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Witness

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PRICE FIVE CENTS

CATHOLIC MARRIAGE.

Pastoral Letter of Mgr. Bruchesi, Archbishop of Montreal.

The following timely and erudite pastoral letter is one of those episcopal pronouncements that are destined to live in the religious as well as civil history of the country. At a moment when certain cases have awakened a very general interest in the marriage question, it is well that each one would study carefully this clear, complete, and authoritative exposition of the subject.

The letter needs no comment, as it is, in itself, a compendium of the ecclesiastical law upon matters connected with the sacrament of matrimony. The pastoral is as follows:—

PAUL BRUCHESE, by the Grace of God and favor of the Apostolic See, Archbishop of Montreal, etc., etc.

Our very dear brethren:—

"To marriage attaches the interests of nature, of God, of the individuals and of society. It is, therefore, important to know the teachings of the Church relative to marriage, the nature of the rights which she possesses, and the obligations which these rights imply, both as regards the faithful and the civil power.

"The subject possesses all the more interest from the fact that for some weeks past decisions emanating from ecclesiastical authority have given rise to writings containing grave errors and serious accusations with regard to the Church. For this reason, therefore, it is our duty to expose to you to-day certain points of Catholic doctrine on marriage, as well as their theoretical and practical consequences.

"I. Marriage, a divine institution, which founds the family and is a holy thing in itself, especially since Jesus Christ raised it to the dignity of a sacrament of the new law.

"If anyone says that marriage is not really and properly speaking one of the sacraments of the evangelical law instituted by Our Lord Jesus Christ, but only a human invention, and that it does not confer grace, let him be anathematized." (Council of Trent, Sess. XXIV, Can. 9.)

"The Holy Scriptures (Ephes. v.) point clearly enough to the dogmatic truth defined by the Holy Council of Trent, and Christian tradition, as well as the constant practice of the Church, both eastern and western, places the matter beyond all doubt.

"II. In Christian marriage the natural contract and the sacrament are one and the same thing. Notwithstanding the opinion of certain theologians of the last centuries regarding the distinction between the contract and the sacrament, it is to-day certain that such opinion cannot be sustained because the Sovereign Pontiffs, Pius IX., and Leo XIII., in particular, the first in a letter dated September 10th, 1852, to the King of Sardinia, the second in his letter of the 1st of June, 1879, against civil marriage, and in his encyclical of February 10, 1880, have settled the question in the sense of complete identity. It is not, therefore, permitted to distinguish between the contract and the Sacrament. Another consequence, since the marriage is nothing else but the contract raised to the dignity of the Sacrament, the contracting parties are themselves ministers of this sacrament, the priest only appearing, as to validity, as a witness exacted and authorized by the Church in order to receive the consent of the parties present where the Council of Trent was published. As to the countries where the decree of the Council concerning clandestine marriages is not in force, the marriage contracted clandestinely, that is to say, without the presence of the right priest and two witnesses, while being illicit is valid, and there is consequently the sacrament.

"III. The marriage contracted in a valid manner, and consummated between Christians is quite indissoluble. It is a dogma of faith.

"IV. The Church has the right to place impediments to marriage, either prohibitory, or invalidating, that is to say, impediments that either render it illicit, or null.

"If any person says that only the impediments of consanguinity and of affinity mentioned in the Book of Leviticus can be an obstacle to the contracting of the marriage, and that alone can invalidate it once contracted, and that the Church cannot grant dispensation of any of these impediments, or that she cannot establish of her self prohibitory and invalidating impediments, let him be anathematized." (Council of Trent, Sess. XXIV, Can. 8.)

"Not only does the Council of Trent affirm this right, which the Church received from its divine founder, which universal tradition accords, which universal tradition accords, which she has enjoyed from its origin, but during the same XXIV session, the Council wished to explain it in a solemn manner, declaring that without precedent, in declaring null clandestine marriages, the civil power cannot exceed the limits of

its jurisdiction, and without usurping a right which Jesus Christ conferred alone to His Church.

"VI.—The Church not having the power to dispense invalidating obstacles of natural or positive divine right, all marriages contracted with one or the other of these impediments are therefore absolutely null and can never become valid.

"VII.—Every marriage contracted willingly with a prohibitive impediment of ecclesiastical law and without an ecclesiastical dispensation, is illicit.

"VIII.—All marriages contracted after having obtained a dispensation from the competent religious authority is null from the beginning, and is only amicable. The judgment of the Church may render null a marriage contracted in good faith, but it cannot annul a marriage contracted in bad faith, neither to the children of the marriage. It remains, in fact, for the contracting parties to regulate their position in renewing their consent, which the Church never refuses under similar circumstances. If, however, the parties do not wish to revalidate their marriage, they alone are responsible for the painful consequences that may ensue of their children.

"IX.—As to the allowance which should be paid either to the wife or to the children in the case of a separation rendered necessary by such refusal, the civil tribunals may see to this, the ecclesiastical authority having practically no jurisdiction in the matter in the present state of our society.

"It is one thing to say that there might be an obligation, based on justice or charity, for one of the contracting parties to give the consent in the case of a marriage that is null in consequence of an invalidating impediment of ecclesiastical law; and another thing to say that the marriage could be null on account of the unhappy consequences that such nullity would engender, and those who may be separated. As to the first effects, from the moment that it is admitted as legitimate the cause which produced them, reason dictates that the effects themselves may be considered as legitimate. The State, therefore, being obliged to hold as valid and legitimate a marriage recognized as such by the Church, should recognize as legitimate the children of this marriage, the substantial obligations of the husband and wife, the substantial rights of parents towards their children, and those of the children with regard to their parents. As to the other effects, the amount of the marriage portion, the right of succession, and heritage, etc., they are within the domain of the secular authority, which can legislate and adjudge in these matters, provided that its laws do not affect the marriage tie, neither that which necessarily concerns that tie.

"Such, therefore, being dear brethren, the fundamental truths which we have thought it our duty to bring before you on Christian marriage, as what has been said and written amongst us of late proves that a great many are completely forgotten them, we recommend that the professors of our colleges explain them clearly to their pupils in the higher classes in the religious courses and we ask the pastors to revert to these important points from time to time in the pulpit, as the conservation of doctrine in all its integrity must be safeguarded. As to the journalists, they should avoid treating difficult and complex questions so lightly, and where error can slip in so easily, and let them exercise in the greatest prudence and discretion in matters relating to our holy dogmas and to the discipline of the Church, and that their desire to publish news of an extraordinary or sensational character may not cause them to forget the grave duty of seriously informing themselves from competent men so as not to falsify the truth and cause very often irreparable wrong. Let legislators and jurists consult by a deep study of ecclesiastical law and of those superior principles which should guide both in the performance of their duties, show themselves careful of the interests of religion as well as that of civil authority. Let them be penetrated with that truth, that respect for the eternal rights of God over the nations and all human institutions, that it may be a happy safeguard against all disorder and trouble, and a certain assurance of prosperity.

"Of course, and this is the teaching of Jesus Christ Himself, we must render to Caesar what belongs to Caesar, but how much greater is the reason for rendering to God that which belongs to God.

"Yes, dear brethren, that this law of the Gospel, which is at the same time the law of reason and of good sense, may become the rule of your convictions, of your judgments, of your words, and of your actions, we especially express the hope that this fundamental law with all its corollaries and its practical consequences may be imparted to the students by the professors of the different faculties of our Catholic university.

"Our present pastoral letter will be read in all the churches where public worship is held the first Sunday following its reception.

"Given at Montreal, under our sign and seal, January 10th, 1901.

—PAUL, Arch. of Montreal.

THE CHURCH AND LIBERAL CATHOLICISM.

Recently the Cardinal Archbishop and the bishops of the Province of Westminster, in England, issued a "note of warning" to the faithful in the form of a joint pastoral letter, on the subject of "The Church and Liberal Catholicism." As may be readily supposed the production of so many most eminent members of the hierarchy, is of the greatest moment. However, in view of the fact that we publish this week, the full text of Mgr. Bruchesi's admirable and highly instructive pastoral, on "Catholic Marriage," we can only give our readers the synopsis of this great "Joint Pastoral," as it appears in the form of an introduction. Each of the points indicated is fully developed in the body of the document. We will reserve the privilege of quoting more fully from certain parts of the magnificent letter in subsequent issues. For the present we call attention to the following introduction which, by the way, contains the pith of the whole document. It commences thus:—

"The thought of the great and unmerited mercies so generously poured out by God upon our fathers and upon ourselves during the century that is ending, fills us with confidence and courage as we enter upon the work of a new century. Among these blessings none have been more consolatory than the peaceful growth and expansion of the Catholic faith in England. But though the storms of persecution have blown over, other dangers of a more insidious character—such as various forms of rationalism and human pride—presently confront the Church in England as elsewhere. We must look these in the face and deal with them patiently but firmly, under the guidance of the great Prince of Pastors.

