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# The True Witness

AND CATHOLIC CHRONICLE.

VOL. LIV., NO. 23

MONTREAL, THURSDAY, DECEMBER 8, 1904.

PRICE FIVE CENTS

## CHURCH AND POPULAR GOVERNMENT.

### Text of the Holy Father's Recent Important Allocution.

Following is a translation of the recent allocution of the Holy Father: "You are aware, Venerable Brothers, that we have gathered your College around us to-day for a two-fold object—to treat with you concerning the two Beati who are to be enrolled in the list of the saints, and at the same time to make provision for the creation of new bishops."

"But if these two objects are well calculated to produce gladness, not so are the conditions of the times. For, in addition to the most calamitous conflagration of war which has been raging now for many months past in the Far East, and which we, animated as we are and as we must be by paternal charity towards all men, earnestly implore God to bring to a speedy termination, there are other causes nearer at home of a nature to fill us with distress. For, while we contemplate on the one hand the practice in an excellent degree of the Christian virtues, we are at the same time constrained to turn our thoughts to that immense multitude of men who have hardly preserved the name of Christians; and while our heart is consoled by being able to give new pastors to churches which have been widowed, we are greatly distressed that it is not in our power to remove the widowhood of not a few others."

"You will at once realize that we now refer to that most noble among Catholic nations, which has now and for a long time past become grievously disturbed and agitated owing to the anti-religious spirit of many of her sons. Their recklessness in wrong-doing has reached such a pass that they have publicly driven from the schools and the tribunals the image of Him who is the sole Master and the Eternal Judge of all men. But among the many evils which afflict the Church in that country, we are especially afflicted by the fact that obstacles of all kinds have been put in the way of the election of the bishops. For this marked hostility it would be idle to search for any reason other than that just referred to, for the charge that the Holy See has not observed the conditions that have been agreed upon with France is contrary both to honesty and to truth. And we think it necessary first of all to-day, venerable brothers, to denounce this calumny in your presence before proceeding to other matters of which we have to speak."

"The facts of the case are public property. At the beginning of the last century, when the horrible revolution that had broken loose upon France, after overthrowing the established order of government, had overwhelmed the ancient religion, our predecessor, Pius VII, of glorious memory, and the rulers of the seaport, animated on one hand by the salvation of souls and the glory of God, and on the other by that stability of civil government which is the fruit of religion, agreed upon a convention, the aim of which was to repair the harm that had been done to the Church and to serve as a future safeguard for the civil laws.

"To the Concordat thus stipulated the civil government of itself added what are known as the Organic Articles, but this addition was not immediately rejected by Pius VII, but by the Roman Pontiffs who succeeded him whenever occasion offered, and especially when observances of these articles was required of them. And rightly, too, when one considers the nature of these laws, remember, not pacts, for they never received the sanction of the Roman Pontiffs. These laws have nothing whatever to do with the police regulations referred to in the first article of the Concordat. Worship shall be public, but with due regard to the police regulations which the government shall deem necessary for the maintenance of public order. There is no room for doubt that had the organic laws contained any such dispositions the Church, true to her pledge, would

have accepted and observed them. But in the laws to which we allude provisions are made concerning the discipline and the very doctrine of the Church; many things are sanctioned which are in opposition with the terms of the Concordat, the advantages to religion contained in the pact are in great measure abrogated, and the rights of the ecclesiastical authority are usurped by the civil power—by which, in consequence, the Church is not to be protected, but enslaved. But it is well to treat in detail the points that were agreed upon between the Holy See and France.

"In defining the relations of the two powers toward one another the State promises the Church freedom of worship—the exercise of the Roman Catholic Apostolic religion shall be free in France. The Government declares that it has no competency or jurisdiction in sacred things—it only demands that its decree made for the maintenance of public order be observed. In making this restriction—a restriction confined within narrow limits—it at the same time proclaims that it has nothing else to do with the exercise of the Catholic religion, for everything pertaining to the supernatural life of the Church extends far beyond the limits of civil authority. It is therefore clear, for the State itself acknowledges and approves of it, that everything regarding faith and morals must be left to the control and authority of the Church, and that it is her province to ordain, provide and defend everything calculated to preserve and advance holiness of faith and morals among Catholics; it is for her, and for her alone, to place over the people those whose office it is to guard and promote the principles and precepts of Christian life—that is to say, the sacred ministers, and chief among them the Bishops.

"Yet even here the Church, in order to promote harmony, cedes something of her strict right and accords to the State the faculty of nominating those on whom the episcopal office is to be conferred. But this faculty has not and cannot have the same value as canonical institution, for to raise anybody and place him in a position of sacred dignity and confer on him power commensurate with this dignity, is so strictly and specially the right of the Church that she cannot communicate it to civil power without violating the principles of her divine office.

"It is certain, therefore, that the faculty of nomination accorded to the State means nothing more than that of designating and presenting to the Apostolic See the one whom the Pontiff promotes, provided he finds him suitable for the honor of the episcopate. Canonical institution is not to be given as a matter of course to the person so nominated, but a careful examination is first to be made of the qualities he possesses and when it happens that these are of such nature that the Pontiff cannot conscientiously confer the episcopate on such a person there is no law to force him to reveal the reasons which have induced him not to confer it.

"The Church, moreover, appoints certain definite prayers for the supreme magistrate, in which she professes her desire to be friends with the civil power under whatever form it may be organized.

"These are the points of the Concordat which concern the present and the future; with regard to the past, a compromise has been made concerning the ecclesiastical property of which the State had taken possession shortly before. The Pontiff condones this property to the State, and the State on its side binds itself to supply the clergy with sustenance suitable to their state. Here we have clearly a contract in the proper sense of the term, from which it follows beyond question that, as the regular payment of certain sums

is given and accepted in lieu of definite property, the Church will have the right in the event of the dissolution of the Concordat to claim her property or to demand an adequate exchange for it.

"We have now explained the principal points of the agreement made between the Holy See and France at a time when circumstances required such an agreement urgent for both sides—let all who judge according to the truth now decide which party to the pact has failed to fulfil it.

"Has the Church ever failed to recognize the right of the government to nominate the bishops? On the contrary, she has conferred canonical institution on the majority of candidates proposed. And when canonical institution has been refused it has always been for reasons of the gravest nature and entirely remote from political reasons—causes which, more than once, have been approved by the civil magistrates when they came to their knowledge, in order that religion, the interests of which the Pontiff must necessarily have at heart, might not suffer detriment.

"The whole world is aware of the manner in which the Church has fulfilled her promises with regard to the exercise of public worship in obedience to the laws issued for the maintenance of public order. For it is she who has always solemnly and publicly taught that God is the source of all authority over men and that the injunctions of the civil laws, provided they be just and ordained for the common good, should be observed scrupulously and inviolably.

"The Church, too, has even shown herself a sincere friend to the State, under whatever form of government it has been organized. For those who have ruled over it she has prayed according to the established formula, and she has sought to win for them, but the favor of the best heaven, which is the most essential for them, but the favor of the best part of the people.

"Finally, one may have an idea of the fidelity with which she has kept the arrangement concerning her property from the fact that none of those who have purchased her property at public auction has ever been in any way molested by her.

"It is fair to ask whether the civil power has equally fulfilled its obligations under the treaty?

"It was laid down as a principle that the Catholic religion should be free; but can it be said that this liberty exists when bishops are forbidden to visit or communicate by letter, without the knowledge of the government, with the Pontiff who is the sovereign master and the custodian of the Catholic religion, when the Sacred Congregations by which, as is known, the business of the Universal Church is transacted, in the name and by the authority of the Pontiff, are publicly scorned and their acts repudiated, when the acts of the Pontiff himself are hardly spared, when no mystery is made of the desire to deprive religion of the sinews of her strength by robbing the Church of those who in the plans of Divine providence are a most useful aid to her in the fulfilment of her mission? For we cannot think without the bitterest anguish of the recent destruction of the religious orders—to expel which from their country it was enough that they had been sturdy upholders of the ancient religion in the midst of the people, though surely the remembrance of their services at all times to their fellow-citizens might have served to keep them there—to say nothing of securing them the honor they merited. What could there be more opposed to the alliance and to the strict pact with the Holy See than to heap outrage and contumely on those who are most dear to the Church? And quite recently the climax has been reached in grievances of this kind.

"For we have been informed that a circular has been issued by which the religious of an illustrious order, one authorized, too, by law, have been ordered to leave the diocesan seminaries over which they have long presided to the great advantage of the priesthood. To such a pass has the liberty promised to the Church been reduced that it is no longer permitted to bishops to provide as they deem best for the education of the youths dedicated to religion—they

have been forced to remove the helpers, in a matter of such weight and moment, the helpers who have always shown themselves valuable co-operators.

"Yet bonds much more oppressive than this have been placed on the apostolic ministry. Canonical institution from its very nature requires, as we have said, especially when it is to confer the highest grade of ecclesiastical rank, that it should not be conferred on anybody whose morals, talents and doctrine do not fit them for so lofty a dignity. Bound as he is by this most holy power, the Pontiff does not deem it right always to promote to the episcopate those whom the civil power designates, but after maturely examining the qualities of each he accepts some as fitted and rejects others as not being so, and while informing the civil power of his decision, begs it to carry out the appointments made in the case of the former and to furnish other names instead of the latter.

"The Holy See has acted in this way as long as we can remember without any protest being alleged. But what is the Republic doing now? It denies that the Pontiff has any right to repudiate any of the candidates presented. It insists that they all be accepted without distinction, and it persists in not permitting the canonical institution of those who have been accepted by the Holy See until the others who have been rejected receive the same approval. Truly this extension of the faculty of nomination to the point when the faculty accorded by the Pontiff to the Republic is made necessary to destroy the natural and sacred right of the Church to examine whether those who have been nominated are worthy or not—surely this is not to interpret but to destroy the pact—and to insist that canonical institution is not to be given to others tantamount to asserting that henceforth no bishops shall be instituted in France.

"Can it be said, again, that the Republic observes that part of the agreement regarding the decent sustenance of the clergy, when the bishops and other sacred ministers are deprived, as you are aware frequently happens, are arbitrarily deprived of their lawful support, without inquiry or trial, without being heard and without defense? Yet here it is not merely a question of the violation of the law of contract, but of justice itself. For it must not be thought that the State in furnishing this support is making a gratuitous and spontaneous offering to the Church—it is merely paying a part, and not a large part, of its indebtedness.

"Very much against our will we have been obliged, venerable brothers, to detain you with matters so painful to remember or to hear. And even though we have thought that in communicating them to you we might feel some alleviation of the great sorrow caused us by the situation in France, we would have still preferred to bear them in silence, for no other reason because these most pious children which we count so numerous in France might not suffer from the complaints of their common father.

"But violation of the most sacred rights of the Church and the laying of another's offence on the Apostolic See, demanded a public protest from us. We have made this protest, but without feeling of bitterness toward anybody—and with paternal kindness toward the French nation, in love of which (and this nobody can call in question), we yield to none of our predecessors.

"It is clear that there is no reason to hope that the present course of hostility to the Church is about to be arrested. Certain facts which have just occurred furnish us with a sure proof that the men who preside over the French Government are so opposed to Catholicism that the crisis must be near at hand. While the Holy See, in one solemn document after another, has proclaimed that the profession of the Catholic religion may accord perfectly with the republican form of government, it seems as if they are determined to proclaim that the Republic as it exists in France to-day is of such a nature that it can have nothing in common with the Christian religion—

### PERSONAL.

Bishop-elect Scollard, who had been a guest at St. Patrick's Presbytery, left for North Bay last Friday.

Rev. Father Ducharme has been appointed pastor of Ste. Rose de Lima Church, Buckingham.

Earl Grey, Canada's new Governor-General, will arrive at Halifax on Friday or Saturday of this week, and will be immediately sworn in. The oath will be administered to him by Mr. McGee, Clerk of the Privy Council.

### His Holiness Held Consistory on Monday.

The Pope on Monday held a consistory for the canonization of Blessed Gerardo Majella and Blessed Alessandro Sauli, one of the chief functions of the celebration of the golden jubilee of the Immaculate Conception. The weather was springlike, adding to the general feeling of good-will. The Pontiff went in procession to the hall of the consistory, where there was a most imposing gathering of high prelates, said to be the largest since the fall of the temporal power of the Popes, but the public was not admitted. Pope Pius, wearing his full pontifical robes, seated himself on the throne immediately after entering the hall. He then recited in a sonorous voice the prayers for the occasion and proceeded to expound the reasons which induced him to sanction the canonization of the new saints, inviting the Sacred College to give their views, which each of the Cardinals read in Latin. The Cardinals were followed by the Patriarchs, Archbishops and Bishops. The Pope then proceeded to St. Peter's, where the solemn rites of the canonization were performed.

The Canadian prelates included the Most Rev. Paul Bruchesi, Archbishop of Montreal; the Right Rev. Emile J. Legal, Bishop of St. Albert, N.W.T.; the Right Rev. James C. McDonald, Bishop of Charlottetown, P.E.I.; the Right Rev. J. S. H. Brault, Bishop of Nicolet, Que.; the Right Rev. Paul Le Rocque, Bishop of Sherbrooke, Que.; the Right Rev. Timothy Casey, Bishop of St. John, N.B.; the Right Rev. Albert Pascal, apostolic vicar of Saskatchewan, N.W.T., and the Right Rev. Emile Girouard, apostolic vicar of Athabasca, N.W.T.

### BISHOP OF JOHANNESBURG.

Father Miller, who has been appointed first Bishop of Johannesburg, is an Irishman, and is one of the heads of the Oblate Fathers, who have been closely identified with missionary work in South Africa. They had established themselves in Johannesburg under the Boer regime. Bishop Gaughan, of Kimberley, like his honest brother, the late Bishop, who was in the Diamond City during the siege, is an Oblate, from Dublin. It was an Oblate, too, in the person of Father Ogle, an Ulsterman, who had charge of the Catholic community at Mafeking during the long investment.

