



RELIGION FOR THE FILIPINOS.

The Washington correspondent of the Baltimore "Sun" furnishes a list of the questions propounded by the McKinley Inquisition...

The friars have been charged with having caused the deportation of Filipinos, and in some cases were guilty of cruel, insulting domination.

dations of the home were often taxed to the utmost. About 262,000 young Irish girls landed at the port of New York since the mission was established in October, 1883.

IRISH CHRISTIAN BROTHERS.

On the 10th ult., the Anglo-Italian commercial school of the Christian Brothers, under the protection of St. Patrick, was auspiciously inaugurated in the Eternal City.

When His Eminence Cardinal Respighi reached the oratory the whole assembly rose, and the cardinal having taken his place, Rev. Pio de Mandato, S.J., came forward to address the meeting.

DEMONSTRATION OF FAITH.

A splendid demonstration of Catholic faith was that which took place Sept. 23 in the famous Sagro Monte, in the neighborhood of the North Italian lakes.

Africa and Gibraltar, these good religious were to be found, laboring with zeal and success in their blessed vocation. On their advent to Gibraltar some twenty-five years ago, the Protestant schools were mainly attended by Catholic children.

The audience warmly applauded the eloquent address of Father De Mandato. His Eminence Cardinal Respighi next rose to speak, and the whole assembly rose at the same time.

His Eminence was loudly applauded at the conclusion of his address. The cardinal next proceeded to read the prayers prescribed for the blessing of a religious house.

JOHN SHERMAN'S DEATH.

John Sherman's death removes the last of a notable group of figures once conspicuous in American public life. The closing years of his political career were embittered by disappointments.

AFTER THE ELECTIONS IN IRELAND.

The London correspondent of the New York "World" cables the following statement issued by Mr. William O'Brien, M.P., on the results of the recent general election in Ireland.

THE COMPLETE RETURNS.

Subjoined we give in full the complete returns of the recent general election in Ireland.

Table with columns for County, Candidates, and Votes. Includes sections for Boroughs, Counties, and Gaelic League's Plan.

MISSION FOR IRISH IMMIGRANT GIRLS.

The annual report of the mission of Our Lady of the Rosary, for the Protection of Irish Immigrant Girls, which institution is in charge of the Rev. M. J. Henry, and is situated at No. 7 State street, New York, was issued recently.

With this knowledge they are content. It will not require a great deal of reasoning to reach the conclusion that these young emigrants have a very perilous journey before them.

# HOW THE CAUSE OF HOME RULE STANDS.

The rumor is again in circulation that Home Rule for Ireland is dead. This, of course, is the result of the recent victory of Lord Salisbury and his followers. But the enemies of Ireland are aware that Home Rule is more than ever an active factor in British politics. Irish national sentiment, pure and unselfish, is stronger in Ireland to-day than at any other period during the latter part of this century. Leaves and fishes, government pap, place and power, have no attractions for the patriotic men in the old land. Home Rule, management of their own affairs, respect for religion and nationality hold first place in their hearts. Under these circumstances Home Rule must come. No power on earth, political or national, can withstand the demand backed up by 82 united representatives for any length of time.

John Redmond, M.P., chairman of the Irish Parliamentary Party, has issued a manifesto to the Nationalists, in which he says he finds that the results of the elections show that the Parnellite split is ended and that there is a universal desire for a united movement, based on Parnell's policy of holding aloof from all English parties.

He thinks the Conservative majority is unwieldy and contains seeds for an early disruption. Mr. Redmond, therefore, urges the maintenance of unity and discipline in the Nationalist ranks and the adoption of a fearless and aggressive policy to combat the Conservatives in and out of Parliament.

Mr. Redmond also indorses the United Irish League, saying the elections proved that the Nationalists were overwhelmingly in sympathy with it.

Commenting on the results of the British elections as they affect Home Rule, the New York "Sun" thus summarizes the situation:—

"The London 'Spectator' alleges that the general election of 1900 has killed Home Rule. The assertion has a familiar sound. The death of Home Rule was proclaimed in July, 1886, when the Unionists, having a month earlier defeated Mr. Gladstone's first bill in the House of Commons, were sustained by a majority of the electors. What was described as extinction, turned out, however, to be a mere case of suspended animation. Mr. Gladstone returned to power in 1892 with a majority of forty at his back, and carried his second measure for the self-government of Ireland through the House of Commons.

"Having beaten this bill, also, in the House of Lords, and having secured on the next appeal to the country in 1895 the tremendous majority of 152, the Unionists insisted that a Home Rule bill was really defunct. The long-standing schism between Parnellites and anti-Parnellites was healed, and all of the Nationalists, with the exception of a few Healyites, were combined in a new league under the joint leadership of John E. Redmond, John Dillon and William O'Brien.

"Then again, when the dissolution of Parliament was announced some weeks ago, and when certain Liberals belonging to the coteries which desire to see Lord Rosebery restored to the leadership of the Opposition, showed themselves disposed to drop Home Rule, a vigorous protest was made by the Nationalists to the chief Liberal whip, Mr. Herbert Gladstone, and officially the Liberals went to the polls as the Home Rule party. There is no reason to believe that anything was lost by the retention of that plank in the liberal program, and it is noteworthy that the adherents of Lord Rosebery were the chief sufferers at the general election. As for the Nationalists, they kept the eighty-two seats which they possessed in the last Parliament, and probably would have captured four more

would be out of place there, and anyway, he might live on the day of old age before he would find one. Friends of the saloon will never supply a place of the kind needed, because it would do more harm to the saloon than all the pledges signed and all the temperance lectures given. Upon total abstinence we must rely for the result."

## A BIOGRAPHICAL SKETCH.

MRS. SADDLER.—Any reference to the life-work of the venerable and talented Irish Catholic authoress, Mrs. Sadlier, is of particular interest to the "True Witness." It is, therefore, with the greatest pleasure that we reproduce the following sketch from the pen of J. Gertrude Menard, which appears in the current number of the "Rosary Magazine."