"I. The evils that afflict modern society formed the subject of the first encyclical addressed by His Holiness Leo XIII. to the Catholic world. If we look for the source of these evils we shall observe that the Holy Father shows it to consist, either in a habit of belittling and despising, or in the principle of private judgment of the Church, which proceeds in the name of God over the welfare of mankind, and is the divinely-appointed guardian of those principles of eternal truth and justice, on which the human authority ultimately rests. It is with profound sorrow and regret, dear children in Jesus Christ, that we admit that some of the false maxims, referred to by the Holy Father as afflicting the world at large, have taken a deep root in England. For 300 years no religious tribunal, capable of teaching with unerring certainty, or of binding the conscience in the name of God, has been recognized by the English people. The result has been to substitute the principle of private judgment for the principle of obedience to a religious authority, and to persuade the people that they are the ultimate judge of what is true and proper in conduct and religion. It has become a dominant principle in England that all power, whether civil, political, and religious matters are ultimately vested in the people. The people govern; to the

THE BISHOP OF MEATH'S REMARKS ON THE CLOSE OF THE CENTURY.

We take the following extract from a recent pastoral letter of the Bishop of Meath, the Right Rev. Dr. Gaffney.

"The century hastening to its close is not, as far as relates to Irish history, the least remarkable of the centuries of the Christian Era. It opened most auspiciously; it was ushered in by savage scenes of bloodshed, almost unparalleled in the world's history. No quarter was given to the foe; it was brutal massacre. The perpetrators revelled in their work, and the historian of the times, however he justifies or extenuates the crime, does not deny the character of the carnage. Even the Lord Lieutenant of the day, Lord Cornwallis, wrote to the Duke of Portland the troops engaged—that murder was their favorite pastime; that it was a war of extermination; that they butchered without discrimination; that the friends of the Government in Ireland made it a religious war, which added to the ferocity of the troops, who delighted in murder; and that extermination was the only final settlement. This diocese did not escape the shock. I remember to have heard, in my boyhood days, from eye-witnesses, the thrilling story of the consternation that prevailed, and the ingenious hiding-places mothers had provided for their children when the fathers had gone, on one side or the other, to the fray. Congregations were scattered, chapels pulled down, the gallows improvised in the market square, or the lone tree by the roadside, where the priest or supposed rebel was hanged, without judge or jury or crime. It was enough to be a Papist in these days to have a death warrant signed.

"But the century's course, especially from the time of Catholic emancipation, witnessed a wonderful revival. I doubt if there has been anything similar in any land, since the days of the Apostles. In a sense it

is even more wondrous than St. Patrick's missionary success. It was for him the conversion of a pagan people to Christian faith; and his being was then a small consideration, and followed leisurely. A mighty wave of faith and grace arose at his bidding and swept over the land. But in 1800 it was not a question of conversion. The Irish race had profited before heaven and earth, the three centuries of blood and rapine that it could not be perverted. 'Tis true, there were many Protestants in the country, but they were, with the exception of a few craven gentry, who apostatized to save their estates, a plantation from foreign lands.

When the first dawn of religious liberty flicked the darkness after three centuries of dismal persecution, before the Emancipation Act received its final sanction and force, a mighty impulse was at work all over the land. The country was ill-fated for any great effort. Its people, who had not been murdered or banished, were beggared and terrorized. Yet they came from their concealment, not to repair their own wretched hovels, but to build a house for God. It might be crude, it might be simple, and it generally was so. There was no plan, no architect, little means. They had the use of their hands, and the Celtic inborn faith and love of God. And they supplied more workmen to build their chapels, and restore the ruined worship of their fathers, than the Sidonians and Israelites for the temple of Solomon in Jerusalem.

We, who murmur and repine, and chafe and fret all day long if anything goes against us, call ourselves disciples of the Sacred Heart; and yet we have not so much as the will to bear the Cross, much less to love the days of the Apostles. In a sense it

ARCHBISHOP WALSH On the Irish Language.

Archbishop Walsh of Dublin, in a recent address, made an earnest plea for the teaching of Irish in the national schools of Ireland. He said: "You will see that instead of its being laid down in the programme that this, that or the other definite thing is to be done, the prevailing idea is that, within the limits of the programme, suitable school courses may be formed, suited to the wants or circumstances of different localities, of the schools or of the children. The subject in connection with which this question of elasticity will of necessity have the fullest play, or will at all events lead to the widest practical difference in the working of two different classes of schools, is one to which I now come. It is the matter about which I specially wished to say something to you here to-day. It is a subject now attracting widespread attention throughout the country, and, perhaps, taking all things round—I may say, in Dublin more than anywhere else—the teaching of Irish in our national schools. Deeply interested as I am in this particular matter, I am not indeed without some apprehension that the extent to which attention is being called to what is now going on in a number of our schools, may have the very undesirable effect of drawing off attention from a far more important work, the work in connection with another branch of the subject that is being done, or that very soon will come to be done elsewhere."

You will see, of course, in a moment's reflection—but I have no doubt you have long since had it clearly before your minds—that there are two very distinct, I may say essentially distinct, branches of this large subject. The one, on the one hand, the position of the Irish language as one of a number of subjects of instruction in a school. That is the side of the case that has to be considered in places like Dublin. I mean in all places in Ireland where the Irish district is not what may be described as an "Irish-speaking" district. Then, on the other hand, there is the case of those other districts, the Irish-speaking districts, that is, those districts in which Irish is the language of the home, where it is the one language spoken by the children speak—which they speak at all or speak with anything like freedom—until the time comes for them to be sent to school, when they are confronted for the first time in their young lives with the strange sounds of an unknown tongue. In this class of cases, the question of the Irish language is to hold in the school is not at all, as it is, for instance, with us in Dublin, a question of whether the Irish language is to be taken up as one of a number of subjects of instruction, but a question of subjects that would be taught in the same school or not. It is a question of a wholly different nature from that. It is a question of whether the children are to receive, or are to be denied the medium of being educated through the medium of their own language of which they really know anything, the one language in which an instruction given to them can possibly come to them in a useful or really intelligible form.

Having distinguished those two great branches of the subject, I ought perhaps to add that the first of these is the only one with which I have any direct concern as archbishop of this diocese, in my relations with the schools, those schools of which the priests are the managers, the diocese are the responsible managers. But I have to remember that in addition to being archbishop of Dublin, I am manager of two important training colleges, in which there are students from all parts of Ireland, from Irish-speaking districts among the rest; students, too, who are preparing many of them for the work of teaching in those Irish-speaking districts. I deem it, therefore, my duty to direct attention to the second branch of the subject here, and to suggest in respect of the importance of the subject in connection with the general school work in those districts, but also in connection with the fact that, quite recently, a very important step has been taken in this matter by a very considerable number of the school managers in those Irish-speaking districts. The step to which I refer is one that may very seriously affect, and that in fact may very seriously affect, your prospects of success in life if you do not seriously prepare for the work, which it will in many cases result in your being called upon to do. The document that I hold in my hand is a copy of a noteworthy memorial, in which a very considerable number of managers of schools in Irish-speaking districts have put before the commissioners of national education a strong expression of their desire that the commissioners would allow them to make a commencement of a totally new method of conducting the work of their respective schools by allowing Irish to be freely taught in those schools, and to be used as the medium of instruction in them. Now, so far as the commissioners of national education are concerned, there is, as you know, no longer any obstacle in the way of the introduction of this great reform. In the words of the New Programme, Irish may be taught in all national schools, and may be taught in those schools during the ordinary school hours, provided the adequacy of the course of instruction in the usual day school subjects is not impaired or hampered thereby.

I recently met with a statement in some newspaper, in which this announcement, or an announcement to

the same effect, was quoted as mine. You will observe that as I have given it to you, it is not mine merely. What I have rendered is an extract from the New Programme of the commissioners of national education—the programme that everyone is prepared to criticize, but that, as it seems to me, hardly anyone will take the trouble to read. Now, for the schools in places like Dublin—the branch of the case with which I am not specially concerned here to-day—I, for my part, regard what has been done by the commissioners in reference to the teaching of Irish as satisfactory enough, at all events for the present. I see that on this matter also people are writing to the papers and trying to make out that Irish may not be taught in the schools that the official programme distinctly says that it may be taught. Now, plainly, what people of that description want is not facility for the teaching of Irish. What they really want is a grievance. But in this particular matter, the commission of the grievance monger is rapidly coming to an end. As for the case of the Irish-speaking districts, the really important section of the subject, I should wish to read for you here today a few passages from the official report of Sir Patrick Keenan, whose name, for a reason that is known to us all, must be held in special respect in this training college, and in every school or college connected with the work of the sisters of the Bugnot street convent in a memorable report that I think, of those drawn up by him as head inspector—you will be surprised to hear that it goes back as far as 1855, practically half a century ago—Sir Patrick Keenan refers incidentally to the desire entertained, he says, by even good men, that the Irish language should gradually fall into disuse and be forgotten. He then goes on to say: "Many good men would rejoice at this; but they seem to me to forget that the people might know both Irish and English, and they also forget that by continuing to teach Irish and learning English through its medium, the latter language would be enriched by the imagery and vigor of the mother tongue, and the process of learning would be a mental exercise of so varied and powerful a character as to equal that of equaling itself, and by itself, to a whole course of education of the ordinary kind."

He then adds a suggestive remark: "The shrewdest people in the world are those who are bilingual: border-line in this respect. But the most stupid children I have ever met with are those who are learning English while endeavoring to forget Irish."

The difficulty of the process to which these unfortunate children are subjected is next stated: "It is a hard school exercise than any more difficult school exercise than to begin our first alphabet, our first syllabification, our first attempt at reading, in a language of which we know nothing, and all this without the means of reference to or comparison with a word that is equal to itself, and by itself, to a whole course of education of the ordinary kind."