### To Mary Immaculate.

Predestined second Eve. For this conceived Immaculate—not lower than the first. Chosen beginner in the loss reversed, And mediatrix in the gain achieved, When the new angel, as the old, believed, Thy hearkening should bless whom Eve's had curs'd. And therefore we, whose bondage thou hast burst, Grateful for our inheritance retrieved, Must deem this jewel in thy diadem The brightest: hailing thee alone "all fair". Nor ever soiled with the original stain.

Alone, save Him whose Heart-blood bought the gem With peerless grace preventive none might share— Redemption's perfect end, all else tho' vain.— Benjamin Dionysius Hill, C.S.P.

### NEW CHIEF OF POLICE.

Sub-Chief Campeau was unanimously chosen chief of the Montreal Police Department at the meeting of the City Council on Monday afternoon.

## WOMEN'S DEPARTMENT.

Conducted by HELENE.

The beautiful feast of the Immaculate Conception will have dawned ere this issue reaches the majority of our readers. It will be our privilege as well as our happiness to be able with the fullest liberty to enjoy all this day brings and honor the Virgin queen as is her due. Much has been said and written in her praise, and great homage will be paid her on this, the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception, but it is for us here in the grand old "City of Mary," so designated in the long ago, when the valiant pioneer in the almost impenetrable wilds of this new country placed it under Mary's loving protection, to unite our voices to the countless thousands which will arise on this day, and let there be borne from as many loving hearts direct to Mary's feet—so near the great white throne—the prayerful harmonies, of the ever-glorious Magnificat.

## FASHIONS.

We notice a particular style in sleeves each season. There is at present a revival of the leg-o'-mutton. Sleeves are rather wide, at the shoulder, giving a square effect to the shoulders, with no longer a suspicion of the 1830 droop. The lower part fits tightly with the puff above the elbow. A tasteful arrangement of trimming will relieve any idea of severity. Fabrics are soft as a rule. Chiffon velvet is a general choice. The brown tones in this material are exquisite. In the cloths broadcloth, always so elegant, is much in favor, and even for evening gowns we find white or any of the light tinted cloths, with coyly embroidery much in evidence, being greatly adapted. The high crowned hat has replaced the noticeably flat one of the past season. Wings, ostrich tips and birds of paradise form the sole ornament. White gloves seem to have been replaced by those of pale tints. Tans are worn with black gowns as well as with those of their own color. A rather coquettish style is the chiffon veil loosely brought round the hat and tied daintily under the chin; but there must be the knack of putting it on and the "right" person must wear it, else its chic effect is lost.

Even in leather goods, tan, russet and "burnt" brown shades are leading; and lovely dressing cases, handbags, purses, cardcases and belts are shown in tan and russet, mounted with silver or nickel and lined with the same shade in kid or heavy silk moire.

A pretty evening blouse is made full baby waist of crepe de chine, having deep rounded yoke of broderie d'Anglaise with small in-set yoke of imitation Irish crochet lace. The sleeves, which are very full, are tied below the elbows with black velvet ribbon.

Another chic model is made up in voile. A very small piping of velvet outlines the yoke of lace, and narrow Valenciennes lace is gathered full to form the tab.

A severely plain blouse for everyday wear is one made up in dark blue serge or flannel, with fine checked green and blue silk trimmings and belt and having for a finish gilt buttons.

A cute coat for a child from four to eight years is made of broadcloth and trimmed with stitched bands. It is cut circular; the back has a narrower yoke than the front, and has a wide box-plait down the centre.

A dress for a mite of two years is made in Mother Hubbard style trimmed with scalloped yoke embroidered in French knots.

## TIMELY HINTS.

Rub curtain poles with a piece of old flannel dipped in kerosene, and the rings will slip more easily.

If half a drop of medicine is to be given to a child, pour out one drop and add another drop of water, and give the infant one drop,—or half this quantity.

A newspaper is preferable to tea leaves when sweeping a carpet. Have it entirely damp and then tear in small pieces, crumple up in the hand and scatter over the floor.

Should your soup be too salty, add a sliced raw potato and cook a few moments longer, as the potato will absorb the surplus salt.

Coffee and tea will be found to be greatly improved in flavor if kept in earthenware or china jars instead of tin boxes.

Salt in the oven under baking tins will prevent pastry scorching on the bottom.

There are five rules or maxims to be thought of in broiling. They are these:

Salt and pepper your meat before you put it over the fire.

Regulate your fire to the thickness of your steak—a quick fire for a thin steak, a slow fire for a thick one.

The flame must never touch the meat.

Never put a fork into the meat to test its rareness.

Serve it with melted butter poured over it as soon as it comes from the fire.

Starches of various colors, such as pink, green and heliotrope, can now be had, and are useful in doing up muslins and prints. They are made in the usual way, only, where a pale shade is required, a certain amount of white starch must be used along with the other.

When irons are taken from the fire they should be rubbed up and down on a little finely powdered bathbrick dust, spread on pad of several thicknesses of brown paper (if this is kept in a box it will prevent the dust from flying about); then rub them on a coarse cloth, on which a little beeswax or a piece of candle end has been shred, to make the iron run smoothly; and, finally, dust not only the bottom, but the sides and top as well.

A good device to save washing comforters and quilts is to baste across the top end a facing, a quarter of a yard wide or more of cheesecloth or other material. The facing may be taken off and washed frequently. This also keeps the bedding from wearing out.

To clean a clock lay a rag well saturated with kerosene oil in the bottom of it. The fumes will soften the dirt, and it will drop out.

After a few days this should be removed and another saturated rag placed in the clock, the fumes of which will lubricate the works.

In making down pillows go over the wrong side of the case with an iron rubbed well with beeswax each time it is applied to the cloth, to prevent the down working through the cloth.

If the oven is too hot in baking cake or bread, set a basin of water in the oven and the food will be kept from scorching.

A little salt and vinegar will clean thoroughly all metal saucepans and copper kettles. A copper or brass dish must be finished (after using salt) with a little sand soap and cloths, so as to leave no sign of the salt behind.

## SPOILED CHILDREN.

When the mother's activity is an excuse for the daughter's laziness, when the mother's fond "softness" is responsible for the hardness and impertinence of a child, all sense of duty has become so lax that both sides sin unconsciously, irresponsibly. When impudence is "smartness" and disobedience is "spunk," how is one to look for exact definitions of filial virtue? The Commandment says to the child: "Thou shalt honor thy father and thy mother;" the parents say, in effect, "Thou shalt not."

That clever observer, Dorothy Dix, declares that she knows but one obedient, mannerly, respectful child in her home city, and that city New Orleans, the old French cap of the once famed southern courtesy. "The old idea that children should be seen and not heard is as extinct as the dodo. So are the respectful deferential little gentleman and ladies that theory produced. Indeed, so far from the youngsters occupying a back seat and listening to the discourse of their elders they take the centre of the stage and monopolize the conversation, while their enraptured parents egg them on. There isn't a child of seven who would hesitate to interrupt the most learned and distinguished person in the community, nor a father and mother who wouldn't think how delighted everybody must be at the privilege of hearing little Johnny speak. In one family that I know, when the oracle, a little girl of 7, opens her mouth, tense whisper runs round the room, 'Sh-sh-sh, Mabel is going to speak,' and everybody 'Sh-sh-shs.'

Every day I see well dressed children mocking and taunting helpless age on the streets; I see children keep their seats while feeble old women stand; I hear them speak to

their mothers with insulting insolence; I see them brutal as pigs, selfishly gobbling the best of everything without even manners enough to say 'I thank you,' and I wonder what is to become of the race of hoodlums that respectable people are rearing. I speak to children who do not even give me a courteous 'good-day,' or trouble to answer my question. Every one of us have visits from women with children who break and destroy our furniture until, when they leave, the house looks like it had been through a cyclone, yet these children's mothers never make the slightest effort to make them behave. Who is to blame? The parents, every time. The human race starts out with aboriginal savagery in every child that is born, and it is the parents' place to civilize the little bits of barbarism they brought into the world."

## REMEMBER IN A SICK ROOM.

That medicine bottles should be kept out of sight. That garrulous friends should be treated in the same wise fashion. That a rubber ice-bag is as useful as a hot water bag. That everything about the room should be scrupulously clean. That it is sometimes safer to humor sick people than to argue with them. That rapid recovery from illness often depends more upon nourishing food than upon medicine.

That sweet-smelling flowers should never be permitted in a room where there is a very sick person.

That both light and ventilation can be regulated by placing a tall screen between the bed and window.

## THE MOTHER'S TASK.

"I have done nothing to-day but keep things straight in the house," you say weary at the close of the day. Do you call that nothing? Nothing that your children are healthy and happy, secured from harmful influence? Nothing that order and thrift and wholesome food follow the touch of your finger tips? Nothing that beauty in the place of ugliness meets the eyes of your children? Nothing that home to them means home, and will always mean that, to the end of life, whatsoever life's vicissitudes? Oh, careworn woman! is all this nothing? Is it nothing that over against your sometime mistakes and sometime discouragements shall be written, "She has done what she could?"—Fanny Fern.

## CAN YOU BOIL WATER?

To boil water would seem to be a very simple thing, and yet the late Charles Delmonico used to say that very few people knew how to do it. "The secret is," he said, "in putting good fresh water into a neat kettle, already quite warm, and setting the water to boiling quite quickly, and then taking it right off for use in tea, coffee, or other drinks before it is spoiled. To let it steam and simmer and evaporate until the good water is in the atmosphere and the lime and iron and dregs only left in the kettle is what makes a great many people sick, and it is worse than no water at all." Water boiled like this and flavored with a few drops of lemon juice. Mr. Delmonico often recommended to his customers and friends who complained of loss of appetite. It is worth trying.

## TO REMOVE DUST FROM EYES.

Any foreign substance in the eye is very painful, but to remove it, after all, is an easy matter. If the dust lodges on the lower lid press the finger gently but firmly against the lid, pulling it down and telling the victim to look up. This exposes the inner lid and the dust can be removed upon a toothpick or a hairpin about the end of which a bit of cotton has been wound to avoid a scratch or bruise. If the upper lid is affected, take the eyelashes firmly between the forefinger and the thumb, ask the patient to look down, and with a quick movement turn the eyelid up over the point of a pencil, or, better still, the edge of a card which should be pressed against the eyelid, just above the stiff part. This causes no pain and the dust can be wiped off as from the lower lid.

## RECIPES.

Almond Cake.—Half cupful of butter, two cupfuls of white sugar, four eggs, one half cupful of blanched al-

monds cut fine; half teaspoonful extract of bitter almonds, one pint of flour, teaspoon and a half baking powder, one half cupful milk, one small glassful of brandy; rub butter and sugar to a cream, put in eggs, one at a time, heating all the time; sift flour and powder together, add to mixture almonds, brandy and milk and mix in rather thick batter. Bake twenty minutes.

Potato Salad.—One teaspoonful of mustard, one of salt, one of pepper, and the yolks of two eggs, mix together and pour one cupful of boiling vinegar into the mixture; stir and let stand until cold, then chop one onion and two stalks of celery very fine; add to this half a dozen good sized cold potatoes cut in dice; pour the dressing over potatoes. Hominy.—Place the hominy into a stone jar, fill up the jar with cold water, place the jar into a kettle of boiling water, and cook for six hours. Serve with sugar and cream. Hashed Brown Potatoes.—Cut three good-sized potatoes into very small dice; season with salt and pepper. Put two tablespoonsful of butter into a frying pan; when hot add the chopped potatoes. Stir until the potatoes are well mixed with the butter. Then push the potatoes over to one side of the pan and keep over a moderate fire, without stirring, for fifteen or twenty minutes. The potatoes should form together and brown in the shape of an omelet. When ready to serve, loosen them from the pan by carefully slipping a knife under them; put a small platter over the pan and turn it upside down so that the potatoes will come out in a roll upon it.

Oyster Plant.—Scrape and wash the root and cut in thin slices; for soup add milk and butter and season the same as oyster stew. As a vegetable drain off nearly all the water, add enough milk to nearly cover. Add pepper, salt and a good sized lump of butter, into which has been stirred a tablespoonful of flour. Just put in enough flour to make it creamy.

## IS MEMORY OF FACES A TRAIT OF PRIESTS.

"About two years ago it was announced at the church which I attended here in New York that this same priest was to hold a mission at the church. I was delighted to hear that, and I determined to go and have a little talk with him as soon as I learned that he had arrived in New York.

"That was praise enough for me. I became so attached to that mission priest before he departed for other fields that I hated to see him go.

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"Presently he came down the stairs holding my card in one hand and shading his eyes with the other. He had not aged a great deal, although his hair had turned from iron grey to snow white, but he was still the same erect, rosy faced, handsome man whom I had served on the altar as a boy, twenty-five years before.

"Reading a few days ago some stories of Pope Pius' remarkable memory for faces, I was reminded of a couple of priests who had marvelous memories," remarked a member of the Catholic Club. "It set me to wondering if the possession of first rate memories is not one of the

characteristics of men of the cloth.

"From my 10th to my 14th year I was an altar boy and acolyte in a Catholic cathedral situated in a small city on the west bank of the Missouri river. About a quarter of a century ago there drifted to this city a noted and eloquent mission priest, a member of one of the great orders. He conducted a mission at the cathedral, and I was in attendance upon him as acolyte at most of his services for nearly three weeks at that time.

"Two or three days after I began assisting him I noticed that he seemed to be somewhat annoyed over the noise which I undoubtedly made by clomping about the altar in my frost hardened, copper-toed boots—I was mighty proud of these boots, by the way, because they were the first copper-toed pair I had ever worn.