In these days of literary affluence, says this writer, when the desire for reading matter, whether it be of a religious, an instructive, or a generally amusing nature is met by a wealth of material that fairly dazzles the average mind, it may not be uninteresting to look back upon the time when books, especially those appealing directly to Catholics, were unknown quantity, and to learn a little of the woman who, perceiving the great need in this direction, set herself to the task of supplying for this country what may be called a distinctively Catholic literature.

Mrs. Mary A. Sadlier, without doubt America's oldest living Catholic woman writer, was born at Coolchill, County Cavan, Ireland, on the last day of the year 1820. Her father was Francis Madden, a man of pronounced literary taste, and her mother, who died in early life, was also possessed of great love for poetry and the romantic legendary lore of her native land.

Upon the death of her father in 1844, Miss Madden came to this country and in 1846 became the wife of Mr. James Sadlier, of the well-known publishing house of D. and J. Sadlier & Co. Mr. Sadlier being in charge of the Montreal interests of the firm, the young couple took up their residence in that city, where during the ensuing fourteen years the greater number of Mrs. Sadlier's most successful stories were written. In 1860, Mr. Sadlier removed his family to New York, which was their home until his death nine years later, when they returned to Montreal.

As a girl, Mrs. Sadlier's literary ventures were sent to La Belle Assemblée, a London magazine, of which Mrs. Cornwall Baron Wilson was editor, and Mrs. Norton, the poetess, one of the principal contributors. Upon coming to this country she wrote for many publications, among them being "The Literary Garland," and "True Witness," two Canadian periodicals, "The New York Tablet," "The Boston Pilot," "The New York Freeman's Journal," then controlled by Mr. James A. MacMaster, and the "American Celt," edited by the brilliant D'Arcy McGehe. Her first book was a collection of short stories entitled "Tales of the Olden Times," and this was followed in rapid succession by "The Red Hand of Ulster," "Willie Burke," and "Alice Riordan," the last appearing originally as a serial in the columns of the "Boston Pilot." Her best known works are perhaps "The Confederate Chieftains," "The Blakes and Flanagan's," "Confessions of an Apostle," "Daughter of Tyrconnell," "MacCarthy More," "Maureen Dhu," "The Hermit of the Bog," "Bessie Conway," "Elmer Preston," "New Lights," "Con O'Reagan," "Aunt Honor's Keepsake," "The Heiress of Kilorgan," "The Old House by the Boyne," "Old and New," and "Father Sheehy and Other Tales."

She has also written besides these, many translations and novels of less note, her productions during a period of fifty years, averaging more than a volume a year.

As has been stated, Mrs. Sadlier wrote specially for the people of her own race and creed. At the time she began her literary life, large numbers of Irish boys and girls were flocking to America, seeking a service in families, or venturing upon the various careers which the opportunities of the new country afforded them. Naturally, the majority of these young people found homes in Protestant families and communities where the means of practicing their religion were scanty. Feeling that the faith of these aliens was in jeopardy and believing that the best means of preserving it, and counteracting the effect of pernicious literature was through the medium of a good book, Mrs. Sadlier resolved to devote her talent to the writing of stories which, while savoring enough of romance to hold the interest, should have for their central motive the uplifting of the Irish immigrant, and the portrayal of the beauty and dignity of his ancient faith. Each tale dealt with a special problem. "The Blakes and Flanagan's" was intended to inform parents of the dangers to which children were exposed by education of a non-religious character; "Bessie Conway," the outcome of a conversation with the late Father Hecker, depicted the temptations of the Irish servant girl employed in families disposed to attack her character and her church; "Old and New" aimed at rebuking the desire for cultivating absurd and useless Americanisms, displayed by a certain class of immigrants; while other tales had for their purpose the preservation of a simple and true affection for the dear ones across the seas, and a fitting pride in the green life which they owned as the land of their birth. Many of this author's works were also undertaken at the request of distinguished persons, as for instance "Aunt Honor's Keepsake," which was written at the instance of Dr. Ives, an enthusiastic promoter of the New York Catholic

Protector," of which the story treated, and a translation of Abbé Orsini's "Life of the Blessed Virgin" at the suggestion of Archbishop Hughes. Among her devotional productions, chiefly translations, may be mentioned "Deligny's Christ," "The Year of Mary," "Cotto's Doctrinal Catechism," "The Catechism of Examples," and a "Catechism of Sacred History," still used in Catholic schools.

That success crowned the efforts of this earnest worker, has been amply demonstrated by the countless testimonials of appreciation which have been showered upon her. From all parts of America, from Ireland, even from Australia have come letters, telling in glowing phrases of the help and inspiration her words have given in hours of loneliness and misfortune, and assuring her that love for home and home customs, often on the verge of extinction, had been reawakened by the influence of her exhortations.

Nor have honors of a more public nature been wanting. Cardinal Cullen sent her a special blessing, and she was assured that her books were known and appreciated at Rome. On April 1, 1895, the University of Notre Dame, Indiana, presented her with the Laetare Medal, on which occasion there was a pleasant ceremony at the Archbishop's house, both clergy and laity assembling to pay tribute to her labor for her exiled country people.

Although naturally of a retiring disposition and indifferent to the distinction which fame brought her, Mrs. Sadlier's position in the front rank of every Catholic movement of her time, made it inevitable that she should have a large acquaintance among the many noted persons of her religion. Archbishop Hughes, Cardinal McClosky, Archbishop Bayley, Dr. Brownson, Father Hecker, Dr. Ives, Father Mathew, Father Tom Burke, and a host of other prominent figures of Catholicity were her warm personal friends and co-workers. Her charitable work while in New York brought her into close relation with such people as Sister Irene of the Foundling Asylum, one of the great women of her day, late founder of the Working Girl's Home, and Father Drumgoole, in whose humane projects she was deeply interested. Indeed so numerous were her friends, and so varied her good deeds, that Archbishop Hughes paid her the compliment of calling her the greatest Irish woman that ever crossed the Atlantic.