Then comes the remedy plainly stated: "The real policy of the educationalist would, in my opinion, be to teach Irish grammatically and soundly to the Irish-speaking people, and then to teach them English through the medium of their national language."

Sir Patrick Keenan was not satisfied with stating this in general terms. He set it out in detail: "I am convinced," he said, "1. That Irish-speaking people ought to be taught, and that school books in Irish should be prepared for the purpose. 2. That English should be taught to all Irish-speaking children through the medium of the Irish. 3. That if this system is pursued the people will be very soon better educated than they now are or possibly can be for many generations upon the present system; and 4. That the English language will in a short time be more generally and purely spoken than it can be by the present system for many generations."

All this, as you see, was in the first report he made to the commissioners as head inspector in 1855. He was full of the subject, as anyone who has once got hold of it must be full of it. He returned to it again in his report for the year 1856. Let me quote a few passages. The first has reference to one of the islands off our northern coasts. He found the people there most eager to learn English. They were all Irish-speaking people, but their desire to learn English was undoubted. The result was an absolute failure. Sir Patrick Keenan asks, how this is to be explained? And then he says: "The people, as I have stated, are most eager to learn English, and that they fail to do it is not to be attributed to apathy or dullness on their part, but to the inexplicable system universally pursued, by which pupils are forced to learn the vocabulary and the grammar of a strange language before they are taught the alphabet of their own. In my general report for 1855 I opened the discussion of this important question, and another year's experience, and particularly that which I derived from my visits to the island schools, shows me quite clearly that our present system in this respect is defective, irrational and impracticable; that while it will pass away before the people can learn English by it, that its effect is to give a bad smattering of a new tongue, and to spoil the pur-

ity of the old; and that it is productive of listlessness, hopelessness and mental depletion in the unfortunate children who are subject to it. There we have it all. "The unfortunate children." "The inexplicable system universally pursued." "The children forced to learn the vocabulary and the grammar of a strange language before they are taught the alphabet of their own." "A 'national' system of education, 'defective, irrational and impracticable.'" And here—I quote again from the same report of 1856—is a striking object lesson in the folly of it all: "At Gola (an island off the coast), although every child on the island goes to school, although the school has been about seven years open, there is not on the island an adult, except the teacher, who can read, and there does not appear to be any knowledge whatever of English possessed by either the people or children. The worst of all this is that the teachers in attempting to teach English completely neglect everything else in the way of education, so that the whole is a mere idle, profitless waste of time."

TEMPERANCE WORK AND ITS GROWTH.

Speaking of the growth and future of temperance work in the Church, the Rev. A. P. Doyle, general secretary of the American Catholic Total Abstinence Union, recently said: "While the bald statement of 81,437 membership is the measure of the organized movement in the Catholic Church, it does not by any means represent the extent of its influence. The best work of the organization has been that of a leaven. A few generations ago there was very little of the total abstinence sentiment among Catholics. Many of them came to this country from the wine-drinking countries of Europe, where total abstinence as well as drunkenness was unknown, and to them the idea of abstaining entirely from intoxicating drinks was unheard of. It was fifty years ago when Father Mathew made his memorable trip through the States, and pledged over 500,000, in all the large cities from Boston to New Orleans. Our movement to-day is the outgrowth of his work. Fearful that his labors would be an ephemeral effort, his disciples created the organization which now bears the total abstinence banner. We count among our active members many of the hierarchy, notably Archbishop of Ireland, of St. Paul, Archbishop Ryan of Philadelphia, and Bishop Williams of Boston, Archbishop Elder of Cincinnati, a great number of the bishops and a thousand or more of the priests, while the bulk of the organization is made up of people in all ranks of society. The vast social class of the Amethyst Club in Chicago composed exclusively of lawyers, and another in Ohio, whose membership is confined entirely to priests.

"The growth during the last few years has been phenomenal. In 1892 there were 25,000 members, now we are 81,437, and now we are reaching out for the 100,000 mark. Besides the professed members there are many thousands who feel the influence of our work in their homes, through the ban that has been put upon the use of intoxicating organizations by means of the public sentiment resulting from our work, have felt themselves so strengthened as to refuse to allow liquor-sellers to become members; and it is not an unusual thing now to find children of banquets during which no wine was served."

"Another great good the national organization has done is to preserve the temperance movement among Catholics wholesome and well within the lines of conservative orthodoxy. The more apparent when we consider the radical principles of unguided movements. We have preserved a movement from being invaded by the crank or by the fanatic is a great gain in itself. The truths that we stand for do not include the statute that the use of wine in the sacraments is an evil in itself, but it is rather the abuse that we condemn. We are leagued against the vice of intemperance, and our opposition is reserved for all that encourages and fosters drunkenness."

"We are again, the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists, and have stood only for the greatest of all prohibitive measures, that of personal total abstinence. We do not assert that liquor is 'malum in se,' or even that its use of it is wrong; but we do affirm that owing to the tyranny of drinking customs very often obliging a man to drink more than is good for

his head, or his stomach or his purse, it is better for him to abstain from the use of drink altogether. While we do not say that every one is bound to total abstinence, still we applaud the man who can and will abstain; and if he does so from a higher motive we say that he may serve God and his fellow-man better. He favors the statutory law regulating the saloon; not that we think a man can be made moral by law, but we know that every law that shields the citizen from danger, that protects his home and himself from the allurements of vice, is a blessing to society and to citizenship.

"It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous crusade. The brilliant and restless activity of modern life which has placed the English-speaking races at the head of modern civilization has had as one of its waste products the vice of intemperance. We continue to live and work at high pressure and the fierce strivings of mercantile life generate a strained vitality and over- wrought nervous system in their own demand the stimulus of wearing the whip upon their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink.

So, while drunkenness continues to be prevalent there will also be a necessity for the existence of an extraordinary remedy for social disease. The extraordinary remedy is the practice of total abstinence. "Moreover, there is an all-powerful and far-reaching American institution which has for its main purpose the developing of a taste for alcohol. It is the saloon. Where there are so many saloons, and consequently such fierce competition, they cannot all thrive unless they deliberately set to work to develop a taste for alcoholics. There are methods peculiar to the trade which have for their direct purpose the cultivation of the drink habit."

"These are some of the reasons why we believe that there will be a continued demand for a vigorous temperance crusade, so that we are quite prepared to believe that the membership of 80,000 is only the beginning of the nation's war on the raved against the drink evil. Recent conventions have given a decided impetus to the organization of juvenile societies, as well as to the prospective teaching of total abstinence principles among the young in the schools, so that there is a strong hope that instead of wearing the whip upon their flagging energies, our modern ways of living generate the excessive use of intoxicating drink.

CATHOLIC EDITORS On Many Themes

ABOUT ENTHUSIASTS.—If we are asked how it comes that men, once prominent in benevolent, philanthropic, church and political movements, are now inactive and apathetic, we must attribute it to the rebound of enthusiasm, says the Milwaukee "Citizen."

There are many men of that kind. At first, we saw them full of energy in promoting their hobby to the neglect of sometimes of their own business; sometimes with what, to the dispassionate onlooker, seemed like undue zeal. Later on, it appeared that this zeal and energy had run the ordinary course. When we thought of the men once prominent in this congenial work, or in the church choir, or in the sodality, or in the charitable cause, or in local politics, notice was served upon us that they had retired. It dawned upon them, perchance, that this matter, which they took so deep an interest in, was not after all a vital concern, or, if a vital concern, their participation could be dispensed with. It may have transpired that this awakening came as a result of some setback in their enthusiastic labor. Ungenerous criticism of the leaders, or a change in the unshared them on their hobby.

While the world owes much to enthusiasts, it must be allowed that a sturdier form of conviction, even though less ardent, is preferable. It is not the fire that burns brightest, which yields the least longest, taken up as a "fad" is taken up, and then to be dropped. The rebound of enthusiasm certainly injures whatever is good about the cause which it overtakes. And it injures the man, too, leaving him the wreck of his work to regret, and in place of his warm enthusiasm, the consciousness of a shattered idol.

SEPARATE SCHOOLS.—Under the caption "A Lesson to Us," the Providence "Journal" remarks: "The current number of the 'Independent' contains an instructive notice of the movement for parochial schools which seems to be growing among the more serious-minded Protestant sects in the United States. The American Lutheran Church, it is said on the authority of a paper recently published, supports over four thousand such schools, with an average attendance of nearly two hundred thousand pupils. It is curious to note that the movement is the foreign element among the Lutherans is strongest. We think it worth while calling the attention of our readers to that fact, because the idea of separate and parochial education has not taken vigorous hold of our English-speaking brethren beyond the Alleghenies."

They believe, rightly enough, that mere Sunday schools will not do; they contend that Biblical instruction and training in the tenets of

their own Synodal Catechisms must occupy a prominent part in the daily round of a child's tasks. The public schools as at present constituted can make no attempt to satisfy that primary need of the Catholic child, young life, so that Lutherans are doing their best to meet it themselves.

BISHOP WIGGER.—In recording the death of this widely known prelate which occurred at Orange, N.J., unexpectedly on the 11th inst., the Catholic "Universe," Cleveland, says: "Three years ago Bishop Wigger began the building of the Cathedral in Newark, which will have cost \$1,000,000 when completed. He planned that by paying \$100,000 each year for the purchase of the site, the cathedral would be free from debt. He was also the originator of the plan for the pastors of various churches in that diocese to combine in borrowing a large sum of money, several million dollars, from one surety company, thus obtaining for the parish churches at a much lower rate of interest than they would otherwise have to pay."

