catholic Standard and Times," Philadelphia, Rev. Cornelius Gillespie, S.J., rector of the Church of the Gesu, greatly surprised his congregation by stating in his sermon that Archbishop Farley had told him that Archbishop Corrigan had received over 500 letters from Protestant ministers offering to join the Catholic Church if they could be assured that their wives and children would be taken care of.

"He who knows the Catholic Church to be the true Church which Christ founded on a rock," said the speaker in conclusion, "and refuses to join it for worldly reasons, sins against the Holy Ghost. Sins against the Holy Ghost, the third person of the Blessed Trinity, who has given to men the grace to see the true Church, are forgiven neither in this world nor in the world to come."

In order to secure an authentic account of his conversation with Archbishop Farley, a "Standard and Times" reporter called to see Father Gillespie at the rectory. He smiled when told the reporter's mission, and again when told of the interests his words had aroused.

"I will remember the occasion," he remarked. "It happened about five years ago while it was giving a mission in Mount Vernon, just outside New York city. Archbishop (then

Bishop) Farley was giving the Sacrament of Confirmation the same Sunday afternoon. Sensational events were happening in the Protestant churches about that time, and our conversation naturally turned toward them. The reception of Dr. Briggs by the Episcopalians after his trial for heresy and the resulting protest of many of the church members, and the accusations against Dr. De Costa and his answer to Bishop Potter, accompanied by his letter of resignation from the Episcopal Church, which was published broadcast, had made troublous times for our separated brethren. Bishop Farley said there was nothing surprising about Dr. De Costa's joining the Catholic Church; that Archbishop Corrigan had in his possession letters from over 500 ministers of various denominations offering to join the Catholic Church if only their wives and children should be provided for. No other conditions were attached nor further arguments necessary. They were convinced. They were ready. They fully believed that the Catholic Church was the true Church of Christ and were anxious to join. Ah! to how many of our separated brethren in the ministry has this worldly reason proved a self-created barrier to entrance into the fold of the one true Church?"

"I was thinking of J. said the Cure. "I hoped suffered much through thrown over."

"Oh, no, Monsieur le he was not thrown over several times after we acquaintance of M. I. finding the young bank there, he became huffy away of his own accord about him. He has himself. For nearly this has been going constant moiselle Perous, the lit

The Cure's face bright would have been the v would choose for his Jean Bechart; though fault to find with Virg young man had seemed

"Ah," he exclaimed, hear there are to hearts! And the marriage arranged?"

"Yes, M. Lorillard sand francs a year an way of promotion. M a few thousand of her know, Monsieur le Cur

"Yes, yes, I know, good Christian, of cou Madame Ney began stirring uneasily in her

"Ah, ma foi!" answe "one cannot be too c religion in these times not; it will come of ft if there is a good, se the house, M. Lorillar any one could call a p

"But at least he geo tious duties once a ye

## A M

On a pleasant morn Cure sat in the little presbytery, smoking h pipe. His thoughts w ish and his people. H sent for nearly a year health; and now he was eager to take where he had left them

Ding-ding-ding, went wicket gate of the dining-room came th dishes.

Catherine, there is s ing!" called the Cure keeper, who, in spite o harsh visage and sharp kindness itself to the whom she looked upon

"Yes, yes, Monsieur be there in a minute Catherine, without stir Ding-ding-ding, went Catherine, shall I go ed the Cure, half ri chair.

"No; I am going — n it no harm to keep th little. I saw them com road — those silly Ney daughter," replied th hurrying down the wa

The Cure wondered. Madame Ney and Cath very good friends; and daughter, a special pet had happened?

A moment later, with tenance and ceremoniou erine announced: "Madame and Madem The mother, very vol express her pleasure priest restored to health ter, as became a Fro

remained silent. "And how are you on, Virginie?" asked t a pleasant smile. "Ho chart? Am I to be ash at a wedding soon? I awaited my return."

"It is for that we c le Cure," said the mo Bechart is no longer tion to Virginie."