"I caught the mission priest examining those copper-toed boots of mine rather curiously two or three times, and I felt that they were gratifying on his nerves. I trod as lightly as I could after that, but, try as I would, I couldn't seem to lessen the noise made by the boots.

"So I asked my mother to get me a pair of carpet slippers to wear at the altar. I told her that the mission priest appeared to be bothered by those noisy boots of mine. She got me a pair of carpet slippers, and I carried them with me to the sacristy and put them on in place of my boots the next time I went to serve the mission priest.

"He quickly noticed the change. He looked down with an approving smile at my feet, and nodded his head amiably. After the service he patted me on the head as I was helping him to remove his vestments in the sacristy, and told me that I was a quick lad to have noticed that the boots were disturbing him.

"That was praise enough for me. I became so attached to that mission priest before he departed for other fields that I hated to see him go.

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"You had a better eye than that, my son," the voice said, "a quarter of a century ago, when you used to bat the ball around the lot near the cathedral before Vespers."

"I looked up, and there was the Bishop of my acolyte days smiling in my face."

"He had a puzzled look on his face as he continued to gaze at my card on his way down the stairs. But when he reached the bottom of the stairs he looked up at me with a smile, and it wasn't ten seconds before his smile developed into a smile of recognition. I hadn't said a word, but was just taking his proffered hand, when he amazed me by saying:

"Ah, here is my little altar lad with the noiseless carpet slippers grown into a man!"

"I think that was an unexampled and almost incredible feat of memory. I was only a small shaver a quarter of a century ago, you'll remember, and there was never anything characteristic about me. I'm just one among a billion in looks."

"But this kindly old priest with the clear mind had me charted before I had a chance to say a word to him. The fact that I have never worn any hair on my face is certainly not enough to account for his marvellous feat in placing me."

"Just six months after that I was crossing the Atlantic, bound for London, on one of the ten-day steamers. When I looked over the passenger list on the first day out I saw that one of my fellow-voyagers was the Bishop of the cathedral in the little western town, whom I had frequently served on the altar when an acolyte.

"I waited to get a look at him at the dinner table, and found him not greatly changed—a tall, strapping, fine-looking, urbane Bavarian, with the same heavy gold cross attached to his watch chain that I remembered so well, and with the same habit of taking snuff—how well I recall the benign raps he used to bestow on my head with his snuff box in the sacristy!

"That was praise enough for me. I became so attached to that mission priest before he departed for other fields that I hated to see him go.

"After twenty minutes of the exercise I gave it up in disgust and somewhat sheepishly joined the group of people watching the pitching. I had no sooner done so than I heard a quiet voice in my ear.

"'You had a better eye than that, my son,' the voice said, 'a quarter of a century ago, when you used to bat the ball around the lot near the cathedral before Vespers.'

"I looked up, and there was the Bishop of my acolyte days smiling in my face."

Dear Boys and Girls: Some little folks down

re's page. It is a remarkably good letter. Lizzie C. must be quite a

girl. James, a small boy,

is a remarkable boy. Eugena says the

ma has brought up the w

little ones, and how good

carearing for baby, Eugena an

interesting letter. Your

good influences he surely v

will you all be so good and oblige

Dear Aunt Becky:

No doubt you will be sur

hear from one of your frie

away as Douglas, Ont., but

reading all the letters, I t



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THURSDAY, DECEMBER 8, 1904.

THE IMMACULATE CONCEPTION.

Fifty years ago, when the news was flashed round the Catholic world that the Immaculate Conception had been declared a dogma of our religion by Pius IX., there was much rejoicing in the hearts of those who called themselves children of Mary. The voice of the Holy Father rose above the storm of controversy, in most instances becalming the turbulent feelings, and the devoted children of the Church bowed their heads and accepted unquestioningly as an article of faith what they had always cherished as a most pious belief. As Mary was declared by God's angel "blessed among women," is it not meet that on this glorious anniversary, the 300,000,000 of her subjects should rise and proclaim her again thrice blessed. Is not our debt of gratitude to Mary Immaculate enormous? Was she not the means of working out our redemption? Had there been no immaculate virgin there would have been no redeemer. In giving to the world this Saviour who was one day to be offered as a propitiatory sacrifice to the Almighty Father, Mary gave an incomparable proof of a mother's wonderful love and second only to that of the Redeemer, who, when in that last supreme moment, while the loneliness of death was encompassing Him, stretched forth His loving arms, clasping to His sacred heart, as it were, His erring children, then left them in the care of His loving mother, she, the first to welcome Him to this world, only to leave Him when His precious body was sealed in the tomb. We, all children of this common mother, should be proud to show our loyalty and affection. A very good day throughout our city services are opportunity presents itself now. To be held in all the churches in honor of the Immaculate Virgin. Singing, flowers, lights, have been pressed into service to add pomp and grandeur to the occasion; and to-night let us see that the Archbishop's words have not been in vain. He asked that all would do their best to illuminate their residences, colleges, convents and institutions. Now, the residents of dear old Ville Marie, the city that should by right, we might say, possess the most loyal hearts, must not be behind less favored cities. Let us give of our best, no matter how humble, so that Mary looking down from her home in the skies, and beholding the flash of light from harbor to mountain summit, will be pleased to know that her children are honoring her in faith and in love, and making the 8th of December, 1904, a day long to be remembered by the thousands living in good old Catholic Montreal.

OTTAWA UNIVERSITY NEW BUILDINGS.

The University of Ottawa has presented to the alumni and its friends generally an artistic pamphlet recalling the great fire of Dec. 2, 1903, and illustrating the aim and purpose of the president, Dr. Emery, and the relief committee, working with him, in regard to the project of restoration. It is with a glow of pride and pleasure we observe that

the plan of the new buildings is eminently worthy of the foundation, history and place of the University of Ottawa in the Catholic education of Canada. Noble in its outline and strictly classic in style, the Arts building appears as the central gem in a group of imposing structures, each one of which has been designed of a special kind of architecture and material. The material selected is white Indiana stone on a granite base, and the construction otherwise what is known as ferro-concrete fireproof. Concrete is said to be the building material of the future, and wonderful accomplishments are already claimed for it in the United States. But the University of Ottawa is the first Canadian pile in which its use will be favored under conditions that demand beauty, permanency and absolute safety from fire in combination. There is no doubt that the finished work will justify the decision of the University authorities, and that the renewed buildings will stand as an ornament to the Capital City and a monument to the educational pre-eminence of the Catholic Church in the Dominion. We may add that an urgent appeal is now being made to all friends of education to co-operate financially with the committee in charge of this splendid undertaking.

DISTRESS IN THE WEST OF IRELAND.

When Mr. John Redmond was in Montreal a little while ago he gave deliberate expression to the opinion that famine could never again visit Ireland. A few weeks only have sufficed to demand a considerable modification of that opinion. The shadow of famine is over the West. One class of persons anxious to take time by the forelock advocates public works, another a royal visit; and Mr. John Dillon pins his faith to public assembly and consideration in that way of the best means of redress available. Meanwhile the signs of a rigorous winter are ominous. Some recent reports from the district affected declare that not for a quarter of a century have the prospects of the poorer classes of farmers and town tenants in Mayo been worse than at present.

The average year Mayo produces a potato crop which not alone suffices for the wants of the population, but admits of large quantities being sold for exportation to England; but this year people in every part of the county find themselves without half enough to supply their own needs, and in many cases where the crop has been a total failure the people will have to do without them, for potatoes cannot be purchased at anything like reasonable prices owing to their scarcity.

From all parts of West Mayo the cry of distress has been raised, resolutions have been adopted by various public bodies, and memorials forwarded to the responsible officials of the Executive Government, but the net result has been nothing. It has been stated that two Government inspectors have been appointed to inquire into the conditions in the West, but this statement is not confirmed. Even when Inspectors are despatched they only draft reports, which are forwarded through a labyrinth of Departments, so that measures are delayed until they are practically no use.

The outlook is decidedly gloomy.

SUPPORT THE CATHOLIC PRESS.

Again the cry is raised that Catholics and Catholic questions are treated neither with respect nor intelligence in the secular press. The complaint is as old as the hills; and a great deal of time is wasted in suggesting and discussing novel means to combat the annoyance. In England, Dr. Barry and others have hit the nail on the head by their answer, "Support the Catholic press," and in the United States experience is showing the wisdom of the same piece of advice. Father Cronin, in the Catholic Union and Times, is characteristically brusque when he says:

"Instead of littering the columns

of Catholic papers with puerile complaints, let us have the only true and dignified defense—proper support and dissemination of our own worthy mediums of publicity. Thus maintained, there would be no need of able Catholic writers carrying their products to other markets. But in any case, Catholics of repute are scarcely to be justified in giving their endorsement, whether as contributors or otherwise, to publications where interests that should be of all the most sacred to them are likely at any time, and are, in fact, often bitterly assailed. As by any other means, money, however needed, must be gained only in honor, with literary labor. If a Catholic writer so greatly needs the money he can get from those offending magazines, let them take his offerings without his name going into print. But, oh no, there is no danger, not the slightest, that the lauded and applauded 'tribute to merit' will be extended in such cases. This would not bring in coveted subscriptions of the simple-minded, and the advertising cards of the more unsophisticated still."

COMIC OPERA CONSPIRACY.

If two per cent. of the published rumors about the alleged conspiracy to overthrow the Government in the Federal election by the aid of Mr. Blair, La Presse, The St. John Telegraph and a few car lots of purchasable candidates be true, the comic opera writers should come to Canada without delay, because they should make fortunes here faster in exploiting politics than any contractors can upon the construction of the G.T.P. When Mr. David Russell brings his libel suit on the public will be in a better position to judge whether or not the corruptionists of our land are still in the kindergarten class. All that seems to go without contradiction is the sale of three or four big papers. Some people in Canada have taken a leaf out of Mr. Chamberlain's book and are as vain as he, if they suppose they can change the public opinion of the country to their liking with the aid of the press.

COST OF WAR WITH RUSSIA.

Mr. Henry Norman, M.P., in the World's Work, tells the English jingoes in vivid terms what it would have meant for England had war been provoked with Russia over the North Sea incident. "To begin with, we should have sunk or captured any of the vessels of the Baltic fleet which did not succeed in reaching a neutral port. Then our great navy might have retired to harbor, since there would have been nothing else for it to do. We should have had to despatch as quickly as possible 200,000 men to India. A new war loan of £100,000,000 would have been the next step, accompanied by a drop of ten points in Consols. Trade would have fallen off to a point where our industrial classes would have suffered one of the blackest winters of living memory. There is no point at which we could deal Russia a vital blow." Mr. Norman thinks it likely that Russia would at once have made terms with Japan, and then "the Russian army would have been conveyed, in due course, back over the Siberian Railway, thence by the newly-opened line 13,000 miles from Orenburg to Tashkent, the capital and military focus of Central Asia, and thence to Merv, which is thirty-six hours by rail. From Merv it is 190 miles by rail to Khusi Post, which is 80 miles from Hierat. Moreover, General Kuropatkin knows Central Asia better than any soldier living, and every Russian private would have grasped at least what he was fighting for—namely, the dazzling plains of India."

It is a cool proceeding on the part of any Canadian journal or citizen to join the home grown jingoes in demanding such a sacrifice to the war spirit.

MADONNA IN ART.

A writer in the Messenger Magazine estimates the influence of art not too highly when speaking of the Immaculate Conception. He says: "The student of art must necessarily have ascertained, and be able to

witness, that there is a faith of the brush and chisel, consistent, persistent, systematic, professed during nineteen hundred years, without contradiction ever, in the immaculate purity and incarnate holiness of the Woman who was Mother of God. It is, in Christian art, a matter of universal concurrence wherein, as in the universal idea of God, there must be more than tradition. Seen in the twilight of dawn first, not indistinct, but veiled by the faint day, this countenance of the Virgin Mother has shone forth through the succeeding generations ever more brightly, until its splendor has become above that of the sun at noon; clear mirror it is of that 'fire of the Inner Circle,' wherein her eye fearlessly plunges, and which human eye may not fix."

CATHOLIC CHURCH AND POPULAR GOVERNMENT.

To-day we publish the translated text in full of the recent Papal allocution to which we referred last week. It is a most important document, inasmuch as it is a proclamation to the Catholic world upon the rights of the Church with respect to popular government. The Church stands upon the principle of free religion, of which the situation in France is an unequivocal denial.

Connacht School of Irish Language.

The Committee having charge of the arrangements in connection with the Connacht School of Irish learning, have issued an appeal which states:

"It has been decided to start the school at Tourmakeady, on the western shores of Lough Mask, where a suitable house has been offered for sale to the Committee. It is calculated that a sum of at least £300 will be required to purchase and fit up the house and to pay for a teacher for the first year. After that it is expected that the fees of the pupils will meet all expenses. Of the sum required, £50 has been guaranteed by His Grace the Archbishop of Tuam, and Dr. Hyde has promised to ask the Coisde Gnotha to contribute a like amount. As this leaves £200 to be provided before any further steps can be taken, the Committee has been compelled to appeal to all Connachtnamh and others interested in the revival of the Irish language for aid to enable them to establish in the West a School of Irish learning, which, though small in its beginnings, it shall be their earnest endeavor to make worthy of this great Irish-speaking province.

NO PENNIES.

The communication from which the following extract is selected was written for a church called "Our Lady of Consolation," at the west end of Coney Island, New York. It might prove a salutary advice to many other churches. The author is Captain Boynton, who has been foremost in helping this mission, founded by Rev. Dr. Brophy, of New York City.

Only one collection is taken up at each Mass on Sunday. Stop and reflect:

You cannot get your shoes shined for one cent.