Bishop Wigger demonstrated that he was a practical business man. In addition to funding the diocesan debt at a low rate of interest, and the saving of the cathedral from being encumbered with debt, he was also considering the advisability of establishing a co-operative insurance society to carry the fire risks on churches and other diocesan buildings.

OUTLOOK IN IRELAND.—The most hopeful symptoms we have seen for the past ten years in Irish politics, remarks the "Catholic Standard and Times," is the return of Archbishop Walsh, of Dublin, to the ranks of the Nationalists. His Grace, disgusted with the bitter wrangling of the past, felt away several years ago, but not before he had exhausted every effort consistent with his episcopal dignity to stop the squalid scandal. He now comes forward with an open declaration of adherence to the cause. Writing to the Parliamentarian, His Grace says: "I feel on more than one ground that the time has come when I should resume my old practice, now in abeyance for not a few years, of subscribing to the Irish Parliamentary Fund. I send you enclosed check for ten pounds. In sending it, I thank you for having saved the country from the calamity with which it was threatened, of an angry political conflict in Christmas week. Wishing you every success in the work to which you have put your hand and with the difficulties of which, if you will allow me to say it, you have so far grappled with exemplary success."

WITH OUR PROFESSIONAL MEN.

TWO NEW LAWYERS, young Irish Catholics, were admitted to practice in the legal profession last week. Foremost amongst the number was Mr. Harry J. Trihey, son of the late Thomas Trihey, who for many years was connected with the Trust and Loan Company, and brother-in-law of Mr. Michael Burke, president of the True Witness Printing & Publishing Company. Mr. Trihey graduated with honors at McGill College a few weeks ago, and passed his examination for admission to practise last week. Another young fellow-countryman, Mr. Semple, son of Mr. J. H. Semple, a prominent member of St. Patrick's parish, successfully passed his examination at the same time and stepped from the precincts of theory into the battle ground of practise. We wish these young men success in their new sphere.

O'CONNELL'S FEE BOOK.—According to the "London Chronicle," the trustees of the National Library of Ireland have just purchased the fee book of Daniel O'Connell. This little volume, in its hundred or so pages of parallel columns laboriously prepared by the head of the liberator himself, shows in pounds, shillings and pence his early strug-

gles. O'Connell was called to the Irish bar in 1789—the year of the rebellion—and seven days later he got his first brief—from a brother-in-law—who retained him to draft a declaration on a promissory note. The only other business he got that year was also given to him by a kinsman—a cousin—and it was of the same kind. The fee on each occasion was £1 2s 6d.

O'Connell's fee book is an interesting record of his rapid rise in the Profession. For the first year, as we have seen, his income amounted to only £2 5s 6d. Next year he earned over £50, and the year after he made over £400. According to memoranda made in his own handwriting his income in 1803 was £475, and in the following years, £765, £840, £1,077, £1,718, £2,198, £2,736, £2,951, £3,047 and £3,808 respectively. This record throws much light on the incomes of the Irish bar early 100 years ago, for in

1812 when O'Connell was making nearly £4,000 a year, he was still quite a young man.

NON-CATHOLIC DOCTORS.—From an exchange we clip the following: Rev. William T. McLaughlin, pastor of St. Augustine's Church, of Union Hill, N.J., denounced from the pulpit recently, the practice of some local physicians of preventing priests from attending dying Catholic patients. "We have, unfortunately, no physician of our faith in this locality, and this fact has led to an alarming condition of affairs," said he. "It was only this morning that the practice I refer to was brought to my attention in a convincing way." "Albert Roach, an altar boy of this parish, was lying near the point of death at his home. The dangerous character of the boy's illness, paralysis of the heart, made his people anxious, and they determined to send for a priest at once. The physician in attendance said that it was not necessary to have a clergyman just then—that the afternoon would be time enough. The boy's condition continued to alarm his parents so, however, that they disregarded the medical man's advice and sent for me. Before I got to the house the boy was dead."

"I have proof that this is not the only instance in which local physicians prevented dying Catholics from receiving the last rites of their Church, and hereafter I am determined to publicly, and from the pulpit, denounce any physician whom I detect in such scandalous conduct. Bigotry is an unnecessary adjunct to the profession and practice of medicine, and so far as I can prevent it shall not be manifested by doctors in this parish."

A STRIKING CARTOON.

There are more ways than one of amusing and instructing the public. Not alone the pen is mighty; there is equally a power in the pencil. Teniel, the recently retired cartoonist of Punch, has, in his half century of uninterrupted work, done more to enlighten the bulk of the public upon the leading questions of the hour than perhaps the most gifted editor on the London press. As long as the cartoon does not descend to the level of vulgar, or insulting caricature, it has a great mission in the domain of one-sided journalism. From time to time a striking illustration of this power and influence is given to the public, and the impression, as a rule, remains long after the editorial comments upon the subject are forgotten.

It is not often that we feel justified in making personal mention of our confederates of the press, but the exception merely accentuates the rule. Every Saturday "La Patrie" presents a cartoon in which the leading events of the week, all over the world, are traced in a somewhat humorous manner. In last Saturday's issue of that paper, to be found in a cartoon upon the present South African situation, from the pencil of Mr. Alonzo Ryan. The centre piece represents a turning table, with a British officer, on horseback, rivetted to one side, and a Boer horseman of the same toy-description fixed to the opposite side. The one represents DeWet—galloping away, the other General Knox performing the same action. Hon. Jos. Chamberlain is turning the crank; the table flies around at a fearful rate; the general pursues DeWet, without any idea of changing their respective positions at the opposite sides of the table; and the whole is entitled "Perpetual Motion." A note of explanation, that is scarcely necessary, says: "Chamberlain turns the crank, and Knox pursues DeWet. In fact, so striking is the cartoon, that at a first glance the reader has a vivid picture of the actual occurrences in connection with the prolonged Boer war. It bears the impress of originality, and would suffice to make a reputation for the artist were it to have appeared in some of the Metropolitan journals. As it is, we always find delight in giving full credit to any of our young Canadians whose talents are deserving of praise, and especially when the use they make of such talents is worthy of this young and glorious Dominion."

We seek happiness in self-indulgence; whereas it is in self-denial, which is spiritual and strengthening.

NOTICE

It is hereby given that application will be made to the Parliament of Canada, at next session thereof, for an Act to incorporate "THE LAURENTIAN ASSURANCE CORPORATION" for the purpose of carrying on the business of Fire and Marine Assurances, and having its chief office in the City of Montreal, in the Province of Quebec.

Montreal, 7th January, 1901.

WHITE, O'HALLORAN & BUCHANAN,

Solicitors for Applicants.

CARTER'S
Gold Cure
100.

CURED IN A DAY.

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P. McCORMACK & Co., Agents,
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Teas. 20c

SCULLION'S, 29 McDuff Street near St. Ann's Church. Trial order solicited.

THE

While so-called Holy Father possible with a grand possible for such a Pope's views concern the press, are possible to believe that certain on them the medium is not surprising dictating his the journalist seems to be according to the and the intimated announced campaign of against religious the basis of to Mr. Henri of the converser said—

After M. W. at Toulouse. on the basis of to Mr. Henri of the converser said—

After stating that encouraged the concern themselves on the contrary, tempts in that of said that France far East was due she was the for Christianity, and istic missions out added:—

"Your foreign that privileged a to dispute the rights in virtue of the role of Christian mission. That is why stas France claimations, accusing the cause of all the words are destined influence in the P. After showing

A DOMESTIC'S Gairigan, a domes an action against Hamilton, who had been, for mired rendered. She hired with the deral servant in No May, 1901. The agreement that she allowed to attend a regular hour by the ton family demure that their tyranny and that she would rights to attend i son's, and that was so early to have p 40e Judgment was favor.

MIDNIGHT MASS the new century celebration of throughout the island exchanges just to h scans more impressions. The faithful, little of the trouble, miles they tramped to the nearest chur present at the solemn exposition of the B. Bessiection and

THE HOLY FATHER INTERVIEWED.

While so-called interviews with the Holy Father must always be taken "with a grain of salt," still it is possible under certain circumstances for such a thing to occur.

After M. Waldeck-Rousseau's speech at Toulouse, and in presence of the Bill on Associations, I can no longer remain silent.

After stating that he not only encouraged the congregations to concern themselves with politics, but, on the contrary, repressed any attempts in that direction.

HAPPENINGS IN IRELAND.

A DOMESTIC TRIAL.—Mary Corigan, a domestic servant, entered an action against William James Hamilton, for money due for services rendered.

MIDNIGHT MASS.—The dawn of the present century was marked by the celebration of Midnight Masses throughout the island according to exchanges just to hand.

China, but in the Levant, Constantinople and Syria, there would be little left of the position of France, if she were deprived of her rights to protect the Catholics.

"I had thought of alluding to the disquiet inspired in me by France in the Consistorial address of December 17. But the bad faith of parties would not have failed to denounce such an act as an interference of a foreign Sovereign in the home affairs of the country."

After stating that he not only encouraged the congregations to concern themselves with politics, but, on the contrary, repressed any attempts in that direction.

to weakness and despair. A session of importance from the Irish standpoint will be opened in February, and the Tory and Liberal organs note the storm-signals of another period of Nationalist activity.