"I am sorry to hear What has occurred?" "He was very good ous, and all that; but

"Oh, but he lose hig "No, Monsieur le Cu not a very lucrative o concluded that the affe terminate. Jean Becha

actly the husband for You know his father w a master-baker, and m in the Civil Service fo Also my own family— are of quite different s Bechar's."

"Ah, I see! There else, then?" remarked t tor.

"Yes, Monsieur le Cu that is what we lea

you about. Virginie fiance in her own prop not every day that one good-looking young m fashionably dressed, b

Subscribe to the "True Witness"

Glories.

A MODERN MOTHER.

On a pleasant morning in May the Cure sat in the little garden of the presbytery, smoking his after-dinner pipe.

Ding-ding-ding, went the bell at the wicket gate of the garden. From the dining-room came the clatter of dishes.

Catherine, there is some one ringing! called the Cure to his house-keeper, who, in spite of a somewhat harsh visage and sharp tongue, was kindness itself to the good priest, whom she looked upon as a saint.

"Yes, yes, Monsieur le Cure! I'll be there in a minute," answered Catherine, without stirring.

"Ding-ding-ding, went the bell again. Catherine, shall I go myself?" asked the Cure, half rising from his chair.

"No; I am going—now. I thought it no harm to keep them waiting a little. I saw them coming down the road—those silly Neys—mother and daughter," replied the old woman, hurrying down the walk.

The Cure wondered. A year ago Madame Ney and Catherine had been very good friends; and Virginia, the daughter, a special pet of hers. What had happened?

A moment later, with a stern countenance and ceremonious voice, Catherine announced:

"Madame and Mademoiselle Ney!" The mother, very voluble, began to express her pleasure at seeing the priest restored to health; the daughter, as became a French girl, remained silent.

"And how are your affairs coming on, Virginia?" asked the priest, with a pleasant smile. "How is Jean Bechart? Am I to be asked to officiate at a wedding soon? I am glad you awaited my return."

"It is for that we came, Monsieur le Cure," said the mother. "Jean Bechart is no longer paying attention to Virginia."

"I am sorry to hear that, Madame. What has occurred?"

"He was very good and industrious, and all that; but his position—"

"Oh, did he lose his position?"

"No, Monsieur le Cure; but it was not a very lucrative one, and so we concluded that the affair had better terminate. Jean Bechart is not exactly the husband for my daughter. You know his father was nothing but a master-baker, and my husband was in the Civil Service for many years. Also my own family—the Baudins—are of quite different stock from the Becharts."

"Ah, I see! There is some one else, then?" remarked the astute pastor.

"Yes, Monsieur le Cure. As I said, that is what we have come to see you about. Virginia has found a fiance in her own proper circle. It is not every day that one can find a good-looking young man, pleasant, fashionably dressed, besides being a clerk in the great banking house of Berger & Tessier. It would be folly to overlook a chance like that."

"I was thinking of Jean Bechart," said the Cure. "I hope he has not suffered much through having been thrown over."

"Oh, no, Monsieur le Cure! Indeed he was not thrown over. He came several times after we had made the acquaintance of M. Lorillard; and, finding the young bank clerk always there, he became huffy and remained away of his own accord. Don't worry about him. He has already consoled himself. For nearly three months he has been going constantly with Mademoiselle Perous, the little organist."

The Cure's face brightened. That would have been the very match he would choose for his good friend, Jean Bechart; though he had no fault to find with Virginia, whom the young man had seemed to prefer.

"Ah," he exclaimed, "I am glad to hear there are to be no broken hearts! And the marriage is already arranged?"

"Yes, M. Lorillard gets six thousand francs a year and is in a fair way of promotion. My Virginia has a few thousand of her own, as you know, Monsieur le Cure—"

"Yes, yes, I know. And he is a good Christian, of course?"

Madame Ney began to fan herself, stirring uneasily in her chair.

"Ah, ma foi!" answered the widow, "one cannot be too exacting about religion in these times. It is better not; it will come of itself afterward, if there is a good, sensible wife in the house. M. Lorillard is not what any one could call a pious man."

"But at least he goes to his religious duties once a year?"