You cannot ride a block on a street car for one cent. You cannot send a letter to your friend for one cent. One cent will not purchase the poorest cigar made. The smallest coin you can give a street beggar is one cent. And if you gave one cent to a contribution for a widow or one who had met with a severe accident would you not feel mean and contemptible?

Provided that you attend church regularly, dropping one faithful cent every Sunday, it would take you two years to contribute one dollar. A cheap seat in a theatre for one evening would cost you one year's church offering.

And yet there are people who sail into church as though they own it, occupy a seat they pay no rent for, flop on their knees and ask the Lord to bless them with good health, and to give them anything from a row of flats to a steamship line, and when the plate comes around piously drop in one cent.

When you are ill to death you expect the priest to visit you at any hour, night or day, storm or shine.

You want him to baptize and marry your children, offer Mass for your dead, to help you in every need.

Yet you come to church and chip a miserable one cent onto the plate.

Do not be mean, nor teach your children to be mean.

If you give them one cent to offer in church when they are young, they will grow up with the notion that one cent is the standard sum to contribute to the support of the church.

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PHILLIPS SQUARE.

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Price ..... \$3.50  
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**CAKE STANDS AND CAKE BASKETS**

No. 845 ..... \$4.50  
Others from ..... \$8.50 to \$15.00

**CRUETS.**

Cruet, Plain Crystal, 3 bottles ..... \$2.75

Others in Doulton and Royal Derby, plain and fancy glass, ranging from \$2.75 up to \$9.00

**PUDDING DISHES.**

Pudding Dish ..... \$12.00

Soup Tureen ..... 9.50

Double Entree Dish, Sheffield, large assortment, also pudding dishes, from ..... \$5.00 up.

**FERN DISHES.**

No. 432 ..... \$4.50  
Others from ..... \$1.75 to \$12.00

**BREAD BOARD.**

No. 18—Bread Board, plated, in handsome holder, same as cut ..... \$6.00

**MARMALADE JARS.**

Marmalade Jars, with plated tops and spoons ..... \$1.75

Double ones ..... 4.00

Full Plated Cover and Spoon, with plain glass jar, only. 1.75

Other Marmalades from ..... \$1.75 to \$8.00

**FLASKS.**

To hold one pint ..... \$1.00

Suitable for travelling. Others in better leather, from \$1.25 to ..... \$2.00

Nickel silver, with Morocco leather ..... \$3.50

Also very neat flasks in tan, with improved top, gold lined cup, from \$2.00 to ..... 7.50

**TOAST RACKS.**

No. 498—Best quality toast rack ..... \$2.75

Others from ..... 1.75

Nickel Silver Toast Racks. 2.50

\$2.75 up to \$8.00

**CHILDREN'S MUGS.**

No. 25—Large size Drinking Cup, burnished and gold lined. Price ..... \$2.00

Others from ..... \$1.00 to \$2.00

**SOUP TUREEN.**

Quadruple Plated Soup Tureen, with ebony handles. \$10.00

Others from ..... \$7.50 to \$16.00

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Full collection of Pudding Dishes, Fern Dishes, Tea Sets, various shapes and styles; Chocolate Sets, Coffee Sets, Entree Dishes, Cake Baskets, Fruit Dishes, Cream and Sugars, Syrup Jugs, Marmalade Jars, Pie Boxes, Toilet Sets, Ink Stands, Water Sets, Shaving Mugs, Children's Mugs, Toast Racks, Sauce Boats, Sauce Tureen, Candelabras, Candles, Bread Trays, Butter Dishes, Biscuit Jars, Salad Bowls, Soap Boxes, Handled Bon Bon Dishes, Crumb and Scrapers; Waiters, or without handles; Trays, all dimensions; Teapots, Sugars, Cream Jugs and Spoon Holders, Soup Tureens, Jewel Cases, Muffin Dishes, Plated Brush, Comb and Mirrors, Hair Brushes, Flasks, Tea Kettles, etc., etc.

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The Immortal  
Fiftieth Anniversary

Cardinal Vaughan on the  
Immaculate Conception

Between the years 120 and 130 A.D. there was the testimony of three distinguished writers regarding the teaching of the Christian religion in the earliest times respecting the position of the Blessed Virgin Mary. Justin Martyr, St. Irenaeus

# The Immaculate Conception.

## Fiftieth Anniversary of the Promulgation of the Dogma.

### Cardinal Vaughan on the Immaculate Conception.

Between the years 120 and 240 we have the testimony of three most distinguished writers regarding the teaching of the Christian world in the earliest times respecting the position of the Blessed Virgin. St. Justin Martyr, St. Irenaeus, and Tertullian may be taken as representing the mind of Christendom at that date. St. Justin Martyr represents the teachings of Palestine and the East, and Tertullian of Rome, Africa and the West; whilst St. Irenaeus, being a disciple of St. Polycarp, who in turn was disciple of St. John the Evangelist, possessed, it may well be imagined, the clear and full teaching of Asia Minor and Gaul. Now what was the teaching of these three remarkable Fathers to the ancient Church? They simply taught that which was on the lips of every child of Ephesus in the fifth century, that Mary was the Mother of God, and the bringer of redemption; the second Eve, who brought to life, and the Mother of Him who rescued us from death. These Fathers, in every ingenious method of parallel imaginable, ever love to compare Mary, the Virgin Mother, with the first Eve who fell and brought ruin on the human race. As Eve, by her disobedience and the want of faith, fell and lost the prize of everlasting beatitude for her children, so, on the other hand, Mary, by her obedience and her faith, became an active cause in the restoration of the human family. As Eve, by her eating the forbidden fruit, purchased death for her children, so Mary, through the efficacy of the Fruit of her womb—Jesus—gained for her children everlasting life. As all men fell in Eve, so all men rose again in Mary. As all men were darkened and weakened through the fall of the first woman, so, by the purity and faith and virtue of the second, light and strength were given to the children of men. Such is the teaching of these great lights of the early Church, placing the Blessed Virgin before the Christian world as the advocate and assistant and helper in undoing that which the first woman's prevarication had effected, and as a being worthy of special reverence and affection, and as one who had been allowed to exert an active influence in the great work of reparation and redemption. It is evident that a parallel that has been thus worked out by great teachers almost at the same period, and in such distant parts of the world, could not have been invented by each independently; their harmonious and, indeed, identical teaching, must have flowed from a common source. They simply repeated in their own way that which they had received, and in their turn handed down the traditions of their fathers. And when we come to reflect how nearly they lived upon the apostolic times, we can scarcely escape the conclusion that theirs could not be other than the teaching of St. John the Evangelist and those other chosen men who had drawn the doctrines of truth from their very fountain-head, the Saviour. It is not necessary to refer to other great Christian doctors who hand down the identical tradition in every part of the Christian world. They do not vary in their teachings. Read the writings of St. Cyril of Jerusalem, or St. Ephraim of Syria, and it is the same. St. Jerome, who represents Rome and Palestine, the disciple of that most accurate of theologians, St. Gregory Nazianzen, and of Didymus of Alexandria, tells the same tale. St. Augustine in Africa, St. Epiphanius in Cyprus, and Egypt, St. Peter Chrysologus of Ravenna, and St. Fulgentius of Africa, are in completest harmony with each other and with those who went before them—all demonstrating, beyond all power of denial, that there was one constant, persistent doctrine taught by the Church from the very first regarding the sanctity and dignity and power of the Holy Mother of God. And, indeed, does it not stand to common sense and propriety that the Mother who saved should not be placed in an inferior position to the mother who was the cause of the universal fall? If Eve became pure and clean and robed in grace from Adam's side, a spectacle of pleasure to God and joy to angels, is it fitting that Mary should be less favored than she? Is it not natural and fitting that she too should begin her personal existence in the grace and favor of the Almighty?

And would it not jar upon our feelings of propriety if she had been allowed to come under the serpent's fang? We feel it, we are sensible of the propriety of Mary's immunity from all stain of sin and all contact with the serpent; and we hold it to be a matter of simple fitness, apart from all other theological reasons, that the mother of Him who came to conquer sin should never be subject to sin's thrall. And what is this else but the doctrine of what is called the "Immaculate Conception"? As John the Baptist was sanctified after he had lived in his mother's womb for three months, why should not Mary be sanctified from the first moment of her personal existence? If Eve, the mother of our sorrows, came sinless from Adam's side, why should not Mary be blessed with a like privilege? Why should not she be saved from the taint which her own Son was to wash out by the shedding of His precious blood? She whose Seed was to crush the serpent's head should not be crushed herself, or subject to its poison, even for a moment. Thus does her sanctity proceed from her Divine maternity, and receives its explanation from the very position which she occupies as Mother of the Redeemer of mankind from sin.

### THE GREAT DOGMA.

Devotion to the Mother of God was practiced from the first in the church founded by her Divine Son. Her heroic and beautiful life was the subject of meditations of the ancient saints and of glowing pages in the writings of doctors, but it was reserved for modern times to offer her a richer and rarer tribute. Fifty years ago Pope Pius the Ninth, in the presence of an assembly of cardinals and bishops, promulgated the dogma of the Immaculate Conception. The decree, which added yet another shining gem to the circle which crowns our heavenly queen, was received with every manifestation of joy by the people who saw the eminent fitness of making an article of faith of the belief which had always prevailed among them that Christ was never, even remotely, under the dominion of Satan, as might be inferred had his mother for the briefest instant been touched by the taint which has "sullied the earth." This doctrine is still further significant in our age, when unbelievers scorn the idea that the first man fell from grace and through his disobedience drew down upon his descendants the sorrowful inheritance not only of sin and death, but also of an inclination to evil, which we call original sin. They offer various explanations of this tendency and for the imperfect moral condition, assigning natural causes always, rejecting all that savors of a supernatural explanation of events. The infinite wisdom of God has given us an opportunity to refute their defective teachings by a sincere devotion to Mary Immaculate, especially during this year of the fiftieth anniversary of the promulgation of the decree, by publicly acknowledging our belief that the Blessed Virgin alone of all the human race was preserved from original sin and that this signal favor was bestowed upon her because of her sacred destiny as the Mother of God, we hold up a shining, invincible shield to turn aside the shafts aimed by the godless and irreligious.

Turning for an instant from the vision of our glorious queen, crowned by twelve stars, with the moon beneath her feet, let us return in spirit to the days of Nazareth and contemplate the humble life of mother and Son, calling to mind the close communion that must have existed between those two who loved each other so tenderly. Even the hardest hearts are moved at sound of that word, mother; and we can well believe that the Man-God holds in very loving regard the most perfect mother the world has ever known. He has placed many graces in her hands, and she loves to bestow them upon those who faithfully serve her Son.

There is something terrifying in the thought of all that God has done for us, in the overpowering realization

that in spite of all we are but frail, wavering reeds bending before each wind that blows.

But this infinite wisdom took account, too, of that phase of our reasoning, and He has supplied the surest and sweetest hope for our hour of despair. It was as He hung upon the cross in mortal anguish, the chalice of woe drained almost to the dregs, that He gave us this last great means of salvation. His mother. Turn where we will His love is there before us, boundless, encompassing; not even His mother's love would He keep unshared, but willed that we, too, should be heirs to that tenderness, and her Immaculate Conception is but another hope and another promise, for does it not inspire greater confidence that our Mediator is absolutely pure and worthy to plead directly to that just God before whom we tremble and are afraid.

In the beautiful words of the Magnificat we gain some insight into the heart of our Blessed Mother, for in greeting her cousin Elizabeth her tremulous joy in the wonderful mystery of the Incarnation, her consciousness of the exalted dignity which the Most High had conferred upon her and her own sweet humility found voice in this heavenly psalm, and, in repeating it we should lift up our hearts and thank God for all His favors and resolve to render her the most acceptable praise we can give her, imitation of those virtues which were united in her to full perfection.

Woman's life and woman's work is a subject which is receiving great attention at the present time, and while a reference is made now and then to the well-known fact that women owe the influential position which they now occupy to Christianity, it is rarely acknowledged that veneration of the Blessed Virgin brought about this happier condition. Yet not only is this true, but on reviewing the history of Christianity we find that from this veneration has sprung all that is best in literature and art and the most helpful and uplifting charities. The spotless and sublime life of the Mother of God has been the inspiration and model for the many beautiful characters who, whether in the retirement of the convent or the busy life of the world, have testified by their self-sacrificing devotion to duty, by their modest, gentle bearing to the permanent and far-reaching influence of her whose sacred destiny the angel Gabriel announced with the words, "Hail Mary, full of grace, the Lord is with thee, blessed art thou among women."

This salvation daily ascending to heaven, through all the centuries of Christianity, from the lips of the countless millions of Catholics who have sought Mary's intercession, with the words added by the Church "Pray for us now and at the hour of our death," has accomplished great and blessed things for the glory of God, and will continue to do so until the end of time.—Anna Cecilia Doyle, in the New World.

### The Immaculate Conception and the Holy Rosary

The whole Christian world rejoices this month in the fiftieth anniversary of the proclamation of Our Lady's Immaculate Conception. The memory of many yet living will go back to the day when the holy Pontiff, Pius IX., pronounced that dogma amidst plaudits and rejoicings such as had greeted the definition of the Fathers of Ephesus when, fourteen centuries before, they indicated the divine maternity of Mary amongst the Nestorians. Those of Mary's children that had not the happiness to witness the auspicious day when the peerless, immaculate sanctity of their Mother was declared, rejoice that it is their privilege to celebrate the first Jubilee in commemoration of that definition. Hearing to the voice of Christ's Vicar, the faithful everywhere have manifested their filial devotion to the Immaculate Virgin, and their gratitude for the benefits she has showered on the Church and on individual souls, especially during the last half century.