HELP FOR THE EVICTED.—A correspondent says—Mr. Peter Lynch, J.P., ex-Mayor, requests to acknowledge £150, received from Mr. John Dillon, M.P., on behalf of the Evicted Tenants' Committee.

Enclosed I have great pleasure in sending you £100 towards the fund which you and your friends have raised for the Coolroe tenants.

NO FREE SPEECH.—If we are to judge from the oft-repeated practise of the Irish in prohibiting the holding of public meetings, it would seem that stormy times are ahead in Ireland as the following report will show:

Dillon, said—This won't do. There won't be any speaking-making, recollect.

Mr. Dillon—I am only addressing my constituents.

Mr. Singleton—I will remove you, if you don't go away.

Mr. Dillon—You may if you like; but I think this is a grossly illegal proceeding.

Mr. Singleton—There is not a word about them in the notice about this meeting.

Mr. Dillon—"The notice was, that this meeting was called to hear me address my constituents for the first time after general election."

Mr. Singleton—There won't be any speaking-making here; and you may as well come down.

Mr. Dillon—I will continue to address my constituents.

Mr. Singleton—We must eject you by force.

Shortly afterwards two policemen, acting under instructions, jumped on the steps on which Mr. Dillon was standing, caught him by the shoulders and pushed him on to the ground.

Mr. Dillon entered a strong protest. In the League rooms a meeting was held, with Father Gunning in the chair.

NOTES FROM AMERICAN CENTRES.

A FAITHFUL SERVANT.—Baltimore papers announce the death Jan. 9th, at the Seminary of St. Sulpice, Baltimore, Md., of Henrietta Blackstone, a colored servant, who has been in the employ of the Seminary, nearly sixty years.

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JOHN MURPHY & CO.

Money-Saving MADE EASY.

It is no catch phrase, it is a simple statement of literal fact! Money saving is made easy by such an opportunity as our Great January Clearing and Discount Sale affords.

Black and White and White and Black French Crepe de Chine fancy patterns, Ribbon with Chemise Spots, A Paris Novelty, Regular value \$1.50 and \$2.00 per yard.

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COLONIAL HOUSE PHILLIPS SQUARE.

GREAT ANNUAL CLEARING SALE!

DRESS GOODS DEPARTMENT. Some Fine Lines in this Department at Half Price. Homespun Checked Tweeds, 54 in. Wide, best goods, half price.

SILK DEPARTMENT. Great Reduction in Foulard Silks, Navy and White, Black and White, at 50c; less 33-1-3 per cent.

MUSLIN DEPARTMENT. Special line of Art Muslin, Double and Single Width, at 50 per cent. Line of Fancy Scrims, 44-inch width, 50 per cent.

HARDWARE DEPARTMENT. Special Tables at 25c and 50c have been re-arranged. Many useful articles will be found on them. Special sale in GRANITE WARE.

RODGERS' CUTLERY. Special Table of Rodgers' Best Quality Spoons, Forks, and Knives. Oyster Forks, Fruit Knives, etc., at about half their regular prices.

HENRY MORGAN & CO., - Montreal.

IT'S EASY

To know exactly what discount you can have on any article in our store by the color of the ticket on it.

Yellow Tickets denote 20 p.c. Discount Red " " " 30 p.c. " Pink " " " 40 p.c. "

RENAUD, KING & PATTERSON

552 Craig and 2442 St. Catherine.

CARPETS.

The immense stock to draw from and unlimited supply of newest designs makes our REMOVAL SALE DISCOUNTS

THOMAS LIGGET, 1884 Notre Dame St., Montreal.

years, during which time he has served as professor of philosophy at the college and training school of the order at Woodstock.

GOING TO ROME.—According to recent reports Cardinal Gibbons is preparing to make his "decennial visit" to Rome.

General James Cavanagh, well known for many years in the New York National Guard, and formerly colonel of the Sixty-ninth Regiment, died recently in Brooklyn.

The "Catholic Standard and Times" thus announces the arrangement for a great national entertainment which the patriotic Irishmen of Philadelphia have organized.

The thousands of men and women in Philadelphia and vicinity who are Irish by birth or descent will be deeply interested in the announcement that on February 13 the great Academy of Music will be the scene of a "Feis-Coill agus Seachtas."

The full programme has not been determined upon, but it is announced that besides eminent soloists there will be a large and efficient chorus and that the selections will include ballads of Irish chivalry, love and war, with Irish harp music, the bagpipes and the gems of Irish opera.

Mr. William Ludwig, the renowned Irish baritone, who has participated in most of the similar festivals in Ireland, will have general charge of the musical portion of the festival.

The awakened interest in Irish music, song and story is due in no small measure to his life work in the same cause.

Make your living in your own home easily—at your leisure. We have new and profitable plan. Write us.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 13th January, 1901: Males 976, females 44, Irish 219, French 168, English 16, Scotch and other nationalities 23, Catholics 884, Protestants 89, Total 975.

The True Witness and Catholic Chronicle

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All communications should be addressed to the Managing Director "True Witness" P. & P. Co., Limited, P. O. Box 1138.

TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

SATURDAY.....JANUARY 19, 1901

NOTES OF THE WEEK

MGR. BRUCHE'S LETTER.—In this issue we give our readers an English version of the able and important pastoral letter, upon "Catholic Marriage," that His Grace, the Archbishop of Montreal, has just issued.

FATHER CALLAGHAN'S ILLNESS.

It is with deep regret that we are obliged, this week, to record the serious illness of one of our most widely known, most universally beloved, and most deserving priests, in the person of the Rev. Father James Callaghan.

SUBMISSION A DUTY.

It is always, and under all circumstances, the duty of Catholics to submit to the decisions of the Church. This is a general principle that admits of no qualification.

—and his attention is drawn to the fact by the ecclesiastical authority, his repudiation of the error and withdrawal from his assumed attitude, become most meritorious acts; they redound to his honor, and they become the guarantees of reconciliation, pardon, confidence and future happiness.

THE UNION.

This is the title of a new independent Catholic weekly just launched by the Federal Press Company, at Ottawa.

MARRIAGE IN ITALY.

Now that the important question of religious and civil marriages is so much spoken of, especially on account of a notable case before our tribunals, and the splendid pronouncement of our Archbishop, in the pastoral letter which we elsewhere publish, it may not be uninteresting to learn what is actually transpiring in Italy.

It is certainly remarkable that such pains should be taken, above all in Catholic countries like Italy and France, to bring the dignity of sacramental marriage down to the level of a civil contract.

prerogatives, as well as to strip the clergy of their rights, still we have not the faintest hope that the petition will be favorably considered; in fact, it is almost certain to be pigeon-holed at once.

It must be remembered that the chairman of the committee—Baron Morpurgo—is a Hebrew and a notorious Freemason. What is the most peculiar about the whole proceedings, is the selection, as chairman, of such a biased personage; for he is actually chosen to decide a question of almost vital importance to Italian Catholics.

However, it is evident that the twentieth century opens with a general attack upon one of the most sacred institutions on earth, and that sacramental marriage is one of the Church's pillars that the infidelity of the hour seeks to shake.

THE APOSTOLIC DELEGATE.

In one of its periodical fits of insane bigotry the "Daily Witness" has taken upon itself to settle the status of the Apostolic Delegate. On reading the editorial jumble in question we had decided to reply to it in the manner that it best deserves.

A SILVER JUBILEE.

Twenty-five years to carry the episcopal crozier; the quarter of a century to wear the mitre; in years, to hold the dignified and venerable position of dean of the episcopacy of the province; to be the special object of Apostolic solicitude and blessings from the immortal Leo XIII.

WE ARE AWARE THAT A NUMBER OF WELL-TO-DO IRISH CATHOLICS, AND SONS OF IRISH CATHOLICS, ARE MEMBERS OF THE M.A.A.

The rumor is again revived that many of our Irish boys are wearing the colors of the Y.M.C.A., a Protestant association on Dominion Square. We have no means of securing the actual figures, but the persistency with which these rumors are circulated leads us to believe that there must be some truth in them.

THE MONUMENT ERECTED BY THE WORKMEN ENGAGED IN THE CONSTRUCTION OF THE VICTORIA BRIDGE.

Recently a monument was erected by the workmen engaged in the construction of the Victoria Bridge nearly a half a century ago to mark the last resting place of the unfortunate victims of the ship fever has been removed to a site near the Wellington bridge.

SNOW SHOVELING.

I would like to know how many people, writes a correspondent of a western newspaper, have taken cold, grip or pneumonia from clearing the snow off the sidewalk in front of their houses.

his episcopal silver jubilee. In so doing, despite the many years that have left their summer's beams and their winter's snows upon the brow of the good and beloved Mgr. Moreau, we feel an inward confidence that the wish shall be realized which we convey in the words "ad multos annos."

ABOUT OUR PARISHES.

Father Quinlivan last Sunday referred to the habit which quite a few of the parishioners indulge in of arriving late at Mass on Sunday. At High Mass this is particularly noticeable in St. Patrick's.

At St. Ann's the parishioners are very punctual in their attendance at High Mass. On a recent Sunday a representative of the "True Witness" assisted at High Mass, and noticed that the people were entering the Church while the bells announcing the approach of the hour of Mass were ringing.