In her personality, Mrs. Sadlier fulfills the ideal that would be formed of her by one acquainted with her noble career. Of medium height, with the weight of her great age borne lightly yet with dignity and grace, her gentle smile and simple unaffectedness of manner betray a kindness of heart that wins the affection of all who are permitted to know her.

In the historic city of Montreal, the scene of her early efforts, surrounded by loving children, she rests from her labors, happy in the thought that her gifts were always used for the benefit of others, and certain beyond doubt that her dreams of good have been realized.

## WORK OF CATHOLIC SCHOOLS AND COLLEGES.

Notwithstanding the prejudice, bigotry, and fanaticism of our enemies against Christian education, our Catholic schools and colleges whenever they are brought into public competition, the laurels are carried off by them. There is no question so important at the present day as that of education. On one side stands the Godless system, its large, and well equipped buildings; its teachers well paid for their services; while on the other side stands the Christian system—the training of the heart and the head, the only true and safe system, its buildings in some cases not so magnificently adorned as the others, its teachers in many cases only fairly paid. Still when occasions arise to put both to the test, the godless or public school education receives a set back every time. The mighty dollar is of no use then, grand buildings, and the best of equipment, are of no practical work, energy and brains count.

At the Paris Exposition the first, second, and third prizes of honor were awarded to the Catholic schools. The judges in many cases were bitter enemies of such schools, and they tried their very best from having such honors given to our schools, but the facts were so clear and public opinion being against them they were obliged to do what they

pride—  
Like headless ghosts forever glide  
Like time relentless, ceaseless flow  
Adown the rolling Gattineau.

Fair cascades silvered by the moon  
Or golden in the sun of noon,  
Or red in evening's crimson glow  
Lead beauty to the Gattineau.

Thou river fair and blue and bright,  
All darksome in the gathering night,  
The stars shine in thy depths below  
O weird, romantic Gattineau!

Fair river of our northern clime  
Speed on from morn till evening  
time  
Among those lovely scenes we know  
O legend-haunted Gayneau!

—JOSEPH A. SADDLER.  
Wakefield, P.Q., September 10th, 1900.

REQUIEM SERVICE.  
An anniversary Mass will be said at the Church of the Reverend Franciscan Fathers, on Tuesday morning, the 9th November, at eight o'clock, for the late Mrs. Wm. F. Palmer.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach, and cures dyspepsia and indigestion.

did. Certainly it must have been very hard on their nerves to be compelled to act in this manner. Right conquerers might in this case.

In Ontario at the High School entrance examinations our Catholic children carry off the highest marks notwithstanding the howl raised by Protestants and some weak-minded Catholics, that they learn nothing except Catechism. A few years ago an examiner (a Protestant) was given on a large number of candidates papers to correct. Speaking of the affair afterwards he was heard to say: "I could always tell a Catholic pupil's paper, it was neatly and carefully done, ruled, special attention having been paid to the writing, but when I came to a public school pupil's paper, it was dirty, in many cases blots of ink being scattered over it, and showed no signs of neatness, but carelessness. It was a pleasure to examine the former, while it was disgusting to read over the latter." This is from an unbiased and unprejudiced mind. He was not afraid to speak out what he thought.

In Newfoundland at the examinations of the Council of Higher Education one of our Catholic colleges, (St. Bonaventure's) carried off the highest honors. The examinations are divided into three divisions, Associate or Senior, Intermediate, Preliminary or Junior. Four colleges competed, three Protestant and one Catholic. The Catholic college carried off five scholarships (two Intermediate and three Junior). Fifteen first and second places in the various subjects were won. In the honors obtained in separate subjects the Catholic college stands first, obtaining almost as many as two of the other colleges combined. In the Associate grade more students were passed this year with the exception of one since the public competitive examinations were started. In the Intermediate grade the college had the high honor of carrying off first place of all the boys of the colony.

In the Junior grade the 2nd and 3rd were also captured. They had no failures in Intermediate English, Geometry, Latin, French, shorthand, and large numbers entered for these subjects. Fifty-seven honors in special subjects in the Junior grade were taken. The boys of the colleges next in merit carried off 34 and 14 respectively. Of a total of twenty-five honors in geometrical drawing, the students of St. Bonaventure's have obtained 16, including 4 maxims—that is full marks. In arithmetic 9 honors were won, more than twice the number won by the students of the next most successful college. In French 10 honors. In Preliminary Latin, out of a total of 4 honors the College took 3.

In the McGill University matriculation in the Faculty of Applied Science, out of 75 candidates, a student of St. Bonaventure's came eighth on the list.

Out of 105 open scholarships since the examinations commenced, some eight years ago, the Catholic College has won 41 Senior and Intermediate, the next two colleges in order of merit won 21 and 18 respectively. The results of the Junior grade were still more conspicuous, 24 scholarships were taken, more than the next two colleges combined. In the special prize list 60 Senior or Intermediate, the next best college taking 33 and 13. In Greek, Latin, French and German, the Catholic boys captured three times as much as all the other colleges combined. In Greek all but two.

This result speaks volumes for the training of our Catholic colleges, when we consider that at the examinations in Newfoundland, in order to get a place in the Honor Division of a grade means to secure an average of at least 70 per cent. on all the subjects entered for, and to obtain a place in the Honor Division means 50 per cent. As for ourselves we are not surprised at the results, as we know full well what our schools and colleges can do, but to the enemies of our system of education these facts prove conclusively that we fear no foe in the line of public educational competitions.