First among those who should tender their tributes of affection and praise to the glorious Immaculate, are her favored children of the Rosary. She herself has taught them how to pray, and her Psalter is not only the most efficacious means of impetrating her assistance, but also the song of praise that most rejoices and honors her. In the miraculous apparitions at Lourdes, which the Holy Father in his Encyclical proclaiming the Jubilee mentions as one of the favors that followed the definition of the Immaculate Conception, Our Lady passed between her fingers a golden Rosary, her lips moving in prayer, as though she

wished to announce to the world that her own special devotion of the Rosary, tell us that they signify the our efforts to do honor to her exalted privileges. Spiritual writers, in assigning symbolic reasons for the fifty Ave Marias in each part of the Rosary, tell us that they signify the year of jubilee that occurred among the Jews in every fiftieth year (Lev. xxv.) for through Mary we obtain, though in a higher sense, the pardon, the return of inheritance, the liberty, and the peace that the Liturgical Jubilee secured for the Hebrew people.

On the fiftieth anniversary of the solemn declaration of one of the greatest glories of their Queen, Rosarians should emulate in the Rosary their Hymn of Jubilee, the grand chorus of Hosannas and Alleluias, the celestial song with which saints and angels will greet her on that happy day. In the oft-repeated salutation, "Hail Mary, full of grace," let them blend with their meditation on the mysteries the thought of the fullness of grace with which her glorious soul was dowered. For the Blessed Virgin, says the Angelic Doctor, (*Expositio in Salut. Ang.*) is declared full of grace for three reasons: first, because her soul was filled with grace, i. e., she was never for a single instant stained with sin, and practised every virtue, whence it is said of her, "Thou art all fair, O my love, and there is not a spot in thee;" (Cant. iv., 7.) secondly, she was full of grace in regard to the influence of the soul upon the body, for so filled was the soul of Mary with this divine gift that grace poured from the soul over the body, so that it conceived the Son of God; thirdly, she possessed an abundance of grace sufficient to benefit all men, for in all danger safety can be found in this glorious Virgin. Therefore she says: "In me is all hope of life and virtue" (Eccles. xxiv. 25.)

Queen conceived without original sin. Queen of the Most Holy Rosary, pray for us.

### Jubilee of the Immaculate Conception, 1904.

We celebrate this year the jubilee of the Immaculate Conception, Oh! Mary Immaculate! On this thrice glorious, thrice happy anniversary, raise thy pure hands to heaven for thy unhappy, thy fallen France. Land of saints and heroes!

Dost thou not feel in thy innermost depths a throbbing, a trembling? Oh! will thou not awake, favored France, from thy deadly torpor ere it is too late?

Oh, truly favored land, that first received into thy bosom the loved friends of Jesus, Lazarus, Mary and Martha! Oh! happy people! instructed by those who had seen His face, who had listened to His voice, who had rested at His feet! Oh! give not up to others thy birthright: St. Louis, son of Mary; St. Vincent de Paul, ye thousands of brilliant saints, sons and daughters of France, pray for your unhappy country! Do not let her become the prey of Hell! It rejoices already, it mocks, to have so well within its clutch this land of fruitful apostolates.

What other nation can compare with thee, oh! beautiful France? Where is now thy strength, thy vitality? Thou that hast given birth to the Sisters of Charity, the Christian Brothers, the Daughters of Margaret Bourgeois, the Little Sisters of the Poor, and so many others! O! never, Hell, must it become yours!

M. C. Valcartier, Nov. 23, 1904.

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### The Immaculate Conception

December night, December night, how warming

Is all thy coldness to the Christian soul:

The very peace at each true heart is storming

In potent waves of love that surging roll.

December night, December night, how glowing

Thy frozen rains upon our warm hearts lie;

Our God upon the vigil is bestowing

A thousand graces from the silver sky.

O moon, O symbol of Our Lady's whiteness,

O snow, O symbol of Our Lady's heart;

O night, chaste night, bejeweled with urgent brightness,

How sweet, how bright, how loving, kind thou art.

O miracle, to-morrow and to-morrow,

In tender reverence shall no praise abate;

For from all seasons shall we new jewels borrow

To deck the Mother born Immaculate.

Maurice Francis Egan.

wished to announce to the world that her own special devotion of the Rosary, tell us that they signify the our efforts to do honor to her exalted privileges. Spiritual writers, in assigning symbolic reasons for the fifty Ave Marias in each part of the Rosary, tell us that they signify the year of jubilee that occurred among the Jews in every fiftieth year (Lev. xxv.) for through Mary we obtain, though in a higher sense, the pardon, the return of inheritance, the liberty, and the peace that the Liturgical Jubilee secured for the Hebrew people.

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Queen conceived without original sin. Queen of the Most Holy Rosary, pray for us.

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### NOTES FROM THE CATHOLIC PARISHES OF THE CITY.

#### ST. PATRICK'S PARISH.

Sunday afternoon a largely attended meeting of the Holy Name Society, at which Rev. Dr. Luke Callaghan presided, was held. At the end of the meeting Benediction of the Blessed Sacrament was imparted.

The solemn Triduum in honor of the Immaculate Conception opened on Sunday evening, the pastor, Rev. Father M. Callaghan, preached the first sermon. On Monday evening, Rev. Dr. Luke Callaghan; Tuesday evening, Rev. P. Heffernan; Wednesday evening, Rev. Jas. Killoran. To-day at solemn High Mass, Rev. E. Polan will preach, and in the evening, Rev. W. H. FitzHenry, C.S.C., St. Laurent College, will be the preacher.

Next Sunday afternoon the election of officers of St. Patrick's Total Abstinence and Benefit Society for the coming year takes place.

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#### ST. ANN'S PARISH.

The closing of the retreat for the young men of the parish took place on Sunday evening, when Rev. Father Struble, C.S.S.R., preached. Benediction of the Blessed Sacrament closed the proceedings.

The solemn triduum in honor of the Immaculate Conception of the Blessed Virgin opened on Monday evening, when the beautiful illuminations around the statue of the Immaculate Conception were lighted for the first time. The effect was pleasing in the extreme. Monday, Tuesday and Wednesday evenings the electric lights shone in all their brilliancy over the tastefully decorated altar and sanctuary, and from the back of the church made a pretty scene. The church was crowded each evening, many attending from other parishes. Rev. Father Schelly, C.S.S.R., of Saratoga, N.Y., preached the sermons.

The electric illuminations extend on Basin street at the Redemptorist Monastery, right around the church. The tower is beautifully illuminated with a large cross and other figures, about 1700 lights in all.

Next Sunday afternoon, St. Ann's Total Abstinence and Benefit Society will hold its monthly meeting.

St. Ann's choir will render the same musical programme on Sunday next as arranged for to-day's feast.

Rev. Father McPhail, C.S.S.R., is at present engaged in giving a retreat at Renfrew, Ont.

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#### ST. GABRIEL'S PARISH.

The regular monthly meeting of the Temperance Society was held on Sunday after High Mass, and was largely attended. The question of arranging an annual excursion with the G.T.R. was left with a committee, of Messrs. O'Brien, Kane and Cuddihy, to report at the next meeting. A euchre party will be held in January if St. Gabriel's Hall can be obtained. On motion of Mr. James Burns, seconded by Mr. E. J. Colfer, it was decided to present the Juvenile Society with three collars for the officers. Mr. James Kane eulogized the members for the move in forming the juvenile society. "It was a move in the right direction," said Mr. Kane, "a move that will greatly benefit this society. We have worked hard at euchre parties and other affairs to put the society in a good financial standing, but we have done very little to increase it numerically." He hoped that every member would lend a hand to help the young society. The nomination of officers was then proceeded with, and the election will be held on the third Sunday of the month. Messrs. Noonan, Kane and Cuddihy were appointed auditors to examine the finances of the society for the past year.

The exercises in honor of the Immaculate Conception were largely attended each evening. Rev. Fathers O'Meara and Fahey had charge of the exercises.

Rev. Father Fahey is working hard for the juvenile society, and has another large contingent ready for the first regular meeting on Sunday afternoon, Dec. 18th.

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#### ST. ANTHONY'S PARISH.

On Wednesday evening the novena in honor of the Immaculate Conception opened. Rev. Father Thomas Heffernan preached the sermon. The church was crowded to the doors. The preacher was particularly well pleased to see such a large number of young men attend the exercises. On December 21st, the feast of St. Thomas, the children of the catechism classes will hold a matinee and concert in aid of St. Agnes Academy. Rev. Father Heffernan, director of



the catechism classes, is preparing a very elaborate programme. Particulars will be given in next week's issue.

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#### ST. MARY'S PARISH.

At the High Mass on Sunday, Rev. Father McDonald spoke on the necessity of having a Young Men's Society composed of men who would be in earnest, and willing to improve their time and talents. The feast of the Immac

## THE IMMACULATE CONCEPTION IN ART.

(By M. F. Nixon-Roulet, in Catholic World.)

The surprise of the morn,  
As pure as the vale's stainless lily,  
For Mary the sinlessly born.

To artists the idea of the Immaculate Conception has always been peculiarly attractive. Sevillian art students of the seventeenth century always met each other with the salutation "Praised be the most holy Sacrament and the pure Conception of our Lady." Spanish art is rich in paintings of the Conception, and perhaps the most famous portrayer of this glory of our Lady was Murillo, often called "El Pintor del Conception." The Sevillian artist, himself pure, noble, and deeply religious, was fitted to portray the sanctity of the Blessed Virgin Mary. He never began a picture without fasting and prayer, and the spirituality of his conception of artistic themes is the exponent of his own beautiful nature.

There were accepted rules as to the portraying of our Lady laid down by the Congregation of the Inquisition in Spain, but in some degree Murillo departed from its canons and gave his brush freedom, painting the Mother of God sometimes as fair-haired, sometimes as dark, yet ever showing his own personal devotion to her perfections.

One of the sweetest of his Virgins is that in "The Conception surrounded by Cherubs," a painting in the famous museum of the Prado in Madrid. Our Lady is represented as very young, very sweet, and distinctly Spanish in type. Like a soft cloud her dark hair floats back from an oval face, parting above a broad and perfect brow. The arched eyebrows and long black lashes frame eyes of liquid brown, large and beautiful, raised heavenward with deep thanksgiving in their expression, as of one who realized her high destiny.

In the sweet-lipped but resolute mouth there is the courage of one of high race whose will is to meet all valiantly and well.

Resignation there is also in this virginal face, but it is not the resignation of a chastened soul, saddened by the trials of life; rather is it an acceptance of God's will, with the courageous purpose to carry it out though the cost is unknown.

The crescent moon so often seen about the figure of our Lady in representations of the Immaculate Conception comes from the vision of St. John in the Apocalypse, when he saw "a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars." It is more frequently used in Spanish art, because it symbolizes the triumph of the Christians over the Moors of the peninsula.

The misty little cherubs which surround the figure of our Lady are some of the ninos Murillo dearly loved to paint—and they are charming creatures, only equalled by those of the Immaculate Conception in the Louvre. These are graceful beyond description, chubby little darlings, in every attitude imaginable. Their expressions as they gaze toward the Blessed Mother are in every shade of infantile emotions of tenderness.

Painted by the same artist, this picture has not a great deal in common with the former, save that the general subject is the same. The style and handling are quite different, and the Blessed Virgin seems more of a maiden than the wistful little Madonna of the Prado. Here her graceful figure is given full length, her soft-hued draperies float about her, covering even her sandals, her cloudy brown hair is soft and waving, her hands are clasped upon her breast. The expression of her face is most gentle, yet swayed by the greatness of her destiny and saddened by its weight. She is that one of whom the poet sung as

Woman! above all women glorified,  
Our tained nature's solitary boast,  
Purer than eastern skies at day  
break strewn  
With fancied roses, than the un-  
blemished moon,  
Before the wane begins on heaven's  
blue coast,  
Thy image falls to earth.

The warm, soft coloring of this picture proclaims it of Murillo's caldo style, but another Conception, that in the Royal Gallery, Madrid, is in his later style, the vaporoso, warm and soft, yet cloudy, almost misty. This Virgin is far older than in Murillo's other Conceptions; equally graceful, and of a Spanish type of beauty rare and exquisite, she seems less spiritual in type. The magnificent hair is a soft, curling chest-

nut, with warm lights of the sun through it. Her eyes are large and dark, her features beautiful, the mouth in perfect curves, the expression pitifully sad in its intensity. Studying these three Conceptions it seems as though each Madonna looked with a different feeling upon her life and destiny. One, the youngest, merely goes forth with childlike faith and youthful courage to meet whatsoever comes to her, knowing it comes from the hand of God. The second, loftier, born up on the wings of the supernatural, is resigned to the adorable will of God. The third, more of a woman, with wider knowledge of the world's sufferings and the meaning of life, bows to the will of the Almighty; yet upon her is the sadness of greater suffering to come. "Pierced with many sorrows" is this flawless queen, yet meek, sweet, submissive.

Chaste and exquisite are all these portrayals of our Lady in the still whiteness of her Immaculate Conception. Ribera's famous picture is one of the fairest representations of the "Lily of Purity." In the foreground are the fragrant white lilies which symbolize her spotlessness, and which the French call "la fleur de Marie."

The "Rose of Sharon," the "Lily of the Valley," these and kindred titles have been applied to the Blessed Virgin, and an English poet has sung to her,

What shall I liken unto thee?  
A lily bright,  
Whose virgin purity and grace  
Fulfils thy soul, as doth thy face,  
With all delight.

Crowned with the twelve stars to symbolize the twelve tribes of Israel, standing upon the crescent, crushing under foot the prince of darkness, surrounded by bewitching cherubs, second only to those of Murillo, our Blessed Lady stands in an attitude of lovely grace, her hands clasped, her eyes raised to heaven, her dark hair floating behind in splendid waves. It seems as if Alfred Austin must have had this painting in mind when he wrote his exquisite lines:

The Virgin Mother stood,  
Down from her flowing hair to sandal-shoon  
The mystic type of maiden-motherhood;  
Below her feet there curled a crescent moon,  
And all the golden planets were her hood.  
In comely folds her queenly garb was moulded,  
And over her pure breast her hands were folded.