An impressive and devotional effect is given to the most solemn part of the Mass at St. Patrick's by the introduction of a chime of three bells. These little embellishments in the service of the Mass are all well directed and enhance it to a degree which has a most pious result.

The new pastor of St. Mary's, Father Brady, has entered upon his work. He is now engaged in making himself familiar with all matters concerning the parish, which covers a large area.

There are quite a few people who would like to have the hour of High Mass changed from 10 to 11 o'clock. We doubt very much if it would be advisable to make the change.

Of course Father Casey, the genial spiritual guide of the Irish residents of the North End, is an exception to the foregoing. I understand that Mass is celebrated in the parish Church of this populous French district at 11 a.m., and that quite a contingent of St. Patrick's—up-town—parishioners assist at this Mass.

The rumor is again revived that many of our Irish boys are wearing the colors of the Y.M.C.A., a Protestant association on Dominion Square. We have no means of securing the actual figures, but the persistency with which these rumors are circulated leads us to believe that there must be some truth in them.

We are aware that a number of well-to-do Irish Catholics, and sons of Irish Catholics, are members of the M.A.A. While the literature spread out on the reading room tables in this institution is not as ultra religious as that in the Y.M.C.A. there is, to our mind, little difference in the spirit which moves the leading lights in both organizations.

Rev. Gerald McShane made an earnest plea during the course of a recent sermon to the people with a view of enlisting their sympathy and aid in the noble and holy cause of promoting vocations to the priesthood. Father McShane pointed out that the Irish people in this city were not contributing their share of the vocations in the same ratio as the French-Canadian section. The remarks were timely.

The monument erected by the workmen engaged in the construction of the Victoria Bridge nearly a half a century ago to mark the last resting place of the unfortunate victims of the ship fever has been removed to a site near the Wellington bridge. It would be interesting to know who is responsible for its removal.

I would like to know how many people, writes a correspondent of a western newspaper, have taken cold, grip or pneumonia from clearing the snow off the sidewalk in front of their houses. Several persons have told me that to this cause they attribute ailments with which they have been afflicted. It is unwonted exercise that is altogether too severe for those not accustomed to outdoor work, and should be undertaken not by men employed in sedentary labor, or by women or children, but by the same men who, in summer, sweep the roads and presumably in winter are out of employment.

C. M. B. A.

Branch 74, of the C.M.B.A., of Canada, held a public installation ceremony on Wednesday evening, which was a most interesting function. After the business meeting, an adjournment was made to the larger hall, the doors of which had been thrown open to admit the numerous lady and gentlemen friends of the branch not members of the association, and the visiting brothers.

Branch 232.

Branch No. 232, of the Catholic Mutual Benefit Association, Grand Council of Canada, held their regular meeting in their hall on St. James street, last Tuesday evening, and there was a large turnout of the members, the occasion being the installation of officers for the ensuing year.

Resolutions of condolence were passed to Hon. Mr. Justice Curran.

The following are the officers for the ensuing year:—Spiritual adviser, Rev. Father Dault; chancellor, Bro. T. A. Lynch; president, Bro. T. H. Cowan; 1st vice-president, Bro. J. Cherry; 2nd vice-president, Bro. W. J. Elliott; financial secretary, Bro. J. H. Neilson; treasurer, Bro. W. E. Durack; recording secretary, Bro. G. A. Carpenter; assistant recording secretary, Bro. T. McGillivray; marshal, Bro. C. Greene; guard, Bro. J. J. O'Neill. Board of Trustees, Bros. Dr. T. J. Curran, J. McDonald, Chan. T. A. Lynch, W. J. Shea and W. J. Elliott.

Branch No. 1.

This good Branch, Quebec Council, affiliated with the great progressive American Association, having a membership of 50,000, with a proud showing of close up to \$700,000 as a reserve fund, to provide for emergencies,—was up and doing by a good meeting on Monday evening, to witness the annual installation of officers for the next term.

LADIES OF CHARITY EUCHERE.

On Wednesday evening, the 23rd inst., the Ladies of Charity of St. Patrick's parish will give their second euchere party in St. Patrick's Hall. The affair is under the direction of the president, Mrs. Monk, and the following executive committee: Mrs. P. McCrory, Mrs. P. Reynolds, Miss McGarvey and Miss Duffy.

allowed to join. The widow who had orphan children depending upon her labor and sacrifices was not eligible. Why this exclusion? It was no sentimental question of woman's rights, more especially could it not be considered as when they saw how anxious the law was to protect women at the present time. He hoped at the next meeting of the Grand Council that this subject would be thoroughly discussed, and, if possible, that the lists of membership would be thrown open to the wives and daughters. Having pointed out the many advantages to flow from such a course, the speaker closed his address by referring to the fact that the president of Branch 74 was an old member of 26, and he wished him and those who had just been installed years of prosperity, and expressed the hope that the C.M.B.A. of Canada would continue to fulfill its grand mission of ideal Christian charity.

After the hearty vote of thanks had been tendered to the Hon. Mr. Justice Curran for his eloquent address, speeches were delivered by Grand Chancellor Finn, Chancellor P. Reynolds, Grand Deputies Carpenter and Feeley, all of whom made special allusion to Hon. Mr. Justice Curran's proposal to grant certificates of membership to the ladies.

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OUR CURB

There is no sharp errary quiver more acute than sarcasm directed, or wrong abuse or wrong reproductiveness. However, sparingly used, it is one except an especially in matters should it be avoided, it is likely, if too freely to prove detrimental of meekness and characterize every expression. For ex that sarcasm is a pulpit. A sermon to its general tone, points, is more ca a harshness of sentiment of tenderness. It is gerous to make usual allusion to Hon. Mr. Justice Curran's proposal to grant certificates of membership to the ladies.

Priests are not

They expect to be ly. In the nineteenth well that we should world fancies, and common-sense rule ment of priests. "1. The first duty live on nothing. The priest is spiritual when, therefore, he he gave up food, he should content him. "2. Be particular fore to give him necessary for your put something in the you have a copper of Silver should never you desire to make may put a three-pen even a sixpence at mas. Be careful in dangerous for the too rich; for lay p danger in it, but it clergy. "3. Whatever car take in keeping the

NOTICE

The following brief very important marked the close of century, and of the as well as the com present century, is of the most reliable respondents to the press.

THE ENGLISH

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OUR CURBSTONE OBSERVER ON SARCASM.

There is no shaft in the entire literary quiver more telling in its effects than sarcasm. If it be properly directed, and the target be some abuse or wrong, it may frequently be productive of very beneficial results. However, it is a dangerous weapon, and one that should be sparingly used, and never by any one except an expert archer. Especially in matters affecting religion should it be avoided, otherwise it is likely, if too frequently employed, to prove detrimental to that spirit of meekness and charity which should characterize every Christian act or expression. For example, it is rarely that sarcasm is appropriate in the pulpit. A sermon that is sarcastic in its general tone, or in its special points, is more calculated to create a harshness of sentiment than a spirit of tenderness. It is also very dangerous to make use of sarcasm in regard to matters of moral and dogmatic, for the reason that every one is not gifted with that acuteness necessary to seize the exact import of the sarcastic remarks; and, that many good souls might be exposed to receiving wrong impressions, and even to be scandalized.

Of course all this is not exactly my business, but I felt it proper to lay down these general principles before asking the readers to carefully peruse and to even study the fine pieces of sarcasm which I wish to here reproduce. It has gone the rounds of several publications in the Old Country, and on the continent. I have for years observed in the Catholic press, it is entitled "How to Treat Priests," and while cutting to atoms those Catholics who seek to have no conception of what is due to the clergy, I am sorry to say that it might be taken in its literal sense and be applied to not a few of our co-religionists here and elsewhere. Without further preface I leave the article to the consideration and meditation of the readers in general, and especially to those whom the "cap may fit."

"Priests are not like other people. They expect to be treated differently. In the nineteenth century, it is well that we should get rid of old-world fancies, and set down some common-sense rules for the treatment of priests."

"1. The first duty of a priest is to live on nothing. The work of a priest is spiritual and heavenly; when, therefore, he became a priest, he gave up air and water and should content him."

"2. Be particularly careful therefore to give him nothing. If it is necessary for your neighbor's sake to put something in the plate, see that it is not a copper or two about you. Silver should never be given, unless you desire to make a show; then you may put a three-penny piece in, or even a sixpence at Easter and Christmas. Be careful in this; it is highly dangerous for the clergy to become too rich; for lay people there is no danger in it, but it is the ruin of the clergy."

"3. Whatever care the laity may take in keeping their priest poor, be

descending into the Vatican Basilica in the afternoon in order to solemnly bless the new century. At midnight all the bells of Rome united their joyous voice to the booming of the cannon firing from Castle Sant' Angelo, and Midnight Mass was celebrated in all the churches, even in those which are usually closed, by express desire of the Holy Father, who wished all Catholics to unite in prayer on so solemn a moment, so as to usher in the new century in a manner most acceptable to God.

SIR FRANK SMITH DEAD.