"His religious duties! Where will you find a young man outside the lower classes that does that, Monsieur le Cure? And if boys will be boys, is that any reason why the most attractive girls should be old maids? For that is the kind of wife the beau garcon wants when he comes to settle down. And rest assured no son-in-law of mine shall ever dare to interfere with Virginia's religion. M. Lorillard would not wish to, Monsieur le Cure."

"I, Monsieur le Cure,—I! When did we miss a Sunday? What a surprise!"

"I am sorry for you, Virginia," said the priest, turning to the girl. "Try, however, to remember the teachings of your youth, and do not give up your religion either through coercion or carelessness. I doubt not that very soon it will be the only thing you will have to console you."

"Thank you, mon pere!" answered the young girl, meekly. "I shall always do what you advise."

"Very well, then," said the priest. "I advise that you send this young man about his business. There is unhappiness in store for you if you do not."

"Well! well! what is this? exclaimed the mother. "The wedding arranged and all! Such a good marriage—and to break it off. No, indeed!"

The Cure had now risen.

"I wish you happiness, then!" he said, making a sign of dismissal.

"But—but, Monsieur le Cure," cried Madame Ney, "we came to arrange as to the time!"

"With that I have nothing to do," answered the priest. "You have lived in my parish long enough to have learned that I never perform such marriages."

"There are others who do—"

"I am the priest of this parish!"

"A civil marriage is all that is required. It is enough."

"Yes, for such Catholics. I have married Catholic and Protestant before this; and I may be called upon to do it again; but to unite two Catholics, one of whom refuses to approach the Table of the Lord on his marriage day,—I never have done that and never will."

He is too much of a gentleman. He wants a pious wife; he has said so."

"Very wise of him—very wise!" answered the Cure. "I hope he goes to Mass on Sundays, at least?"

"No, Monsieur le Cure. I will be candid with you; it is always best. He does not go to Mass. His people and friends are all like that. It is the fashion of the day. There are very good men who do not go to Mass."

"You have made great progress since I went away, Madame," said the Cure. "Do you still go to Mass yourself?"

"As you please, monsieur," replied Madame Ney, shaking out her skirts. "A marriage without religious ceremonies it shall be, and good enough I wish you good-day, monsieur."

"Good-day, madame! Good-day, mademoiselle!" said the Cure, as mother and daughter took their departure.

The Cure sat in his little parlor, by the side of a cheerful fire, one afternoon in December. His thoughts were pleasant. Only that morning he had married, with a Nuptial Mass, Jean Bechart to the little organist, and they had gone for the honeymoon to Jean's home in Nantes, where his parents lived. Seldom had he united a couple who seemed to fulfill every requirement as did these two, young, handsome, full of health, hope and energy; the love of each other and the fear of God in their hearts—no one could wish them a brighter future than that which the Cure augured for them.

As the good priest sat smiling and reflecting, Catherine came clattering along the corridor.

"Madame Ney and her daughter!" she growled in her harshest tones, throwing the door wide open, and leaving it open as she hurried back to her kitchen.

The Cure placed two chairs near the fire. Virginia was dressed in black. Her eyes were sunken as though from weeping, her cheeks pale and thin. The mother's face loomed, red and forbidding, above a huge fur bonnet—a fit setting for her angry countenance.

"You see her face, Monsieur le Cure?" she began, pointing to her daughter. "You see how pale she is, how her youth has departed? Villain! monster! I have come to tell you all about it. Is it just, is it

possible, I ask you, that such things can be?"

"Calm yourself, madame," said the priest. "I do not know what you are talking about."

"I am talking about that beast, that robber, who has reduced my daughter to this strait, after abusing and beating and treating her like the stones in the streets. How is it that God permits the innocent to suffer at the hands of such infamous knaves? How is it I ask? You, who are a priest of God, ought to be able to explain, if any one can."

"But, Madame Ney, I thought your son-in-law was—"

"Yes, a thief, an impostor, a brute! That is what he is. An ocean of lies, a mountain of debts!"