## THE GATTINEAU RIVER.

Speed on upon thy mountain way  
Swift-flowing as thou art to-day—  
While seasons ever come and go,  
Thou glancing, dancing Gattineau!

Mid rocky heights and woodlands fair—  
And green hills rising everywhere—  
While light and shade their glamor throw  
Upon the rushing Gattineau.

The trunks of trees, the forest's pride—  
Like headless ghosts forever glide  
Like time relentless, ceaseless flow  
Adown the rolling Gattineau.

Fair cascades silvered by the moon  
Or golden in the sun of noon,  
Or red in evening's crimson glow  
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## ORDINATION SERVICE.

Rev. John B. McGarry, of Proctor, Vt., was ordained to the priesthood on Sunday morning, Oct. 28. There was a large number of friends present to witness the imposing ceremony, which occurred in the chapel of the Cathedral of St. James. Among those to attend were the happy parents of the newly ordained priest, also his brother and sister. Father McGarry is the first young man from Proctor to be raised to so high a dignity. We trust, however, he will not be the last, for good examples are productive of much fruit. We congratulate the family on the signal honor conferred on son and brother, and we trust, and will sincerely pray, that Father McGarry will enjoy a long and happy life in the sacred ministry. The young priest offered up his first Mass in St. Dominic's Church, of Proctor, where he had the pleasure of attending his first Mass.



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not a pure hard soap; the most satisfactory soap and most economical. Those who try Surprise always continue to use it. SURPRISE is a pure hard Soap.

## JOHN MURPHY & CO.

IT ONLY PAYS TO BUY THE BEST

In Hosiery and Underwear; there is no comfort in any other, our stock is replete with all the best and most reliable brands at popular prices.

## Warm Hosiery and Underwear.

Ladies' Black Cashmere Hose, 30c pair.  
Ladies' Black Cashmere Hose, double heels and toes, "Our Leader," 35c pair, three pairs for \$1.00.  
Ladies' Black Cashmere Hose, reinforced heels and feet; special value at 50c pair.  
Ladies' Black Cashmere Hose, double heels and toes, extra fine and warm, 65c and 75c pair.  
Ladies' Black Ribbed Over-hose, double heels and feet, 60c, 75c and \$1.00 pair.  
Children's Black Cashmere Hose, for winter wear, all reinforced heels and toes, 30c, 40c and 50c pair.  
Children's Black Ribbed Cashmere Hose, extra triple heels, knees and toes, 40c, 50c and 65c pair.  
Ladies' H-ray Ribbed Wool Vests, for winter wear, in long and short sleeves; special, 50c each.  
Ladies' Extra Fine Ribbed Wool Vests, extra good value, 75c each.  
Ladies' Lamb's Wool Vests, very soft and warm, for winter wear, 75c and \$1.20 each.  
Ladies' Natural Wool Vests, very soft and warm, "Our Leader," \$1.10 each.  
Ladies' Black Wool Tights, warranted fast dye, extra fine, \$1.25 pair.  
Children's Ribbed Wool Vests for winter wear, 40c, 50c, 60c and 75c each.  
Children's Lamb's Wool Vests, very good value, in all qualities, 35c, 50c, 75c and \$1.00 each.  
Children's Natural Wool Vests, very warm for winter wear; 60c, 80c and \$1.00 each.

## JOHN MURPHY & CO.

2343 St. Catherine Street, corner of Metcalfe Street.  
TERMS CASH. Telephone Up 333.

## PROVINCE OF QUEBEC.

District of Montreal.  
No. 3126.

## SUPERIOR COURT.

Dame Marie O. Leroux, of the City of Montreal, said district, wife common as to property of Hermenegilde Lafont, con tractor, of the same place, has this day sued her husband for separation as to property.

Montreal, October, 1900.  
BRAUDIN, CARDINAL,  
LORANGER & ST. GERMAIN,  
Attorneys for Plaintiff.

## CHURCH BELLS.

Church Bells, Castles and Poles of Best Quality, Made in England.  
BUCKLEY BELL FOUNDRY  
THE L. W. VANZANER CO., CHICAGO, ILL.

## MURPHY BELL COMPANY

TROY, N.Y., and  
177 S. BROADWAY, NEW YORK CITY.

Manufacture Superior Church Bells

## THE SALOON AND ITS VICTIMS.

"Many years ago," says J. F. Cunniff in the "New World," "there came to Chicago a Catholic young man from a city in the East. Chicago was to him strange and lonesome, for among the thousands of people he met there was not a familiar face, while in the town he had left he knew everyone and was always greeted as along its streets he traveled. The stranger in Chicago longed for Catholic companionship. The guided cross of the lofty steeple on the church grand and strong guided him easily to Mass on Sunday, but in the evening after work the church premises were dark, except the rectory of the busy priest. Down town upon the street corners the Catholic young man, a stranger in Chicago, found well dressed men of Christian appearance, distributing welcome tickets to the Y.M.C.A. Upon entering this institution he was met by most accommodating officers who spared no efforts to impress him with its benefits—the entertainments, meetings, reading rooms, game rooms, gymnasium and employment bureau—everything possible to interest the stranger. There were well trained salaried men to attend to various duties. The Catholic young man, of course, did not want to risk his faith by joining an institution outside his Church. The young man could find no Catholic institution of the kind, but he did not find desirable institutions conducted by Catholics. One