Our form was ready for press when we received, from Toronto, the sad news of the death of Senator Sir Frank Smith. To deal adequately with such an event and to give an appreciation of the life and works of such a man as the late Senator, we would need more time than the present circumstances allow us. We, therefore, will have to leave for our next issue that which we would have wished to now write. Still, we cannot permit this issue of the "True Witness" to go to press without recording our keen sense of loss in the death of the foremost Irish Catholic of Ontario—possibly of the Dominion. The influence and noble achievements of men like Sir Frank Smith cannot be told in a few paragraphs; his career is the history of Ontario, and of Canada, for almost half a century. The unique position that he occupied, the peculiar surroundings with which he had to contend, the obstacles out of number that he was obliged—especially on account of his race and creed—to overcome, and the magnificent manner in which he served his adopted country as well as his fellow-countrymen and co-religionists, would furnish subject matter for one of the most interesting biographical, as well as historical works, ever produced in Canada.

Situated as we are this week, we will have to be satisfied with a sketch—drawn in large lines—of his career, and of the responsible positions that he held, both in commercial, political, civic, religious and domestic life. We quote from the "Parliamentary Companion":

"The late Sir Frank Smith was born at Richhill, Armagh, Ireland, 1822. He came to Canada with his father in 1832 and settled near Toronto. He married the daughter of John O'Higgins, Esq., of Stratford, Ont. He was in business as a wholesale grocer at London from 1849 to 1867, when he moved to Toronto, where he continued the business until 1891, when he retired. He was an alderman of London for many years and was Mayor of that place in 1866. He was at various times president of the Northern Railway Company, the Home Loan Company, of the London Ontario Investment Company (Limited), of the Niagara Navigation Co. (Limited), and of the Ontario Jockey Club."

"He was vice-president of the Dominion Bank, of the Dominion Telegraph Company, director of the Toronto General Trusts Company, of the Consumers' Gas Company, Toronto, and of the Northern and Pacific Junction Railway. He was also president, during its existence, of the Northern Extension Railway Company."

"The deceased was created a Knight Bachelor on June 25, 1894, and sworn in a member of the Privy Council on July 29, 1892, and was a member of the Macdonald Administration, without portfolio, from that date until the death of that statesman on June 6, 1891. He was also included in the Sir John J. C. Abbott Administration, and was Minister of Public Works from August, 1891, until January, 1892, and again in the Sir John S. D. Thompson Administration, from December, 1892, until December, 1894, and again in the Administration of Sir Mackenzie Bowell, from December 21, until May 1, 1896, when he became a member of Sir Charles Tupper's Administration, without portfolio. He resigned with his leader, July 8, 1896. He was called to the Senate of Canada in 1871."

est and dearest to him. Nearly five years ago—on the 2nd March, 1896, Lady Smith departed this life, and since her death the days of her faithful life-companion seemed to have been numbered. But if his noble and loving wife was not there to receive his last farewell, he felt that she stood peacefully on the other shore, to welcome him into eternity. Of those who survive him, and who were present during that brief but terrible ordeal of death, are Mr. and Mrs. John Foy, Mr. and Mrs. Bruce Macdonald—his sons-in-law and daughters, as well as his son, Mr. Austin Smith. To these do we tender the expression of our deepest sympathy.—R.I.P.

NOTES ABOUT ATHLETICS

SHAMROCKS DEFEATED.—The famous Shamrock team had their colors lowered in the initial contest of the season by the Ottawa team, which, despite the many opinions heard in the vestibule of the big rink after the gong had sounded for the close of the first half, is not as good a team as the one they defeated. While some allowance must be made for the lack of condition of the boys in green, there was far too much funny work indulged in by the long fellows that play at "point" and "cover" on the Shamrock team. They should have remembered that they are not a combination of defence and forward, and that they are not the only pebbles on the beach. The two first games were lost by these tactics. Of course, the Ottawas, although they had their big man Purford with them had no idea of winning against the Shams, but the fact of scooping two games at an early stage of the struggle infused a new life into them which fairly staggered the home team for a while.

Harry Tribe played a rattling game, despite the fact that, owing to the time which he had to devote to his examinations in connection with admission to practise law, he had but few moments of any to put on the blades. He is undoubtedly the cleverest manipulator of the puck in the senior class, always cool, and ready to take an advantage of opening. Arthur Farrell played fairly well at times, but he was not like the Arthur of last season that carried the rubber through the ranks of the stalwart Winnipeggers and sent it whizzing between the poles. Fred Scanlan and Dr. Brannen were weak—often at moments when opportunities were coming their way, very weak—and they need a good deal of practise before they are ready to cope with the enthusiastic men from Winnipeg who are now anxiously looking forward to the three days of battle for the Stanley Cup. Wall and Tansey are too anxious to be after the puck, and it would appear to a spectator that they forget in moments of excitement that their places are on the defence instead of scamping on a forward line. They are a good team on the defence. Had they played in their positions, the result would have been different. Jim McKenna in the first half stopped a few hard shots, and those that eluded his trained eye were chance rovers that have puzzled many an earnest and careful goal tend. The usual contingent of Montrealers, who shouted and hooted on the Ottawa side were in force in the audience. It is the old prejudice against the green colors.

The reverse suffered will, we are confident, be a lesson to the Shamrocks. It came at a good time, tonight they face the Montrealers.

IN HIBERNIAN DIVISIONS.—The annual meeting of the Hibernian Knights, held on last Sunday, in their own hall, was very numerous attended, only a few active members being absent. The reports of the different committees for the year were presented. The hall committee report shows that the sum of \$483.18 was expended during the year for repairs, and keeping the hall in a condition worthy of the great Hibernian organization. The report of the committee in charge of the Boston "excursion" last May, showed that affair to be rather an expensive undertaking, as it involved expenditure of over nine hundred dollars, but that expense was looked on as a secondary consideration as the local organization desired to uphold the honor, dignity and good name of the Canadian people, whom it represented on the occasion. It will be remembered that the National parade of the Ancient Order of Hibernians, in which 78 military companies participated, and were reviewed by the Lieutenant-Governor, the Mayor of Boston, the National officers of the Ancient Order, and the delegates to the National Convention, the local company, under command of Captain Keane, carried off all honors, and were afterwards congratulated by National President Keating on their physical appearance and military training. They were also presented with a silk American flag. The Knights, at their annual meeting, did not forget those outside of the organization who generously responded to their appeal on that occasion, as a hearty vote of thanks was tendered to them and to the "True Witness" for the unstinted support it has always given them since their formation.

During the year Mr. Thomas Hanley, of Palace street, was elected an honorary life member, he being the only member of the A.O.H. in this district who was thus honored. This recognition was given as a result of the indefatigable manner in which he has interested himself in the Company. Mr. W. H. Turner, Provincial President A.O.H., was elected an honorary member, and Mr. Joseph Meahan, an active member. The various reports as presented were adopted unanimously. The election of officers for the ensuing year resulted as follows: President, Captain P. Keane, re-elected unanimously; Vice-president, Private Henry McCamley; secretary, Mr. J. Doyle, re-elected unanimously; Treasurer, Sergeant James Foley; re-elected unanimously. The local Finance Committee: Chairman, Private P. Whelan, Sergeant Tobin, Private W. P. Stanton and Private M. J. Doyle, Hall Committee: Captain Foley, Literary Committee: Privates Bermingham, Cunningham, O'Sullivan, O'Brien and P. McAleer. Committee on By-Laws and Rules of Order: Privates Bermingham, Ward, McCamley, Whelan and Captain Keane.

The president and secretary were instructed to sign a contract with the Richelieu and Ontario Navigation Company for steamer Three Rivers for Dominion Day, when the Portland, Maine, Company and the De Salabery Guards of St. Hyacinthe and this city, will be the guests of the Knights. Before the close of the meeting the secretary was the recipient of a handsome present from his services. At present the splendid quarters of the Knights is vacant two nights a week and any Irish Catholic society will be leased the same for the ensuing year at a very reasonable sum by applying to Capt. Keane, 50 Inspector street. The "True Witness" congratulates the Hibernian Knights on the great progress made during the past few years, and hopes that next year will be a continuation of prosperous success.

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MRS. MARY A. SADLER.

On her Eightieth Birthday, December 31, 1900.

Example stronger is than precept bare,
And she who cherished every noble deed
By faith and Erin wrought set forth
Of love in tales of magic truth;
And dearest strategy she planted there
A thousand, thousand grains of fragrant seed
That multiplied in home and foreign land
A hundred fold and scattered everywhere.

And now the sower rests in plentiful peace,
Embraced by a people's gratitude
Yet she refereth all to Him that gave
The gift to sow with skill and earn increase.
'Tis well with her; nought writ she but
Was with good,
Nor breathed a thought that was not pure and brave.

Lewis Drummond, S.J.,
St. Boniface, Manitoba.

THE POPE AND FRANCE.

From an Occasional Correspondent.

While the debate upon the proposal of law of associations—a law especially aimed at religious communities—will occupy the French Chambers for several weeks to come, still, on account of the recent vote and the determined attitude of the majority, the result is not difficult to foresee. In fact, administrative France—by some queer fatality—has once more thrown down the gauntlet to Leo XIII.—or rather to the vicar of Christ. Possibly we might say that France has rather declined the hand of friendship so long and so persistently extended towards her by the Sovereign Pontiff. Never in the history of Christendom, did a monarch prove more emphatically his desire to befriend a nation, or to protect a form of government than has Leo in regard to the French people, and the Republic of France. Still that Government, ignoring all amicable advances of the Pontiff, is now prepared to embitter as much as possible his declining years. It is yet too early for us to make any analysis of the situation or to enter into details—many of which are still under the cloud of uncertainty that envelops the future. But we cannot help quoting the words of one of our French-Canadian dailies upon the situation. Our contemporary says:—

"The great struggle between official France and Leo XIII. has commenced; that is to say, the struggle between a gigantic country and an old man, who is not even free in his home. One has on its side brute force and cannons, the other has only arms his protests. Wherefore it is that the power of the State will carry the day as easily as the swordsmen of fable ran their weapons through phantoms of the imagination. Yet the Republic alone will be wounded, because for over nineteen hundred years the old man has received, without injury, such like blows."