"But his position—he was too much of a gentleman—"

"Ah! He soon lost his position, with his drinking and carousing. And as for gentleman—he was a wolf in sheep's clothing. How can it be that God—"

"Mamma, mamma," interposed a weak, trembling voice, "we should not blame God for what we have brought on ourselves. If we had taken the Cure's advice, we should not be as we are to-day. I did not wish to come to you, mon pere; but mamma would have it."

"And where should we go but to our friends when we are in trouble?" cried Madame Ney. "Where, my poor Virginia?—I want to request, Monsieur le Cure, that you will recommend me to your friends, or others who are looking for lodgings. I shall have to rent my two best rooms; and Virginia will be glad to take a few music pupils, now that we have got rid of that beast, that brute, that bandit!"

"Has he left you?"

"Yes; he has gone to America with what was left of my money and Virginia's dowry. I gave it to him to invest at a large interest, as he said; and what do you suppose he did with nearly all of it? Gambled it away at cards, Monsieur le Cure,—at cards! And now we must work for our living. Ah, why did we not stick to Jean Bechart, whom you married this morning to that white-faced Valerie Peroux! He would never have run away with our little fortune. Ah, me!" continued the angry mother, shaking her head. "Why—why are the good and innocent thus afflicted, I ask?"

"Well, I will do what I can for you, Madame," observed the priest, without a word of reproach to the unreasonable woman.

At the mention of the name of Jean Bechart, Virginia's cheeks still flushed crimson; and they were still pink as she said, gently laying her hand upon her mother's arm:

"Jean Bechart has got only what he deserved. They will be faithful to God and each other. Come now, mamma. Monsieur le Cure will do all he can for us, as he has promised."

When the Cure returned to the fire after closing the door behind the unfortunate mother and daughter, he opened his breviary to say his office. His eyes fell on the words: Nisi Dominus faeciverit domum!

"How vain," he murmured—"How vain and worthless are the habitations of those who have not the Lord for their foundation!"—Sarah Frances Ashburton, in the Michigan Catholic.

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A Nun's Golden Jubilee

Mother Teresa Austin Carroll of the Convent of Mercy, Selma, Ala., attained her Golden Jubilee on the 8th of December, the Feast of the Immaculate Conception. Mother Teresa Austin is widely known in the United States, in which country she has founded an immense number of convents of the Order of Mercy, and in all these houses the occurrence of the happy anniversary is sure to evoke much rejoicing and many expressions of gratitude. The event is equally a source of pleasure to her many Irish friends, and their hearty good wishes and congratulations go out to the venerable Jubilarian. The long years of this devoted nun in the vineyard of the Lord has been marked by wonderful zeal and energy, and it has been given to few women of our time to accomplish such grand results for religion and education. Some particulars of her career will, we are sure, be of interest to our readers.

Mother Austin was born in Clonmel, in 1836, and she still cherishes fond memories of her happy childhood days by the banks of the Suir. At an early age she felt a call to the religious life, and in her eighteenth year entered the convent of St. Marie's of the Isle, Cork. About three years after entering religion she went to America, where her life has since been spent, with the exception of some few brief visits she paid to Ireland for the purpose of obtaining postulants for the Order of Mercy. The forty-seven years she has been in the United States have been full of toil and achievement. She has founded convents, among other places in New Orleans and St. Martinsville in the state of Louisiana; Pensacola and Warrington in Florida; Mobile and Selma in Alabama; and in Mississippi city in the State of Mississippi. She also assisted in the establishment of houses of her order in Rochester, Omaha, Buffalo and Rhode Island. True to the spirit of her order she was ardently devoted to works of mercy, and the sick, the afflicted and those in prison received her care and ministrations.

In the midst of these labors Mother Austin found time for literary pursuits and many valuable and interesting works have come from her brilliant and busy pen. Her writings include a biography of Mother McAuley, "Life of St. Alphonsus," "Life of Venerable Clement Hofbauer," "Glimpses of Pleasant Homes," "Angel Dreams," and "By the Seaside." She also contributed to many periodicals, including such high class reviews as the Catholic World and the American Quarterly.

In all she has published thirty-five works, original and translated. Her literary activity has not yet ceased and she at present has a book in press.