of the doors were the names plain and grand: "The Pats, the Mikes and the Bennys." There were the Mac's and the O's. Surely here would be a welcome. Remembering the advice of a good priest who taught him, he hesitated about entering a saloon, but finally allowed the craving for sociability to master him and in he went. The saloonkeeper, upon handing him his change, smiled upon him in that bland saloonist way, and noticing that the youngster was shy and strange, asked him if he was a stranger in those parts. The question caused the young man's face to quickly light up, and he told of his leaving the town of his childhood. He was soon introduced to the loungers about the saloon; among them was one familiar with the stranger's old home, and between pool and drinks and talk the young man passed a most sociable evening, which was the beginning of a saloon career in Chicago. Many changes have come upon this city since that time; the Catholic population has increased from 200,000 to 800,000, but there is no place of sociable welcome to the Catholic stranger in our midst. You may say there are reading rooms, but you may as well offer a stone to a starving man as a reading room to a stranger whose heart is heavy in the lonesomeness of his strange surroundings. You may say we have sociable places in a few of the parishes, but these are only for neighborhood dignes, a stranger

the faith of these aliens was in jeopardy and believing that the best means of preserving it, and counteracting the effect of pernicious literature was through the medium of a good book, Mrs. Sadlier resolved to devote her talent to the writing of stories which, while savoring enough of romance to hold the interest, should have for their central motive the uplifting of the Irish immigrant, and the portrayal of the beauty and dignity of his ancient faith. Each tale dealt with a special problem. "The Blakes and Flanagan's" was intended to inform parents of the dangers to which children were exposed by education of a non-religious character; "Bessie Conway," the outcome of a conversation with the late Father Hecker, depicted the temptations of the Irish servant girl employed in families disposed to attack her character and her church; "Old and New" aimed at rebuking the desire for cultivating absurd and useless Americanisms, displayed by a certain class of immigrants; while other tales had for their purpose the preservation of a simple and true affection for the dear ones across the seas, and a fitting pride in the green life which they owned as the land of their birth. Many of this author's works were also undertaken at the request of distinguished persons, as for instance "Aunt Honor's Keepsake," which was written at the instance of Dr. Ives, an enthusiastic promoter of the New York Catholic

## "The Thorn Comes Forth With Point Forward."

The thorn point of disease is an ache or pain. But the blood is the feeder of the whole body. Purify it with Hood's Sarsaparilla.

Kidneys, liver and stomach will at once respond? No thorn in this point. Severe Pains—"I had severe pains in my stomach, a form of neuralgia. My mother urged me to take Hood's Sarsaparilla and it made me well and strong. I have also given it to my baby with satisfactory results. I am glad to recommend Hood's Sarsaparilla to others." Mrs. J. L. Tass, 340 Church St., Toronto, Ont.

Complete Exhaustion—"After treatment in hospital, I was weak, hardly able to walk. My blood was thin. I took Hood's Sarsaparilla until well and gained 20 lbs. It also benefited my wife." Augusta Miller, Dresden, Ont.

Hood's Sarsaparilla

Small advertisement for Hood's Sarsaparilla.

Small advertisement for Hood's Sarsaparilla.

## WHAT

The "Catholic Times," published by the Catholic mission place. We report which ignore of Catholic belief, revealed by the correspondent.

Our dissent Haven are cr and liberal in doubt many fluence of our of whom many of our beauti are also m ignorant a box is a pret minds of the also a number quires sent to for example,

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4. "To-day is Paradise," the thief on a to be purified how can we sinner needs to

Father Xa instructive an questions, rem

Rev. Father Western "Wa letter from writes about says—

The services Paris are very To begin with Masses," says. Once on every obligation the every church grandly carried out of the parish tuary. They ce with the cocke head, and man and up the m sanctuary by sides the orga stramental m gorian chant. Love the pages, the procession the sanctuary. Masses in the German. I'AM you both how feels. It is a worship. It is ing. The Churc ed, covered w with variety. gion is a nob God of maste way, is the p

## CHA

BUYING VO Universe," of caption "Mon says—

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BEHIND TH Michael P. Set recent lectur caused the sub ship" in a manner. Space giving more t his admirable follows—

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

TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

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

PAUL, Archbishop of Montreal.

SATURDAY..... NOVEMBER 3, 1900.

ALL SOULS' DAY.

"It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." From the days of the old Mosaic law, down through the ages, the faithful children of God—be they God's chosen people under the ancient law, or the members of the Catholic Church, under the new dispensation—have ever believed in and practised the consoling and loving doctrine of praying for the dead.

olic congregation exists—from the sublime shrine under the great dome of St. Peter's to the humblest bark-covered chapel of the Indian missionary, the feast of All Souls is observed. Here in Montreal—the Rome of America—there exists a grand and worthy practice, which will be kept, as it has been for years. On that day all the parishes of the city will proceed to the cemetery beyond the mountain, and the repose of Cote des Neiges will be broken by the tread of thousands of pilgrims going along the Way of the Cross, from the cemetery gate to the Calvary at its furthest extremity, and there reciting those special prayers with which the Church invokes the mercy of the Almighty for the souls of the faithful departed.

After original sin was committed, the gates of heaven were closed against the human race, and all the saintly patriarchs, prophets, and children of God, were excluded from eternal happiness until such time as Christ came and by His death opened for them the portals of beatitude. Immediately after His death on the Cross, our Lord descended into Limbo, the prison house of detention, and there announced to the good souls awaiting his coming that their deliverance was at hand.

Beyond the confines of time that day becomes one of Heaven's jubilee. It is a day of rejoicing for the souls that are delivered, through our prayers, from their purgatorial sufferings; it is a day of jubilation in the halls of heaven, as an army of new saints ascends to occupy a place in the ranks of the Church Triumphant.

Since the resurrection, and the establishment of the Holy Church of Christ on earth, the Limbo of the old dispensation became, in the language of Christianity, the Purgatory of the future. Therein are detained the souls of the good, who died free from mortal sin, yet without having fully satisfied God's justice for the sins that had been pardoned to them. They constitute the great body of the "Church suffering." In heaven exists the immense army of the "Church Triumphant," on earth continues, and will continue to the end of time, the "Church Militant." By the chain, known as Communion of Saints, the links of which are prayers, sacrifices and alms deeds, the three branches of that immortal church are bound together.