Nothing could be more true than these remarks; and they bring to mind the peroration of one of the daidre's famous sermons. Speaking of the Church, he said:—"Therefore, all ages, jealous of a glory which disdained their own, have tried their strength against it. They have come, one after the other, to the doors of the Vatican; they have knocked there with buskin and boot, and the doctrine has appeared under the frail and wasted form of some old man of three score years and ten (four score and ten in this case.)—It has said:—

"What do you desire of me?"
"Change."
"I never change."
"But everything is changed in the world. Astronomy has changed, chemistry has changed, philosophy has changed, the Empire has changed. Why are you always the same?"
"Because I come from God, and because God is always the same."
"But know that you are the master; we have a million of men, our arms we shall draw the sword; the sword which breaks down thrones is well able to cut off the head of an old man and tear up the leaves of a book."
"Be so; blood is the aroma in which I recover my youthful vigor."
"Well, then, here is half my sceptre; make a sacrifice to peace, and let us share it together."
"Keep thy purple, O Caesar! tomorrow they will bury thee in it; and We will chant over thee the 'Adeleida' and the 'De Profundis,' which never change."

THE SLATTERY'S CLEAR OUT.

The Catholic Press, of Sydney, New South Wales, in its issue of Nov. 10, says:

"Slattery and his female companion, the unfortunate pair who live on the prejudices of a certain class of Protestants by delivering foul-mouthed lectures about the Catholic Church, have cleared out. Last week they left Brisbane by the steamer Warrimoo for Vancouver. They got such a warm reception in Brisbane that they were afraid to face the country towns. We wonder if the persons who harbored this disreputable pair are now proud of their actions. A church that seeks the support of men of Slattery's character can expect only the contempt of intelligent people. The parsons and the Orange-men knew perfectly well that the Slattery were liars, and yet they tried to prop them up in the hope that some mud from their hands would stick to Catholics. We are pleased to be able to record that the press and many of the non-Catholic clergymen ignored the adventures."

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pilgrimage, so that, although the number of those coming directly from England is rather limited, the group to be received by the Holy Father will amount to at least five hundred persons.

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The annual meeting of the Hibernian Knights, held on last Sunday, in their own hall, was very numerous attended, only a few active members being absent. The reports of the different committees for the year were presented. The hall committee report shows that the sum of \$483.18 was expended during the year for repairs, and keeping the hall in a condition worthy of the great Hibernian organization. The report of the committee in charge of the Boston "excursion" last May, showed that affair to be rather an expensive undertaking, as it involved expenditure of over nine hundred dollars, but that expense was looked on as a secondary consideration as the local organization desired to uphold the honor, dignity and good name of the Canadian people, whom it represented on the occasion. It will be remembered that the National parade of the Ancient Order of Hibernians, in which 78 military companies participated, and were reviewed by the Lieutenant-Governor, the Mayor of Boston, the National officers of the Ancient Order, and the delegates to the National Convention, the local company, under command of Captain Keane, carried off all honors, and were afterwards congratulated by National President Keating on their physical appearance and military training. They were also presented with a silk American flag. The Knights, at their annual meeting, did not forget those outside of the organization who generously responded to their appeal on that occasion, as a hearty vote of thanks was tendered to them and to the "True Witness" for the unstinted support it has always given them since their formation.

During the year Mr. Thomas Hanley, of Palace street, was elected an honorary life member, he being the only member of the A.O.H. in this district who was thus honored. This recognition was given as a result of the indefatigable manner in which he has interested himself in the Company. Mr. W. H. Turner, Provincial President A.O.H., was elected an honorary member, and Mr. Joseph Meahan, an active member. The various reports as presented were adopted unanimously. The election of officers for the ensuing year resulted as follows: President, Captain P. Keane, re-elected unanimously; Vice-president, Private Henry McCamley; secretary, Mr. J. Doyle, re-elected unanimously; Treasurer, Sergeant James Foley; re-elected unanimously. The local Finance Committee: Chairman, Private P. Whelan, Sergeant Tobin, Private W. P. Stanton and Private M. J. Doyle, Hall Committee: Captain Foley, Literary Committee: Privates Bermingham, Cunningham, O'Sullivan, O'Brien and P. McAleer. Committee on By-Laws and Rules of Order: Privates Bermingham, Ward, McCamley, Whelan and Captain Keane.

The president and secretary were instructed to sign a contract with the Richelieu and Ontario Navigation Company for steamer Three Rivers for Dominion Day, when the Portland, Maine, Company and the De Salabery Guards of St. Hyacinthe and this city, will be the guests of the Knights. Before the close of the meeting the secretary was the recipient of a handsome present from his services. At present the splendid quarters of the Knights is vacant two nights a week and any Irish Catholic society will be leased the same for the ensuing year at a very reasonable sum by applying to Capt. Keane, 50 Inspector street. The "True Witness" congratulates the Hibernian Knights on the great progress made during the past few years, and hopes that next year will be a continuation of prosperous success.

PERSONAL MENTION.—FATHER McCALLEN.—From American exchanges we learn that Rev. Father McCullen, S.S., late of St. Patrick's, this city, has preached their annual retreat to two hundred and fifty students in the Preparatory Seminary of St. Sulpice, Elliott City, Md., and lectured before the Divinity students of the Seminary of St. Sulpice, Baltimore. His subject being "Sacred Eloquence." His many friends in this city will be glad to learn that Father McCullen's health has been completely restored.

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ENSE SOCIETY... Solid Guarantees... \$1.00 Per Year... Crashes... Hemstitched... VY'S Mountain Sts...

Our Boys and Girls. HOW THE LEAVES CAME DOWN. By Susan Coolidge. I tell you how the leaves came down. The great tree to his children said: 'You're getting sleepy, yellow and brown...'

LA GRIPPE'S VICTIMS. ARE LEFT WEAK, SUFFERING AND DEPENDENT. A Nova Scotian Who Was Attacked Almost Gave Up Hope of Recovery—His Experience of Value to Others. From the Enterprise, Bridgewater, N.S.

HE LIKED BIRDS AND FISHES. In the city of Brooklyn, which is close by the Atlantic Ocean, there is a beautiful park. It is called Prospect Park. They gave it that name—Prospect Park—because it is on a hill, and any one sitting there can look over the roof of the houses, and see on one side the beautiful New York Bay with its ships, and then in another direction see the blue Atlantic Ocean.

NEARLY CAUGHT. "The Indians of Mexico," says a correspondent of Forest and Stream, "know nothing of the laws of contagion. They display an apathy toward certain loathsome diseases which surprises a foreigner."

ASSOCIATION OF OUR LADY OF PITY. Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 25 cents year. The spiritual benefits are very great.

Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated in 1885, revised 1894. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran; 1st Vice, P. C. Shannon; 2nd Vice, T. J. O'Neill; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.C.L.; Recording Secretary, S. Cross, residence 55 Cathcart street.

Crashes... Hemstitched... VY'S Mountain Sts... KENNEDY... THE TIME WE GIVE TO GOD... IDEL GOSPEL... STRANGE SALUTATIONS... Cocca... SCOTT'S EMULSION OF COD-LIVER OIL...

HOME AND ITS TIES. It matters not how lowly and humble the home may be, for it can hold the dearest and brightest spot in the world. Even poverty and affliction have not the power to destroy the sweet charm which lingers like an unseen angel in the true home.

MY SISTER'S BABY. My baby is full of abounding life and joy; my sister's boy is a puny thing. The difference is: my baby is healthy. He takes his fill and sleeps; and he grows. My sister's boy gets fully as hungry, he cries with hunger; then cries, I think it must be from weakness; his food is a burden to him.

A TRUE STORY. In the last number of the "Missionary Record," the Oblate organ in London, we find a most delightfully told story, that should not be allowed to end its influence with the circulation of the admirable magazine which contains it.

MONASTIC ORDERS IN FRANCE. In view of the impending debate on the religious associations' bill, the French Government has caused the real estate belonging to the monastic orders to be valued, with the result that such property is shown to be worth 1,100,000,000 francs (about \$220,000,000).

Business Cards. M. SHARKEY, Fire Insurance Agent. LAWRENCE RILEY, PLASTERER. T. F. TRIHEY, REAL ESTATE. JOHN P. O'LEARY, Contractor and Builder. J. P. CONROY, Registered Practical Sanitarian. C. O'BRIEN, House, Sign and Decorative Painter. CARROLL BROS., Plumbers, Steam Fitters, Metal and Slate Roofers. THOMAS O'CONNELL, Dealer in General Household Hardware. DANIEL FURLONG, Wholesale and Retail Dealer in Choice Reef, Veal, Mutton, Pork. J. A. KAROH, Architect. FRANK J. CURRAN, B.A., B.C.L., ALVOCATE, SAVINGS BANK CHAMBER.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2:30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

SCOTT'S EMULSION OF COD-LIVER OIL. Will send you a little free, if you like. SCOTT & BOWNE, Chemists, Toronto.