In recognition of Mother Austin's services to Catholic literature, Pope Pius IX. in 1873, sent her a gold cross and his blessing to her parents and her native town, Clonmel. In 1885, D. Kirby, president of the Irish College, in Rome, wrote to Mother Austin Carroll the following letter: "I had an audience of the Holy Father, at the end of which I told him what a country woman of mine had done in New Orleans, of your eight convents, eighty-six nuns, useful and edifying works, original and translated by you. His Holiness was pleased to listen to all with deep interest and evident pleasure, and in the end charged me to send you his apostolic benediction for yourself and for all your houses. Sisters, schools, etc., and he added of his own accord to your father in Ireland, al sus padre. I had been speaking of him to His Holiness. And this benefit sent to you with all the affection of the paternal heart of the Vicar of Christ is to be for you, dearest child, a secure pledge of the final grand and consoling benediction which through God's mercy you are to receive from your heavenly spouse. Do not omit to send the Pope's blessing to your admirable father, as I am from Waterford, his fellow-diocesan, tell him I calculate on an occasional memento in his holy prayers for my poor soul." The letter is signed, Tobias Kirby, Bishop of Lita, Oct. 9th, 1895.

Mother Austin, notwithstanding her life of arduous toil and labor, is still in the enjoyment of excellent health, and we trust many years of usefulness are before her.

It will be of interest to mention that two sisters of Mother Austin also entered the Convent of St. Marie's of the Isle, Cork, and one is still a member of that community, the other, after many years of zealous work, died in Passage Convent.—Cork Examiner.

LESSONS OF CATHOLIC CHARITY.

The following sketch, from the columns of a secular journal, the Detroit "Tribune," is a tribute to the grand work of noble souls in the religious communities associated with the Church. That journal says:—

Beautiful as is charity when bestowed upon the individual in need, its beauty seems infinitely intensified when it encompasses great numbers, as seen in many of Detroit's charitable institutions. Among these one of the most commendable is the House of Providence, well known for its unostentatious but never ceasing work in the care of infants cast upon the cold mercy of the world. But these tiny babes, deserted by their natural protectors, find a safe and happy refuge within the walls of this infant asylum. Charity is indeed well defined here, and the title "Sister of Charity" borne by the noble women who give their lives to this work, is an apt and significant one. What nobler work than to care for the helpless and abandoned ones of the earth? Not for a certain space of time, not for a year, or a dozen years, but for all their lives. For as fast as a few babes may be placed in homes of adoption, others slip in to fill their places, the average number increasing each year. No sooner does one child pass from the arms of the sister-nurse than another presses against her bosom.

During the past year the House of Providence has cared for 404 children. Some have been born within the walls of the maternity hospital, which is an adjunct of the institution, many have been left upon its doorsteps, some are children who have been in this refuge for some time, perhaps since birth, perhaps since they, too, were left a tiny bundle, on the steps or in the corridor. The average number in the care of the Sisters is about 125.

And are these little ones happy? A glimpse into the nursery or the playroom answers the question without troubling with words. The merry groups at play indicate the natural joyousness of childhood, and the toys which surround them denote that many a kind heart has found sympathetic expression in gifts suitable for the children. And are they different from other children because of their unhappy inheritance? Not at all, except in the fact that they seek some of the Sisters when they wish anything, instead of their mothers. They have had no experience of a home where there is perhaps but one child to pet. Here they are petted in bunches, and failing that temporarily, they pet each other. If they chance to quarrel a little, a Sister's gentle voice soon smooths out the trouble. They have no memory of any home other than where children are everywhere, laughing, playing, singing, perchance weeping a bit sometimes as every child will do, then laughing again through their tears.

This, of course, refers to children old enough to play, and it is noticeable that these range in age about four years or over, with an occasional younger child. This is accounted for by the Sisters in charge by the fact that of late it has proved very easy to find good homes for bright, healthy children from two to three years old, little ones of this age seeming to particularly appeal to people wishing to adopt a child.