There is not one of us but has some dear friend, some near relative, some parent, or brother, or sister, some wife, or husband, or children, awaiting our grateful remembrance of them. From the cold, solitude of their graves they call to us, in tones of the deepest distress, to come to their aid; and it is for us a duty and a "labor of love" to prove to them our sincere affection by uniting heartily with the Church upon that solemn and important occasion. This year, or in years past, thousands will leave the city of the living to flock to the city of the dead; they will offer up such prayers as they would have offered for themselves. Many and many of the pilgrims of this year will be sufferers in Purgatory on All Souls' Day 1901; let them, therefore, do for their dead this time, that which they would the living do for themselves a year hence.

Thus it is that the Church has set aside one day of the year—the day following that which is dedicated to all the saints—upon which the prayers of the faithful are especially asked for the suffering souls in Purgatory. In fact the whole month of November is given over to this glorious solemn and consoling devotion. All over the world, wherever a Cath-

THE CHARITY OF TO-DAY. It is a well known principle of our criminal law that whenever a reasonable doubt exists as to the guilt or innocence of an accused person, the benefit of that doubt is accorded to the prisoner. In other words, our law supposes every one to be innocent until such time as guilty is clearly proven. It is better, according to Holy Writ, that ninety-nine guilty ones should escape than that one innocent person should be punished. These maxims, whether of our law or of the Scriptures, are based upon the same grand principle as that of Christian charity. In carrying into practice this liberty-giving principle our law is merely the secular expression of a noble Christian precept, and its action is in accord with the teachings of Christ and the indications of the Church.

tians, true Catholics, too frequently neglect to exercise the same charity in regard to our neighbors, and even our friends.

If a man is anxious to know how many friends he has, and how true their professions are, let him await the day when some great reverse of fortune comes to him, when some unforeseen cloud hovers over his name, when poverty knocks at his door, or when he is in deep need of a friendly hand to lift him out of some accidental difficulty. It is then that he will learn the hollowness of friendship. Like the story of the Samaritan, in the Sacred Book, he will find that each one is too busy with his own affairs to spend any time in bringing him the needed help. Above all will be learned the bitter truth that the world loves scandal, that it grasps with avidity at every evil report, and seeks only to magnify it. No matter how innocent the man may be, it suffices that one tongue should pronounce a suspicion—be it ever so baseless—in order that the "hue and cry" may start.

It is due to Dickens, and his famous pictures of the debtors' prison, that the absurdity of taking away one's liberty, on account of an inability to pay certain amounts, and placing the individual in the impossibility of ever meeting his obligations, was made so apparent, that the old system was eventually abolished. There is no Marseilles to-day; but the spirit seems to survive the stone body that contained it and to haunt even at this late hour in the century, the avenues of justice. In many cases we find that the mere accusation constitutes a condemnation in the mind of an ungenerous public, and the lack of real friendship, not to speak of common Christian charity, prevents the accused from making use of every fair and legitimate means at his disposal to justify his reputation and to refute the calumnies—if such they be—under which he has been forced to suffer. On the one hand the grand legal principle which accords the benefit of the doubt to the accused, and incidentally removes every impediment to his justification, is not put into strict practice; on the other hand, that spirit of sincere friendship—or rather of ordinary Christian charity—vanishes the moment the one who should be an object of it, is in actual need of its benefits.

These considerations, and others akin to them, frequently cause us to pause and to ask ourselves if the world is really getting better? In reply we are inclined to accept as only too truly applicable, the words of a great prelate who once said: "The world is ever improving, but men are deteriorating."

IRISH REPRESENTATION.

The general election shall be a thing of the past before another issue of the "True Witness" reaches our readers. What seems to us to be the most important issue of the present contest is not the triumph of Liberal or Conservative, but the increase, both in numbers and in importance of our element in the great halls of our Federal Legislature.

There are a few Irishmen—Catholics—who have reached the positions which they long coveted on the strength of their nationality and religion, and who, as soon as their own aims have been attained, proclaim that any special appeals for purely Irish representation constitute a cause of dissension and are injurious to our well-being in the community. We do not see how such persons can consistently hold the positions that they thus secured and at the same time, denounce in others the use of the very stepping-stones to their own elevation.

During the Australasian Catholic Congress one of the most important papers read was one specially contributed by the well-known statistician, Mr. M. G. Mulhall. Of the 1,450 millions making up the population of the world, Mr. Mulhall basing his figures on the returns of 1898, computes that only 501,600,000 are Christians, the proportion to each faith being as follows: Catholics, 240,000,000; Protestants, 163,300,000; Greeks, 98,300,000. Under the head of Protestants are included more than 100 different sects who profess one or other form of Christianity. Assuming all classes of Protestants to form one religion, their total number in relation to that of Roman Catholics would be as two to three. "It would be interesting," writes Mr. Mulhall, "to ascertain which phase of Christianity—Catholic or Protestant—increases numerically the faster. There can be no doubt that the principal Protestant nations, such as Great Britain, Germany and the United States, are advancing with great strides, whereas such Catholic countries as France, Ireland, Spain and Portugal have little or no increase yearly. But when we come to make a survey of the whole of Christendom we find

that the numbers are pretty equal." According to official returns for five years, ending December, 1898, the annual increase, if nobody changed from the religion of his parents, would be as follows: Catholics, 2,360,000; Protestants, 2,380,000. "It is, however, notorious," says Mr. Mulhall, "that numbers of Protestants in England and the United States pass over yearly to the Roman Catholic Church, whereas Protestantism gains few converts. This fact is attributed to two causes: First, the life of self-denial and sacrifice led by Catholic missionaries; secondly, the attraction that Catholic worship offers by its ritual and ceremonies. According to the returns of the American Statistical Society, in 1898 in the missionary countries (India, China, Siberia, Japan, Syria, Asia, Africa, Philippines, Java) Catholics were to Protestants almost five to one, the figures being: Catholics, 11,458,000; Protestants, 2,622,000.