The face of our Lady in this painting of Ribera is less beautiful than many pictures of the Immaculate Conception. It is Castilian in type, the eyes very dark and fine, the lashes long, the brows arched, the forehead broad, the features excellent; but the face is too long for perfection of contour, and not sufficiently expressive of the story which it portrays. The tout ensemble of the picture is superb; in grouping, handling and coloring the execution is masterly, and, though a trifle heavier than Murillo's Conceptions, it is exceedingly devotional.

Of the modern painters of the Immaculate Conception, Carl Muller has left two pictures, both of great merit. Muller is a German artist of the Dusseldorf school, a school much influenced by Wilhelm von Schadow, of Berlin. Von Schadow was one of the pre-Raphaelites who did so much for art in the early part of this century. The characteristics of this school—a careful study of nature, delicate, harmonious coloring, and marked refinement of sentiment—are clearly displayed in Muller's work, which shows besides a deep religious feeling.

In one of his Immaculate Conceptions, the Blessed Virgin is represented as very young, standing simply with clasped hands, beautifully attired in graceful, modest robes and veil, the twelvestars about her head. Her hands are particularly beautiful, long, slender, and shapely, and the poise of her head upon the column-like throat is full of the gentle dignity of innocence. The girlish face is sweet, the features classic in outline, the eyes clear as limpid pools, the expression one of wistful sadness. There is a great simplicity about the picture, and the same element appears in Muller's other Immaculate Conception, now in the Dresden gallery. Many critics consider this

subject, and it certainly has claims to consideration. Caught up in the clouds, the earth beneath her feet, the sun as a background bathing her blue and white robes with resplendent light, crowned with stars, our Lady seems to float aloft; one foot rests upon and presses down the dragon, emblem of Satan, in whose claws is an apple, the emblem of sin.

The contrasts of this picture is one of its strongest points. The chiaroscuro is excellently well managed, all the light falling radiantly upon the figure of our Lady, and the darkness of earth as opposed to the light of the upper ether is significant of the brightness of heaven contrasted with this weary world. The fierce figure of the dragon, from whose mouth flame issues, is in marked contrast to the graceful figure of the Blessed Virgin, with her meek attitude of adoration, her gentle, girlish face, so pure and innocent of all the evil which the cruel beast typifies. Very striking is the picture, very beautiful, very chaste, is our Lady. Of all portrayals of the Immaculate Conception, that of Grassi-Bussel is to many the most satisfying. Enthroned in cloud she stands, half-circled by her crescent moon, a figure of pure grace and dignity. From milk-white throat to kirtle's hem she is enwrapped in modest garments falling in soft lines, her long blue mantle sweeping behind her as if to accentuate the embracing sweep of her arms, which seem to take the sad world to her heart. The figure is simplicity itself. She wears no crown; there is no jewelled border to her mantel; no glorious panoply for heaven's queen. The star of chastity is on her brow, hers are the jewels of sweet thoughts, the glorious garb of truest womanhood.

There dwells sweet love and constant chastity,  
Unspotted fayth and comely womanhood,  
Regard of honour and myld modesty,  
There vertue raynes as queene on royal throne.

There are more beautiful faces than this one of our Lady, but there is no picture of the Immaculate Conception which seems so thoroughly satisfying. The Virgin's face is calm, sweet, modest; it is not the radiant face of the glorified queen, with eyes in ecstatic vision, but that of spotless woman, untouched by any hint of evil, filled with high thoughts, with ripest charity, with tenderest pity for all erring ones, with truest womanhood, with motherhood.

There is so much of the highest beauty in the type, beauty of mind and soul, that we feel it was painted by one who loved both his art and his ideal. Within this painter's breast must have dwelt great faith in womanhood, great reverence for motherhood, great love for the one sweet pattern and example of all true women, whom the chivalric old knights vowed to defend, "that most sweet Lady, Mary the Immaculate."

## Parties and Picnics Forbidden.

Announcement was made in the daily press that at the archdiocesan synod last week, Archbishop Farley, of New York, positively forbade eucharistic parties and picnics under church auspices and also discouraged fairs and bazaars. This was not exactly an accurate statement. The new regulation is to the effect that none of these amusements shall, after this, be conducted by any church or by a society associated in church work without obtaining in each instance the express permission of the Archbishop. In his talk to the pastoralists on the subject, the Archbishop urged that they shall not resort to these means of getting funds unless there are exceptional reasons for doing so. He made it plain that he viewed with special disfavor such parties and picnics.

In some parts of the country, where parish amusements are more restricted, there may be surprise that a New York church should hold either a card party or a picnic, but the people of that cosmopolitan centre love pleasure and society, so in many cases pastors find that the readiest and most effective way of getting funds for church work is to appeal to the lighter side of man's nature, thus indirectly leading him to perform works of benefit to the cause of religion. Fairs were perhaps never more numerous than they are this season, and some of the largest congregations as well as the smaller parishes adopt this form of amusement in order to collect money that is needed. Some prominent entertainments of this character are to take place in the immediate future.

## Newfoundland Correspondence.

The collection taken up on Sunday, November 27th, in the Cathedral and St. Patrick's Church for the benefit of the Christian Brothers was indeed a large one. The Herald, speaking of the work of the Brothers, says:

The good Brothers, who have been working in the city for about 26 years, are well known to be the best of teachers. They have devoted their lives to the imparting of knowledge to the young, and that their labors have borne ample fruit the Catholic people of the country can well testify. Amongst the poorer and middle class people their advent marked what might be well styled an educational renaissance, because previous to that time only the well-to-do could afford to secure for their sons an education which would fit them to acquire positions that must ensure worldly success, not that we mean to detract from the merit of those school teachers who preceded the Brothers and of whose excellence many of their pupils alive to-day and holding positions of trust can vouch for. But we reiterate that the coming of the Christian Brothers brought an educational revival in Newfoundland to all denominations; it infused a spirit of emulation and gave education generally an impetus which has been of the greatest benefit to the whole people of the island. A friendly rivalry exists in matters educational which has been of the greatest value and has had the most gratifying outcome. The Brothers are ever extending their sphere of usefulness. St. Patrick's, Holy Cross and Mount Cashel are standing monuments to their zeal and charity and their intentions to bestow greater attention on the night school in operation here is a work in itself well worthy of praise.

On Sunday, Nov. 27th, the Benevolent Irish Society held a largely attended meeting. Sixteen new members joined the previous Sunday. In the music and amusement rooms extensive alterations have been made. A new billiard table has been imported. The B. I. S. is the oldest in North America. It was founded in 1812.

His Grace Archbishop Howley left a few days ago for the Eternal City, to be present at the next consistory, and will receive the pallium.

The Liberal victory was celebrated with great enthusiasm. Nothing equal to it has been seen in Newfoundland since 1869. A monster torchlight procession, accompanied by Bennett's famous band, playing the ode, "We love thee, Newfoundland," and other patriotic airs, paraded the streets amidst the roar of musketry, the bright glow of Roman fire and candles, skyrockets and pyrotechnics generally. Mottoes were carried bearing the inscriptions "Our Native Premier," "Our Popular Tribune," "Hail to the People's choice." After the parade a meeting was held at the British Hall, where Sir Robert Bond, the hero of the hour, made a magnificent speech, in which the monster of bigotry received its death blow. Sir Robert said that with the flashing of guns, gleam of torches, waving of banners, rush of rockets, glare of bonfires and illumination of houses even of the very poor, it was a monument of the fidelity of the people of this colony to the principles and policy of the great Liberal party. He thanked the electors for their warm and generous greeting, the people as members of that great Liberal party and himself and colleagues as servants, for the people alone were his masters, and it was with heartfelt gratitude he received these manifestations of approval from their hands, showing that the policy of the past was approved and there was perfect confidence in the future. The victory was won by the true patriotism of the people, a triumph of truth over falsehood, of principle over trickery. Truth is eternal, an attribute of the God we worship, and as sure as He reigns truth will stand ever triumphant. He reviewed the fight in Twillingate and the sectarian cry that he was compelled to deal with. He felt the terrible consequences that might result, bloodshed and crime have followed where creed has been stirred against creed, class against class, but the Protestant north has seen fit to say that the man who attempted such a dastardly action is not fit to rule this oldest colony, and have hurled the insult back in his teeth by their ballots and turned him in disgust. Reference was made to the French Shore settlement and the efforts before election to compare it to a bubble, but now it is practically settled and the pledge of our Sovereign Lord the King fulfilled.

The fund for a monument to the memory of the late Rev. Mr. O'Regan, the young priest who lost his life lately while visiting his parish in a small schooner, being overtaken by a storm and drowned, is moving with good success. Rev. Father Brown says that the list of contributions will close in a few weeks.

Nothing is more unpractical than the neglect of the spiritual. When you find one sharp as a needle he is all eye and no head.

## Business Cards.

## Society Directory.

## THE Smith Bros.' Granite Co.

The following was clipped from the "Granite," Boston, Mass.:

"Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite works in the country."

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## BARONE'S TALK.

(By George T. Bates)

Turning up the smoky lantern at the uttermost in a vain endeavor to make it fulfil the office of the ten-by-twelve room, Jim proceeded to examine the which he had picked up in the removal of the inner of white tissue paper discarding diary elaborately bound in leather, covered with a gold cord of gold.

The fly leaf bore the inscription "From Ethel to Jim."

Smiling at the coincident Jim Barone turned the pages idly admiring the illuminated order design, which changed with changing months. Then turning to the beginning, he noticed had before escaped him, a pair of resolutions, and at the top, in the same girlish hand, was the inscription, "I will not touch year," and after it an inter-point in lead pencil.

Barone laughed cynically. "So!" he said. "A stingy tall. Evidently some young intent on the reform of herself. Not a rancer, however, or she would not be satisfied with anything than a life sentence. She is a class, too, in taking wine symbol. Poor, unsophisticated Ethel, to start a raid again and leave the door open to brandy and gin!"

Jim Barone, sitting with his hand, tried to reproduce his imagination the sender of the package he had to have been recipient. Had it been lost by some maid on her way to service at the church whose windows twinkled invitingly as he fought his way home through the sand storm that raged. Improbable! There was too much appreciation for the gilding shown in the purchase. Doubtless was one of the world's people going up town to dance the can-can and the new year in good old-time fashion.

Time was when, too, he was edified with wealth and fast drunk punch from cut glass panes with star-eyed debutantes, perhaps his present dingy surroundings could be traced to the same punchbowl. But at heart Jim Barone gentelman still, and an honest soul for it was his boast that if he sinned it was not at the expense of his landlady or his washerwoman greatly to his credit; or to the credit of his ancestor had provided him with an inheritance which could not be squandered. Drawing a letter pad toward Barone wrote:

"If Ethel will send her address package she lost on New Year's Eve will be returned to her. Address B. Times Office."

"Too late for to-morrow's Barone thought: "but I will over the first thing in the morning." Pulling a handful of small coins from his pocket he looked afully. A whole week before hope for a remittance, and were running low. Even cents counted these days—still

## BARONE'S TALISMAN

(By George T. Bates.)

Turning up the smoky lamp to its uttermost in a vain endeavor to make it fulfil the office of lighting the ten-by-twelve room, Jim Barone proceeded to examine the package which he had picked up in the street.

The removal of the inner wrapping of white tissue paper disclosed a diary elaborately bound in embossed leather, covered with a delicate tracery of gold.

The fly leaf bore the inscription, "From Ethel to Jim."

Smiling at the coincident in names, Barone turned the pages idly, admiring the illuminated cover and the design, which changed with the changing months. Then turning back to the beginning, he noticed what had before escaped him, a page for resolutions, and at the top, written in the same girlish hand, was the inscription, "I will not touch wine this year," and after it an interrogation point in lead pencil.

Barone laughed cynically. "So!" he said. "A sting in the tail. Evidently some young woman intent on the reform of her lover. Not a rarer, however, or she would not be satisfied with anything less than a life sentence. Shows her class, too, in taking wine as her symbol. Poor, unsophisticated Ethel, to start a raid against wine and leave the door open to whisky, brandy and gin!"

Jim Barone, sitting with the book in his hand, tried to reproduce in his imagination the sender of the gift and its to-be-reipient.

Had it been lost by some serious-eyed maiden on her way to midnight service at the church whose lighted windows twinkled invitingly at him as he fought his way home through the sand storm that raged outside? Improbable! There was too keen an appreciation for the gilding of life shown in the purchase. Doubtless it was one of the world's people hurrying up town to dance the old year out and the new year in in the good-old-time fashion.

Time was when he, too, had mingled with wealth and fashion and drank punch from cut glass in company with star-eyed debutantes. And perhaps his present dingy surroundings could be traced to that selfsame punchbowl.

But at heart Jim Barone was a gentleman still, and an honest man, for it was his boast that if he dissipated was not at the expense of his landlady or his washerwoman—a thing greatly to his credit; or was it to the credit of his ancestors, who had provided him with an income, tying up the principal so that it could not be squandered.

Drawing a letter pad toward him, Barone wrote:

"If Ethel will send her address, the package she lost on New Year's eve will be returned to her. Address J. B. Times Office."

"Too late for to-morrow's issue," Barone thought: "but I will take it over the first thing in the morning."

Pulling a handful of small change from his pocket he looked at it ruefully. A whole week before he could hope for a remittance, and funds were running low. Even twenty cents counted these days—still, Ethel must have her book.