"It is not so easy to find homes for younger children," said Sister Loretta, the Sister superior in charge, "because people like to be sure that a child is bright and pretty before taking it for their own. We cannot blame them for that." By the time a child is 2 years old it will have given evidence of its brightness and can be taken on its own merits, so to speak. Consequently, the nursery of the House of Providence where the "creeping babies" are kept, is always well filled with occupants. If any well remain in this institution until they are 7 years old, they are then transferred to St. Vincent's Orphan Asylum, located on McDougall avenue.

ly in need of a more roomy place in which to carry on its work. This fact is indicated in many ways. The children have no room in which any singing or other exercises may be conducted, and the Sisters have to resort to one of the dormitories for such instruction. Here a piano has been placed, and, standing in line in the aisle which stretches between the long rows of small white beds, with one or two Sisters in their midst, and a teacher and nurse, about 25 of these children at a time may be taught to sing. They enter most heartily into the exercise and the building rings with their childish voices, singing perhaps of the little Christ-child whom they are early taught to revere.

In the dormitories on the upper floors where the very small babes are placed when sleeping, it frequently happens that two infants have to be put in one bed, side by side, so many are the babes, so insufficient the room for them. This is not considered the proper way, but it is the best that can be done under the circumstances. However, everything is kept so immaculately clean that the babes sleep, wake and eat, and quickly outgrow the possibility of occupying beds together. Indeed, they are much better cared for than many children in private homes among the poor, where the mother has the care of her children added to the necessity of going out to work by the day, or of taking in work at her home.

Every year the older children enjoy a Christmas tree, and usually a visit from Santa Claus. This year Santa made his appearance in good season, coming in upon them one evening, dressed in the conventional Santa Claus attire, a long red robe trimmed with fur and white, with flowing white beard and a merry twinkle in his eye. The children received him in various moods, some being highly delighted, some shy, and a few a trifle alarmed. Santa asked numerous questions regarding the conduct of the children and after faithfully promising to bring a nice Christmas gift for each who should be "good" held out his arms and asked if any child would go with him on his travels. To the surprise of the Sisters one little fellow about 2 years old volunteered to take the trip. Santa therefore took the child and triumphantly carried him away. At this a little boy of about 3 years old began to weep most mournfully and to wail: "I want Leo! I want Leo!" and was not quite pacified until the baby Leo was returned to the playroom safe and sound. Thus do these little ones become attached to each other like little brothers and sisters.

Most of the children are bright and pretty. One of them, who attracts especial attention from visitors, is "Teddy." Children in the House of Providence have but one name, until they are adopted by some kindly family who will give to them a new name as well as a new home. "Teddy" was born in the House of Providence and has never known any other home.

"Where do you get the clothing for all these little ones?" was asked of Sister Loretta. Tears sprang to the nun's eyes as she answered, "The Lord must send enough, for there is always plenty, and I do not worry about it." The children are all comfortably dressed, and the Sister said that they all wore good, warm underwear. Yet all is dependent upon charity.

The House of Providence was founded in 1869, being located at that time on Fourteenth avenue. It was removed to its present site in 1890. This institution has no endowment fund, and neither does it receive any help from the church. It has no regular income from any source, and obtains but a comparatively small amount from the very few patients in the maternity hospital who are able to pay for their care. The rest is left to voluntary contributions. The expense of the house for the past year was between \$6,000 and \$7,000. It is entirely in charge of the Sisters, with a staff of physicians in attendance. The amount of work here accomplished by less than a dozen Sisters of Charity is enormous, and when they cry out that they need more room in which to continue their mission of love they cannot fail to set a sympathetic public to thinking of the vast amount of money spent frivolously every day in the year, while homeless children are housed and reared by these noble women who take the part of a mother to the motherless.

Socialism Will Perish

Recently Bishop Spalding of Peoria accorded a Boston reporter an interview in which he gave his views on Socialism and existing conditions which are alleged to foster it.

"Why should Socialism grow? What radical wrong has it upon which to erect its ladder of vague promises that leads into the clouds? In the United States there is no gulf between the very rich and the very poor, but a graduation of widely distributed members.

"Socialism is frequently but the pouts of the petulant. Diatribes against wealthy men frequently spring from unworthy passions rather than from any sense of wrong inflicted by them.