The following figures are given as illustrating the progress of the Catholic Church in English-speaking countries during the present century: Bishops, 232; priests, 21,160; churches, 17,900; souls, 21,050,000. In the United Kingdom there are 4,600 Catholic churches almost all built in the 19th century, representing an outlay of at least 20 millions sterling. "The progress of Catholicity in Great Britain is chiefly among the educated classes. Since the Tractarian movement in 1850 the persons who have gone over to the Church of Rome include 445 graduates of Oxford, 213 of Cambridge, and 63 of other universities, besides 27 peers, 244 military officers, 162 authors, 139 lawyers, and 60 physicians. Among the graduates were 446 clergymen of the Established Church. In England and Wales, however, only 4 per cent. of the population is Roman Catholic, as compared with 8 per cent. in Scotland, 78 per cent. in Ireland, 40 per cent. in Canada, 14 per cent. in the United States, and 22 per cent. in Australia. In America between 1850 and 1890, the relative progress of the Catholic religion was about double that of other creeds, the churches having multiplied sevenfold, and Church property thirteenfold. As regards Canada and Australia, the census of 1891 gave the following returns as to religion:—Canada: Roman Catholics, 1,990,000; Anglicans, 645,000; Methodists, 850,000; Presbyterians, 775,000; Baptists, etc., 500,000. Australia: Roman Catholics, 500,000; Anglicans, 1,485,000; Methodists, 434,000; Presbyterians, 493,000; Baptists, 507,000. Thus Catholics held the first place in Canada, the second in Australia. "Summing up the statistics of the Catholic Church, we find 12,000 priests, 240,000,000 odd of laity; while the prelates acknowledging the authority of His Holiness Leo XIII. include 184 archbishops, 717 bishops of dioceses, and 362 bishops in partibus or Vicars-Apostolic; in all, 1,263, of whom 1,187 belong to the Latin rite, 76 to Greek or Armenian."

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problems before us in our "new possessions" with the determination to be not less wise than just in dealing with vested interests.—Providence Visitor.

ARBITRATION THE ONLY REMEDY.

It is good to know that the great anthracite coal strike has been settled. If the strike occurred at another time and under other circumstances there would have been no end of distress and not a little starvation before the operators would have yielded. The miners, in all probability, would have been starved or beaten into subjection, many of the industries of the Atlantic seaboard would have been paralyzed, thousands of dollars would have been lost. It is good to know how these strikes are settled, or rather prevented, elsewhere. The "Catholic World Magazine" has a leading article this month, by a Catholic university man, on the Court of Compulsory Arbitration in New Zealand. This system has been in active operation now for seven years, and, as Mr. Lloyd puts it, "Instead of strikes, riots, starvation, bankruptcy, passion, and all the other accompaniments of the homestead method, there has been—debate! The total loss is a few weeks' time of only a dozen men. The manufacturers have not been ruined; they have not had to shut down their works; they have not fled the country. The workmen have gone on working, buying land, and building homes and paying for them, rearing children, and building up industry and the state as well as their homes."

CANADIAN SOLDIERS ARRIVE.

Halifax, N.S., November 1.—The return of the Canadians from South Africa was made the occasion of a great demonstration here.

Thousands anxiously awaited the coming of the transport and her sail up the harbor was attended with scenes of the wildest enthusiasm and excitement. The spectacle presented from the time the vessel left the entrance of the harbor, where she had remained until early this morning, was one that may never be equalled in Halifax again. For two miles the wharves were crowded with cheering spectators. The shipping in port was ablaze with flags and bunting. Cannon boomed from the forts on either side of the harbor, and from the fleet of war vessels. Church and fire bells joined in the joyous welcome.

The transport with khaki clad Canadians crowding her decks was accompanied in triumph up the harbor by countless steam, sailing and rowing craft, and mingled with the reports from big and small guns, was the vigorous tooting of steam whistles on shore and afloat.

Major Pelletier, who was on the bridge of the transport, expressed delight at the extent and character of the reception. When the transport neared the war vessels, the sailors paraded the decks and gave three hearty cheers, the Canadians responding vigorously. This was followed by a salute of 21 guns from H.M.S. Crescent, and the Citadel heights following, while the massed bands on the disembarkation pier, and that of the flagship, played "Home, Sweet Home."

At 11 o'clock, the military and navy pageant formed in processional order, and with a guard of honor from the 3rd Royal Canadian Regiment, awaited the disembarkation of the troops. The appearance of the men on the deck of the transport was greeted with continuous cheering. The troops received ovation after ovation. The crush upon the barrier separating the general public from the disembarkation pier was tremendous. The excitement reached its height when the disembarkation began. To the music of the massed bands, the boys in khaki, headed by Major Pelletier, left the steamer's deck and paraded on the wharf.

The home-comers were embraced by their friends. There was hand-shaking and caressing; yet, amid the great joy manifested on all sides, there were some pathetic incidents. There were present those who had bid their boys farewell a year ago, and wished them bon voyage and safe return home, but their hopes and their desires have not been realized. There was sadness mingled with joy in the scene on the pier.

Old Halifax looked resplendent in bright colors. The buildings were gorgeously decorated with bunting, flags, streamers and transparencies, and imposing arches were erected at different places. From the battlements and parapets of several of the arches young ladies, costumed in gowns of the tri-color, sprinkled maple leaves and flowers over the passing soldiers. The preparations made on all sides to welcome the illustrious Canadians were of the most elaborate kind.

BUSINESS MEN.

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Give our columns a trial. Send for rates to our office, "True Witness" P. & P. Co., Limited, 2 Busby street, Montreal.