But nothing came of the advertisement, and the diary remained to keep Jim company. Often he took it out, and as he turned the pages he all unconsciously formed an ideal Ethel, endowed her with the attributes he most admired in women and gradually she became an influence in his life.

One morning, awakened out of a heavy sleep by the shrill cry of a newsboy, Barone sprang to the window and called loudly to the boy to bring him a copy. He scanned the columns with feverish haste, until he came to an account of a drunken brawl. This he read eagerly, and then dropped back on his pillow with a sigh of relief. The man was not dead, then—those implicated were unknown—by a merciful chance he had escaped being a murderer.

For a long time he lay staring at the ceiling, then, rising, he brought from its hiding place the diary and wrote beneath Ethel's line, "nor any other liquor, so help me God," and signed it "Jim."

But to determine is much easier than to do, and Jim soon found that if he would keep his resolution he must have some occupation. But what? A stranger in a strange land with a none too savory past might look long for employment.

Jim bought himself a wheel, and when the thirst was upon him he rode, choosing the most crowded thoroughfares, where every faculty must be on the alert to avoid acci-

dents. Killed he might be, but drink he would not. In the past he drank because he chose, but to yield now would be to acknowledge himself a slave to the habit.

His old comrades naturally resented his desertion, but he put them off with a "Wait till the year is over, boys," in a tone that promised great things. And they concluded that something worth the effort was at stake and left him alone.

"Wise little Ethel! Well you know the limit of a man," Jim would exclaim, grimly, when the temptation was strongest; and then fall to picturing the long, glorious spree he would have when the year was over.

Before that time things had changed with Barone.

In his long rides he frequently ran across a story or a bit of news that had escaped the regular reporters, and as the editor of a newspaper does not inquire into the antecedents of space writers, but is content if the story be readable and the news accurate, Jim soon became a familiar figure in the precincts of the Times.

But the city editor of the Times was a man of observation. He noticed Jim's dissipated appearance when he first began to turn in copy, and watched with interest the plucky fight he was making. Occasionally he gave him a detail, and finding that he had the newspaper instinct and good judgment, he offered him a place on the regular force at the beginning of the new year.

Sitting in his room, diary in hand, Barone reviewed the year, contrasting past and present. Then taking up a pen he gaily wrote: "Yours for another year, dear Ethel—Jim."

At that moment three young men burst into the room, exclaiming: "Come on now, Jimmy! Hurry up! Now for the spree you promised us!"

"Oh, I say, boys," exclaimed Jim, in a tone of regret that was not altogether feigned, "why didn't you come sooner? You are just half a minute too late."

"Oh, come off."

"Fact. Have just signed the pledge for another year."

In vain he offered them a supper with their own particular and unlimited quantities. If he was to be a death's head at the feast they would have none of it. Gloomily they filed down stairs, muttering uncomplimentary remarks. Jim knew they had turned their backs on him forever, and for a moment he suffered the loneliness that comes to virtue. Then with a shrug he turned to planning his future. His connection with the paper would give him a standing in the community; his salary would enable him to live better; there should be new surroundings, new interests, new friends.

"I should like to keep the book," he said, softly, "it has become very dear to me."

"Why, of course," she said. Just then the governor glanced that way, and seeing the look with which Barone was regarding his daughter, he frowned.

"I must look up that fellow's antecedents," he thought.

But in spite of that, some years later, a final entry was made in the time-worn book which read: "Yours until death—dear wife—Jim."

wish to hide the thought until the proper moment for denunciation.

Standing with the unconscious grace of one entirely forgetful of self, the girl began in clear, level tones, slowly, as one who chooses words with care:

"Ladies and gentlemen, it is with pleasure I rise to propose as a toast the man that has the courage of his convictions—the man who, when reason dictates, does not hesitate to cut new paths for himself and to walk in them, regardless of criticism. Such men the country needs, and when one is found, the highest gift in the hands of the people is not too great for him." Looking around the company, she continued: "We are fortunate in having such a man with us to-day," then, for the first time glancing towards Barone, she said: "Let us drink the health of Mr. Barone, editor of the Western Review."

The company burst into applause. Until the end they had supposed it a speech prepared for the occasion, and were expecting a toast to Theodore Roosevelt. They marvelled at the young girl's readiness, not realizing that her inheritance, enthusiasm, even her sorrow, had combined to fit her for the part. Even the governor looked at his daughter curiously, with the amazement that parents feel when they see their own traits repeated in their children.

Fortunately for Barone, the laughing banter which followed spared him the necessity of responding to the toast.

When the party returned to the drawing room Barone seated himself by Ethel.

"You were very kind to me to-night," he said.

"I was so angry—at the others. I could have beat them with my fists."

"But why?" he asked, amazed at her vehemence.

"They make it so hard for a man to be—good."

"Do you like stories?" he asked, "or are you quite too old for that?" The impulse to tell her his story was upon him.

She smiled encouragingly, and he began the story of the finding of his talisman.

"Why, it was my book!" she claimed, when he got to the writing.

"Impossible. You were a child. It was years ago."

"It had an illuminated border all around the leaves."

"And who was Jim?"

"Jim was my brother"; and her eyes filled with tears.

Then Barone remembered, early in his newspaper career, the story of a barroom fight suppressed because in it the son of the governor had been killed.

"I should like to keep the book," he said, softly, "it has become very dear to me."

"Why, of course," she said. Just then the governor glanced that way, and seeing the look with which Barone was regarding his daughter, he frowned.

"I must look up that fellow's antecedents," he thought.

But in spite of that, some years later, a final entry was made in the time-worn book which read:

"Yours until death—dear wife—Jim."

## Has Relative in Quebec.

It may be interesting news to many Quebecers and the many friends of Mr. Edmund Roche Alleyne, of Quebec, who is Clerk of Journals of the Legislative Assembly, to learn that he is a second cousin of Mr. Burke Roche, the dashing Irish ex-member of Parliament, who, on a wager, as reported in London cables, ran a British built torpedo boat disguised as a yacht from the Thames to Lithuania, Russia. Mr. Roche is none other than the Hon. James Burke Roche, brother and heir of Lord Fermoy, of the Irish peerage.

## RESPECT FOR THE BIBLE.

(From the Sacred Heart Review.)

The growing ignorance of, or disrespect for, the Bible among the "unchurched masses" is the theme of much bawling on the part of some Protestant ministers. But are not the "churched classes" somewhat to blame for this? A report from Bellfontaine, Ohio, says that the Bible study class of the Y.M.C.A. at that place have invented a new class yell. It is formed of the first syllables of the names of the minor prophets of the Old Testament. The yell, which is shot forth, we are told, with extreme unction upon the slightest provocation is as follows:

"Ho, Jo, Am, Ob, Jo, Mi, Na,

Ha, Ze, Ha, Ze, Ma,

Bible Study! Bible Study!

Y.M.C.A.—Ah-h-h-h!"

Isn't this a lovely way for the

Bible study class to show its knowledge of the Hebrew prophets?

## A Tribute From a Protestant.

Mr. F. R. Guernsey, Mexican correspondent of the Boston Herald, is not a Catholic, but he is a broad-minded, logical man, who knows the country he writes of and has the courage of his convictions. There is still too much "missionary" literature about the Latin-American countries, penned by strangers ignorant alike of religion, the language and the home life of the peoples whom they are fain to make subjects of their unnecessary and unwelcome ministrations. We rejoice at the antidotes which an honest man of the world is furnishing. In a recent letter he says:

"Don't believe people who tell you that the women of Mexico are all tamely submissive, that they are slaves to their husbands. There are plenty of women here who dominate their husbands by sheer force of character. The hope of Mexico lies in her women; they are untainted by vice, their hearts are pure, and they reign as queens of home, and when circumstances force them into the new, modern business life of the country they command respect and it is shown them. The Mexican woman is not literary, a club woman, a debater and all that; but the women here make themselves felt, as they are doing to-day, in high politics, in large affairs."

"To the Mexican woman her church is very dear. She it is who keeps it alive in times of fierce assault;

she it is who to-day is unwaveringly loyal to the ancient faith. Statesmen of the past thought to demolish the Church, to change the nation's religion. They reckoned not with the women of the land. Today they are as they were fifty years ago, a century ago. Their church is the home of their heart; they go into its ever open doors to pray for aid in all the crisis of their lives; they mind not the heat or the rain in seeking the temple, and they sustain innumerable charities organized by the clergy or by themselves.

"Every great living leader in Mexico was educated by a pious and devoted mother. Her work was done first and cannot be obliterated. A thousand recollections of childhood and a mother's faith and prayers swarm into his consciousness in times of intimate sorrow. Ecclesiasticism may grow, and be again shorn of undue power, but the old faith will remain purified, as in the past, by trials and persecutions. The women of Mexico will keep the fire burning on the altar. This is a fact fixed and unalterable."

"The heart of woman in southern lands craves form, ceremony, the sacred symbols of her faith; she must pray daily; she seeks a church that is not closed except on Sundays, as if the great God had office hours. To the Mexican woman her religion is something intimate, a daily need, and so from the Rio Grande to Punta Arenas down in Patagonia, old Church remains strong, despite all attacks. It meets a craving of the feminine heart; like a mother it takes its daughters to its arms and consoles them. It gives them courage for the sharp trials of a woman's life. You cannot replace this with a cold formula, with a dessicated doctrine. No negations will do; the Latin-American woman goes to church for something merely learned theologians, skilled in polemics, cannot give her. Her heart is her guide and it is worth all the heads of all the wisest men who have ever lived."

## ANDRE AND COMBES.

The following is the text of General Andre's letter to the President tendering his resignation:

My Dear Premier,—The recent incident in the Chamber shows that the enemies of the Republic are more than ever determined to deliver assaults on the Government which has withstood them with so much energy and success. It seems that the part I have taken in this work, to which

I have just returned from a tour in the West of Ireland, and can vouch for the fact that the outlook there for the coming winter is extremely black. Almost all over the province the potato crop has been a failure, and the peasants are face to face with a famine. In some districts the crop has been so deplorably bad that the farmers are inclined to let the tubers remain in the ground; and in the localities that have come off best the yield of edible potatoes is only about one-third of the average. Spraying improved matters in some places, but the use of the spray was largely neglected in the country, and this fact, coupled with the moist summer and the deterioration of the Champion seed, which is almost universally sown, accounts for the present position. Unless something is done for the peasants they will in many localities be almost as badly off as were their ancestors in the historical famine year in the last forties. Relief works, suggested, but the local bodies have no power to carry out such schemes as would ease the situation, and it is extremely probable that State help in the way of food and seed will be demanded before the spring. Close observation in the districts affected proves that the impending distress is very real and that the cry is not raised for political or other purposes. The Castle authorities do not appear to be alive to the situation, and there seems to be much truth in Mr. Healey's recent statement that there is nobody connected with the Irish Executive whose duty it is to take account of such matters as impending famine, and that they only wake up when the sight of a few score famine corpses is brought before their eyes. Strangely enough, while one of the worst potato crops on record has fallen to the lot of Connacht, the yield of the tuber in Leinster has been one of the best within memory.

"In taking farewell of you permit

## Surprise

is stamped on

every cake of

Surprise Soap.

It's there so you

can't be deceived.

There is only one

Surprise. See to

it that your soap

bears that word—

## Surprise

A pure hard soap.

## me to express my gratitude to all those friends, known and unknown to

me, who have from all parts of

France testified so warm and touch-

ing a sympathy with me in my re-

cent trials. Let them be sure that

I will take with me into retirement

my unshakable devotion and my ab-

solute loyalty to France, the Army,

and the Republic, which I write, all

three, in one and the same spirit.

In tendering my resignation, allow

me to say I carry away with me the

happiest recollections of our labors

together, and of the affectionate es-

teem you have always shown to me.

Please accept, etc.,

"(Signed) GEN. ANDRE."

Teaching His Children Good Habits

A few days ago I entered one of

the city banks. As I stood awaiting

my turn at one of the ledger keepers' departments, I noticed a man with

THURSDAY, DECEMBER 8, 1904.

## Mount Loretto Mourns Father Dougherty's Death

Honored Head of that Haven for  
Helpless Children has  
Passed Away.

A dark cloud of gloom and sorrow settled upon Mount Loretto, New York, when the sad news of the death of the beloved Superior, Rev. James J. Dougherty, was announced. Although the reverend Father had been ill since last June, yet his visit to his beloved children on Sunday, Oct. 30th, had raised hopes that a merciful Providence might still preserve him to them for a long time. It was, therefore, in the nature of a sudden shock that the news of his death came to all on the 19th instant.

Father Dougherty was born in New York City in 1849. Early in his life his parents removed to Yonkers, where his father conducted a large hat factory. The deceased received his early education at St. Joseph's school, Yonkers, and at Mt. St. Vincent's Academy, on the Hudson. He later entered St. Charles' College, Ellicott City, Md., where he prepared himself for entrance into the Niagara University.

Here he matriculated in the theological seminary of Our Lady of the Angels, and in due course was ordained priest. His first mission in the priesthood was at St. Jerome's Church, in the Bronx, as assistant to the pastor, Rev. John Hughes. He was next directed by Archbishop Corrigan to form the new parish of St. Monica, on East 79th street, New York City.

Sixteen years ago, on the death of the Rev. Father Drumgoole, the founder of the Mission of the Immaculate Virgin, Rev. Father Dougherty was appointed Superior to continue the work of the founder. Here he has since labored, and has left as lasting monuments to his zeal and energy, the beautiful church of St. Joachim and Anne, an asylum for blind girls, a trade school for boys, and the magnificent St. Elizabeth Home for girls, all situated on the square mile of territory known as Mt. Loretto.

In 1898, Father Dougherty was honored by Georgetown University with the degree of Doctor of Laws, as a fitting recognition of his literary labors, and his practical philanthropy.