"This tendency to exaggeration, this flaw in the metal of revolutionary proposals, makes the laboring man, whatever incidental evils he may suffer under the condition of competitive production, unwilling to run the risk of putting in jeopardy the two things the American respects the most—liberty and individuality.

"One has only to read the papers with discrimination and scan the statistics with enlightenment to know that our social arrangements are in some respects provisional only. There is no more reason for believing that the regime of industrialism will not be sloughed off in the upward march of the race than there was for Dante to believe that feudalism was the final—the petrified—form of society.

"Have you ever stopped to consider what the social order is? If you have you will find that it is an infinitely complex web, the outcome of many forces. So intimately does it affect our thinking and our whole circle of mental and emotional activities that we are practically its creature.

"Until this changes, you may be as sure as you are sure you are holding a fountain pen at this moment that men will continue to believe that they have a right to their own property and they will continue to regard the possession of a home the result of frugality, thrift and a legitimate pride, as one of the chief boons of life.

"Bishop, what in your opinion will be the effect of the disclosures of the ship inquiry on the future of Socialistic construction?" was asked.

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erica would necessarily be given in a Socialistic government, could not safely or wisely be entrusted with the management of all our nearest and dearest concerns.

"The deeper grows my experience of life the weaker grows my confidence in the patent appliances and patent remedies—sovereign cure-alls—of radical reformers and empirics who at tempt to tinker with society as if it were unhistoric.

"Do I think that, notwithstanding the temporary embarrassment into which the ideal has fallen the future will see a gradual rise of a finer ethical sense? Most emphatically. My faith in the prevalence of ideal ends and aims, as well as in purified social processes, is unwavering.

"It will be rich in art, vocal in literature, strong in sympathy and in that practical altruism nourished by Christian faith and hope, which is to Socialism as a copy of Rubens would be when compared with the lithographs in a shop window."

The Mercenary Spirit.

Unquestionably we must bow before economic facts, and recognize the difficulties of living; from day to day it becomes more imperative to continue well one's forces in order to succeed in feeding, clothing, housing and bringing up a family.

And yet what would become of us if these cares absorbed us entirely? If, mere accountants, we should wish to measure our efforts by the money it brings, do nothing that does not end in a receipt, and consider as things worthless or pains lost what ever cannot be drawn up in figures on the pages of a ledger?

What does it cost you to speak the truth? Misunderstandings, sometimes, sufferings and persecutions. To defend your country? Weariness, wounds, and often death. To do good? Annoyance, ingratitude, even resentment.

Let us be outspoken; it is due to certain people who do not count too rigorously that the world gets on. The most beautiful acts of service and the hardest tasks have generally little remuneration or none.

Let us be outspoken; it is due to certain people who do not count too rigorously that the world gets on. The most beautiful acts of service and the hardest tasks have generally little remuneration or none.

Sometimes it is right so to judge for it is always a mistake to cast pearls before swine; but how many

lives there are whose sole acts of real beauty are these very ones of which the doers repent because of man's ingratitude! Our wish for humanity is that the number of these foolish deeds go on increasing.

PROHIBITION.

In prohibition Kansas the annual consumption of liquors per capita is less than two gallons, as against nineteen in the country as a whole, according to the American Prohibition Year-book. Forty counties in the State of Kansas do not have a pauper. The jails in thirty-seven Kansas counties are without a single inmate.

NO INNOVATIONS.

In a paper read recently in London before the Church Society for the Promotion of Kindness to Animals, the Hon. Charles S. Rolls remarked that at the present time those who were seeking to develop motors and motoring were experiencing exactly the same position from many rural communities as the promoters of railways met with earlier.

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NOTICE.

Notice is hereby given that the parishioners of St. Michael the Archangel of Montreal, will apply to the Legislature of Quebec at its next session for an Act to amend the Education Act, and to permit of the erection of the said parish into a separate school municipality.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1970. Dame Marie Louise Gougeon, of the City of Montreal, wife of Alphonse Vallee, polisher, of the same place, has, this day, instituted an action in separation as to property against her said husband.

NOTICE.