During his incumbency as Superior of the Mission, he also assumed the management of home for colored children at Rye, Westchester Co., N.Y. About four years ago he established, under the auspices of the St. Vincent de Paul Society, a summer home for the children of poor working people of New York, at Spring Valley. He founded working boys' clubs in East 55th street and West 16th street, for which he purchased and remodelled fine club houses at a cost of \$30,000.

With these multifarious duties weighing upon him, he was obliged on several occasions to seek renewed health and strength by a trip to Europe. Last June, however, his condition became somewhat serious, and he was obliged to return home from a trip to Halifax, which had been undertaken with the hope of again restoring his health. Several times he rallied, and immediately resuming work, suffered a relapse, which complicated the diseases from which he was suffering, until he rendered up his soul, adorned with all virtues, into the hands of his Creator.

The funeral took place from St. Patrick's Cathedral. The Most Rev. Archbishop Farley celebrated a solemn Requiem Mass, assisted by Very Rev. Dean Lings as deacon, and the Very Rev. Edwin Sweeney, Dean of Rockland Co., as sub-deacon. Over a hundred priests of the archdiocese were seated in the sanctuary, while the middle aisles were filled with the Sisters of St. Francis, who have charge of the home at Mt. Loretto, by Sisters of Charity, and members of other religious orders.

Twenty-five boys from Mt. Loretto, a like number of girls from St. Elizabeth's Home, and a delegation of colored children from the home at Rye, also had seats in the central aisle, near the catafalque, upon which the remains of their beloved Father were exposed to view.

Many prominent citizens were in the congregation, representing the city government, the Supreme Court bench, and different charity organizations. The Right Rev. Mgr. McGean, of St. Peter's parish, preached the funeral sermon, after which the Most Rev. Archbishop gave the last absolution.

The funeral cortège proceeded from

the Cathedral to St. George, whence a special train bore the remains and the mourners to Mt. Loretto. Here the body lay in state for two hours, in the Church of Sts. Joachim and Anne, and was then borne to the beautiful marble mausoleum, where it was deposited alongside the remains of Rev. Father Drumgoole.

During the procession to the tomb the boys and girls alternated in chanting the doleful strains of the De Profundis and Misericordia, while the nuns prayed, and the children wept, and in all hearts re-echoed the words of the priests who officiated at the tomb: "Blessed are the dead who die in the Lord."

## Death and Burial of an Old Railway Employee.

One of the oldest and most respected railroad employees, Mr. Edward Boland, died last week in Quebec, and his funeral was attended by a large number of representative citizens, who thus manifested their respect for a faithful employee and honorable man. Deceased, who was a native of Kilkenny, Ireland, came to this country when a young man, and was one of the first to obtain employment on the Quebec Central Railway, and for many years acted as a conductor in charge of the train which ran from the Levis heights to St. Joseph de Beauce. Subsequently he entered the employ of the Quebec and Lake St. John Railway, some twenty-three years ago, and remained in this employ as an honored and trusted employee up to the time of his death. He was well known and respected by the travelling public, as well as by a large circle of intimate friends.

A solemn high Requiem Mass and Libera was celebrated by Rev. Father Henning, C.S.S.R., rector of St. Patrick's Church, assisted by Fathers Hickey and Delargey, C.S.S.R., as deacon and sub-deacon. During the impressive service, Mrs. E. Foley and Miss Mullins rendered solos. The chief mourners were his son-in-law, Mr. Jacques Bolvin, and his grandson, Master T. Boland.

## O'CONNELL AND THE MASS.

The importance which Daniel O'Connell attached to the discharge of religious duties is revealed by a letter which has just been discovered, and which Mr. Maurice Murphy, of Castleisland, has sent for publication to the Derry People. The letter is dated Jan. 15, 1836. It has been found by Miss Leahy among papers left by her father, who was an innkeeper at Abbeyfeale. O'Connell wrote to Mr. Leahy intimating that he would be at his house about 2 o'clock on the following Sunday, and asking that four horses should be ready for him at that hour. He added: "Take care the driver hears Mass. I will not arrive until after the last Mass, and will not allow any man to drive me who lost Mass." This language was not used from any affection of piety. O'Connell was deeply sensible of the necessity of living up to the religious tenets, and by his acts set an example of the utmost reverence for the practices and observances of the Church. Difficulties, however great, never prevented him from fulfilling the obligation of hearing Mass on Sundays and holy days of obligation.

## PATENT REPORT.

The following Canadian patents have been recently secured through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Can., and Washington, D.C.

Information regarding any of these will be supplied free of charge by applying to the above-named firm.

Nos.

90,003—William Cadwell, New Hamburg, Ont. Hoof expanders.

90,013—Heinrich Gerdes, Berlin, Germany. Gas producers.

90,029—Messrs. Fulton & Gillard, Twickenham, Eng. Production of photographs on linen and other fabrics or substances.

90,030—Charles Alex. de Lambert, Versailles, France. Rafts and other crafts.

90,080—H. G. A. I. Wieder, London, Eng. Stethoscopes or other instruments for rendering weak sounds distinctly audible.

90,149—Messrs. Gutteridge & McConnell, Hamiota, Man. Machine for forming building blocks.

90,166—Edouard Gagne, Pt. St. Charles, Que. Trolley Guard.

90,170—Ramon G. Julien, Jerez de la Frontera, Spain. Improved safety stopper for recipients.

The Inventor's Adviser is just published. Any one interested in patents or inventions should order a copy.



## Just Fruit.

There's no "medicine" in "Fruit-a-tives"—no drugs—no poisons! "Fruit-a-tives" are the curative principles of fruit juices, compressed into tablets. It's the secret process of preparing them, that makes "Fruit-a-tives" so much more effective than the fresh fruit.

## Fruit-a-tives

or Fruit Liver Tablets

cure Constipation, Biliousness, Torpid Liver, Bilious Headaches, Loss of Appetite, Indigestion, Bladder and Kidney Troubles, just as Nature intended them to be cured—with fruit. Cure yourself with Nature's cure that never fails.

At your druggist's, soc. a box.

FRUITATIVES, Limited, OTTAWA.

## Drunkenness Increasing in Canada.

Drunkenness is on the increase in the Dominion. It is appalling the large number of persons addicted to drink. In two years some of the Provinces have nearly doubled their numbers, notably Nova Scotia, Ontario, Manitoba, and the Northwest Territories. The Province of Quebec shows a decrease of 42 in two years, and the Yukon district a decrease of 38. These figures are merely taken from the criminal statistics, but hundreds get drunk and never reach the prison cell, nor the police court. In 1901, 12,727 were entered in the different police records all over Canada, and in 1903, 16,532 were entered, showing an increase of 3,805 in two years. We need not go outside our own city to see the many addicted to drink. Our streets present a very pitiable sight, young, middle-aged and old—all victims of that which robs them of shame, honor and respect. But one thing is still more pitiable, to see so many drunk on the Sabbath. "Where do they get the liquor?" is asked on every side. Yes, where? The answer is obvious. Those who know the "side-doors," and other means of entrance can answer well. Is the law a dead letter in this city? It looks like it. Greater vigilance on the part of the proper authorities is required if this evil is to be stopped. Earnest temperance workers in our midst must come to the rescue to help blot out a crying sin in Canada's history. The formation of the juvenile temperance societies in many parts of the city will also aid in crushing out the frightful monster which has ruined thousands and sent them to fill the graves of suicides, murderers, etc. If we want to see better men, better citizens, better Christian homes in Canada, intemperance must be wiped out at any cost.

## PLAIN FACTS.

Dr. William Barry writes a notable letter to the Catholic Times, supporting the suggestion that Catholics must be alive to the importance of the Catholic press as a potent influence against infidel literature. He says: "Catholics do not and cannot realize what a field lies open to their efforts in this direction, or how wonderful a harvest they might reap if they were willing to sow. England's danger is not heresy; it is sheer and convinced disbelief, which appeals to science, to biblical criticism, to great modern names, against the very idea of God and hereafter. How are we going to meet this evil? By printing, I say, much more than by preaching, though preaching is wanted, and cannot always be had. The trouble is that Catholics naturally harp on old strings, and so they will neither help nor encourage their own men who see the perils of these last times. Let us come to something practical. People are generous in building churches; they do not see the good of endowing a Catholic anti-infidel press. But I venture to say that, if the infidel is allowed to preach outside while we stay indoors he will have the next generation at his mercy. Every one knows that it is, and Catholics are up in arms to defend Christian education. Very well; but what are the "educated" reading? Huxley, Spencer, Haeckel, Renan, in sixpenny editions.

## AN INTELLECTUAL PARADOX.

About the same time that Senator Hoar passed from this world, Leslie Hearn, a strange genius and picturesque writer, departed from this world. He was half Irish and half Greek. His father must have

## RAILROADS.

## GRAND TRUNK RAILWAY SYSTEM.

Leave Bonaventure Station

## "INTERNATIONAL LIMITED"

Daily at 9 a.m., ar. Toronto 4:30 p.m.; Hamilton 5:30 p.m.; Niagara Falls, Ont. 7:05 p.m.; Buffalo 9:22 p.m.; London 7:40 p.m.; Detroit 9:30 p.m.; Chicago 7:20 a.m.

Elegant Cafe Service on above trains.

## MONTRAL AND NEW YORK.

Shortest Line. Quickest Service.

2 Day Trains daily, except Sunday, each way.

1 Night Train daily each way.

Arr. Montréal—8:45 a.m., 11:10 a.m. 7:40 p.m.

Arr. New York—8:00 p.m., 10:00 p.m., 7:17 a.m.

Daily, except Sunday.

## FAST:OTTAWA SERVICE.

Lv. 8:40 a.m. week days, 4:10 p.m. daily.

Ar. Ottawa 11:40 a.m. week days, 7:10 p.m. daily.

## CITY TICKET OFFICES:

127 St. James Street, Telephones Main 460 & 461, or Bonaventure Station.

## CANADIAN PACIFIC

## QUEBEC

## TRAIN SERVICE.

### From Place Viger:

8:45 a.m., 2:00 p.m., 8:30 p.m., 11:30 p.m.

### Arrive Quebec:

3:00 p.m., 7:00 p.m., 9:30 p.m., 6:30 a.m.

Parlor or sleeping cars on above trains. <sup>Sunday only.</sup> Daily; Other trains week days only.

Ticket Office, 129 St. James street (Next Post Office.)

## The John Murphy Co., LIMITED

## All Departments Braced Up For Holiday Selling.

Where so much is noteworthy it is difficult, almost invidious to single out any particular for special notice. The Christmas feeling, the Christmas glow, the Christmas expectancy, pervades them all. The holiday stocks throughout the store were never larger—never brighter—never more carefully selected—never shown to better advantage from the standpoint of price-values.

## "TOYLAND!"

will be found on our third floor with a bewildering array of everything new in the shape of toys, and all the old-time favorites—favorites that never grow old. On the ground floor will be found an immense collection of Holiday Novelties, as well as a beautiful and comprehensive assortment of Cards, Calendars, Booklets, etc., etc. The range of choice, in fact, is practically unlimited—every taste can be suited and every purse pleased. We cordially invite inspection. Buy or not buy, all are heartily welcome.

## The Bargain of the Season

### In Choice Headwear!

Next week our Millinery Department will offer a large assortment of LADIES' TRIMMED HATS, pretty as pictures, all, the former prices of which were \$10.00, \$12.00, \$15.00, at the special holiday price (while they last) of each. \$7.00

## USEFUL CHRISTMAS PRESENTS

BLOUSE LENGTHS, in Flannels and Vestings, packed in pretty boxes, with appropriate Christmas cards enclosed. Prices from \$1.00

BLOUSE LENGTHS, in Fancy Silks, packed as above. Prices from \$1.40

**SPECIAL ATTENTION GIVEN TO MAIL ORDERS**

## The JOHN MURPHY COMPANY, LTD.

2341 & 2343 St. Catherine St.

Corner Metcalfe.

TERMS CASH. Tel. Up 2740

been originally a Catholic, for his pious Irish grandmother wanted him to be a priest. He had no vocation, and drifted from one belief to another or to none at all religiously, until he landed in Japan, married a woman of that country, and ostensibly adopted the Buddhist or atheistic cult there. Possibly, he became a rationalist, indifferent to all religion, a sensuous worshipper of pantheistic beauty. He was a sorcerer of language, a word-enchanter. He was apparently a slave of intellectual romance and mysticism. He was blind in one eye, weak-sighted in the other, and an ungainly creature physically. He gained an earthly reputation, but what of his soul? Of what use was all the gift of language, if he lost the heavenly harmonies?—Randallin, in Catholic Columbian.

## AN INTELLECTUAL PARADOX.

About the same time that Senator Hoar passed from this world, Leslie Hearn, a strange genius and picturesque writer, departed from this world. He was half Irish and half Greek. His father must have

## THE

## S.CARSLEY CO.

LIMITED

## BOYS' WINTER CLOTHING SALE.

Every garment in this most seasonable offering bears the imprint of being man-tailored—every suit is priced to make the smart dressing of your boys an easy matter.

## Boys' Sailor Blouse Suits in Blue

Black cloth, neatly trimmed, pants lined throughout. Prices from \$6.00 up to \$12.00.

BOYS' FANCY TWEED SUITS, in three different patterns, Norfolk Style, lined farmers' satin. SPECIAL PRICE \$5.25.

BOYS' WINTER OVERCOATS, in dark gray friezes and cheviots, raglanette style, velvet collar, lined throughout farmers' satin. Prices \$3.50, \$3.95, \$5.00, \$11.00.

BOYS' BLANKET OVERCOATS, in blue black cloths, trimmed red and collar. Prices, \$8.85 to \$12.00.

AN INGENIOUS AIRSHIP GIVEN FREE