Notice is hereby given that, "La Fonciere, a Mutual Fire Insurance Company, having its principal place of business in the town of Maisonneuve, in the District of Montreal, will make application to the Legislature of the Province of Quebec, at its next session to have its deed of incorporation amended in virtue of Section 17 of the revised Statutes for the purpose of obtaining the following powers:

1.—To obtain subscription to a capital stock of \$50,000.00 with the privilege to increase the same to the sum of \$500,000.00 divided in shares of \$50.00 each.

2.—To acquire, own and alienate immovables.

3.—To issue insurance policies on the Mutual and the cash premium systems of the Province of Quebec.

4.—To transfer its principal place of business to the City of Montreal in lieu of the town of Maisonneuve.

5.—To issue insurance policies on either the Mutual or cash premium systems in towns and cities, as the Board of Directors might decide.

LEONARD & LORANGER, Attorneys for the petitioner.

NOTICE.

Public notice is hereby given that les Cure et Marguilliers de l'Oeuvre et Fabrique de la paroisse de Tres Saint Nom de Jesus de Maisonneuve, in the County of Hochelaga District of Montreal, will apply to the Legislature of the Province of Quebec, at its next session, for a bill to give to the Trustees of the parish of Maisonneuve, certain special powers in addition to those granted to corporations of Trustees by the general law, and more especially to incorporate Trefle Bleu, William Richer, Hubert Desjardins and M. Gustave Eremont, trustees-elect, and the Cure of the parish, the last named being ex-officio, under the name of the "Trustees of the parish of Maisonneuve," with powers to erect a Church and Sacristy, and to borrow for those purposes a capital sum not exceeding \$125,000, and to arrange the conditions of the said loan which is to be paid within a period of time not exceeding fifty years; and to be authorized to levy annually on the immovable property of the Catholic Free-holders of the parish, a sum not exceeding twenty-five cents in the hundred dollars of the value of the immovables affected. Such annual assessments will be based on the Municipal valuation roll of the Town of Maisonneuve, and also to fix the time and place of payments; to provide for all vacancies of trustees; to ratify the obligation assumed by l'Oeuvre et Fabrique de la paroisse du Tres Saint Nom de Jesus de Maisonneuve, to pay annually to the said Trustees the sum of \$2,500.00 to assist in the payment of the above mentioned buildings.

Montreal, 19th January, 1904. TAILLON, BONIN & MORIN, Attorneys for petitioners.

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Society Directory.

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

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

C.M.E.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Dorey; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connell and G. E. Merrill

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EPISCOPAL If the English-speaking best interests, they would a powerful Catholic papers in work

NOTES

OUR DUTY AS CITIZENS that our civic elections that we have two years ahead before another year made to the people, we conclude that there is no done. This is the time lay the basis of future there is no change from indifference that generated the excitement of a general we may simply expect selves in two years here advanced than we are out giving expression preclusion or criticism happen now to repress held of civic legislation to be the duty of the to begin at once and to one man, or some men the hopes of the future ed. It is high time forward, to commence the times to come. By there will be need of ce sacrifices. Men whose that their energies can them indulging in public curb their personal pi not block the way for afforded an opportunity, effective work and work rebound to the credit from which they have s

To our mind it should from what ward or school city the right Irishman come, provided they are all the requisite quality entire element should them, should pave the and should force them not at the last hour a of an election, but to start. It takes time to to a vast public the hi of a man. Generally he and diffident that he w himself; others must do Why should we be circ more than any other p pain defined limits? If the city—and we have in several wards—can Irishman of the calibre the discussion and car great issues, there is n he should be relegated simply because he do within given limits.

Not only is there a form regarding the met ed, but also in regard of the duties that they to perform. The pain the laying down of a building of some public such-like works are all ant; but they are thing dinary man who perfor can have done. Away conception of civic d something else needed, the fact that our natio judged by the measure it manifests and the its representatives in there are large and ge that belong to the who that will leave marks nals of Montreal in y In the planning, carry perfecting of such great wish to have our share, part in the higher wor civic machinery we have representation. We al of some leader, one who leave their traces on the city's history. There i why only one, or only any limited number of be allowed to have Irish representatives.