Our Co

Your readers I have been ab I owe no apolog tions; yet, I th say that I have ing. For which working has not case. The "True solely independ not dare scribble umns that might or the other. ample occasion f servation, durin weeks, I will tal ing the readers marks that I ch the subject of I sentation is upp and as it is the interest the frie Witness." I will naking a few " that theme. I m that I read with cles in the last sses of your pap lectly in accord y stated concerni ties that our pe this province.

A few days aft late Premier Ma to be taking sup taurant. At the me were two g Irish Catholic, t Canadian. As the ers to me, I did in their conver not help hearing and I was not s mentally. their French-Canadian, all full of the sub ship. All that se was the choice o late Premier. He very freely rega ' merits, respect Parvri, Archmb At that time no certain idea as t three, if any of choice of the L The Irishman did much troubled ship; apparently matter of indiffer he was very anx chances of an Iri Cabinet portfolio. list of all the pr candidates for p ment—and the li one—I will ju words, as nearly them, and, witho

A NEW M

On Sunday, the teen thousand pi to the silent abo yond the mounta members of the Francis joined th the faithful, and calculated to aw equotions of deep enthusiasm. While sion of the annu Franciscans to th Dead," it was al ever remain mem that the blessing took place in pres sands. It is a s mental statue stands upon a gr in turn reposes up ing to Mr. John of Canal dues, a leading member o of St. Francis in central roadway v repose the remain father and son, t ment lifts its ar analyst the solemn The November r vue du Tiers-Ord the Franciscan F is just to hand; with this new an ment, we translat an article signed Marie, O.F.M. Ho religion of the w the theme! It is an expression as heart of Mary. O never convey the touching phrases; best to render it sible. It runs th

"The seared l ground. The weak um lacks the w partied vigor and the first, chilly lightly snatches t once. They fall in the passer-by tra scarcely is their heard; the soul sound of their ru their majestic b our admiration; l clouds by giant fanned by the br ing brass, under dined, drawing t the atmosphere a ing to their harm Today, day a

Our Curbstone Observer On Irish Representation.

Your readers may have noticed that I have been absent for some time. I owe no apology for my peregrinations; yet, I think it only proper to say that I have been off electioneering. For which party I have been working has nothing to do with the case. The "True Witness" is so absolutely independent that I would not dare scribble a line for its columns that might indicate one side or the other. But, as I have had ample occasion for considerable observation, during the past couple of weeks, I will take the liberty of telling the readers a few of the remarks that I chanced to hear. As the subject of Irish Catholic representation is uppermost in my mind, and as it is the one most likely to interest the friends of the "True Witness," I will take the liberty of making a few "observations" upon that theme. I may say, at the start, that I read with pleasure your articles in the last and second last issues of your paper, and I am perfectly in accord with what you have stated concerning the lost opportunities that our people have to note in this province.

my own, I will leave them for the contemplation of your readers. He said, amongst other things: "You will admit that we are a large factor in the population of this province, and that our status has always, from Confederation down to four years ago, been recognized by every Government. In every administration—be it Conservative or Liberal—we have had direct Cabinet representation. It may be argued that we have a member in the present Government; but that member holds no portfolio, consequently has no department, no patronage, no power, no influence, not even as much as an ordinary member."

whom, the Irish shamrock and the Canadian maple are intertwined, appears a statue of our Seraphic Father Saint Francis, in a meditative, ecstatic attitude, the two hands crossed upon his breast and the eyes gazing heavenward. Francis prays and weeps at the same time; granite tears dot his faded cheeks, while his lips seem to ever pronounce one of those fervent and effective prayers which constituted him on earth the guardian of a divine power. He weeps and he prays. His tears are a compound of sorrow and consolation; and he prays, that prayer which is at once a relief and a reward.

LOCAL NOTES.

BRANCH NO. 232, C.M.B.A., Grand Council of Canada, held the first series of progressive euchre parties and socials inaugurated for the season of 1900 and 1901, in Drummond Hall, on Friday evening last, and it was an unqualified success. The members of the C.M.B.A., with their families, to the number of 200, enjoyed themselves by participating in the progressive euchre, after which refreshments were served and then the devotees of the light fantastic took possession of the floor, and kept things merrily going during the remainder of the evening. President T. R. Cowan on opening the entertainment, made a felicitous speech, returning the thanks of the officers and members of Branch 232 to their large concourse of friends and the opening social, and he assured them all of a very pleasant evening, and called the attention to the fact that this was the first of a series of four entertainments to be given under the auspices of the Branch. After the rules had been read which governed the euchre playing, the occupants at 46 tables started in to win one of the handsome prizes, which were kept on view on the stage. It is needless to say the playing was very spirited at all the tables. Fourteen games in all were played, and the fortunate winners of the six prizes were as follows:— Miss M. McCroly, 1st, lady's prize, large jardiniere and pedestal. Miss M. Hamilton, 2nd, lady's prize, jewel box. Mrs. E. Rowan, 3rd, lady's prize, parlor lamp. Mr. J. J. Legalle, 1st, gent's prize, large figure (Turk) in Terra Cotta. Mr. A. Andriau, 2nd, gent's prize, set carvers. Mr. M. Doyle, 3rd, gent's prize, loving cup.

DEATH OF MISS O'BYRNE.

Deep and widespread regret was experienced by the announcement of the demise of Miss Maggie O'Byrne, second eldest daughter of Mr. Edward O'Byrne, of Point St. Charles. For some months deceased had been failing health, but her many friends entertained hopes of her perfect restoration to health, until it became evident that consumption had claimed her as a victim. Then, notwithstanding the attendance of careful and skilled physicians, and the devoted attention of her kind mother and family, she gradually sank, and on Thursday morning she peacefully passed to her reward, fortified by the rites of Holy Church, which were administered by the Rev. Father O'Meara, who, during her brief illness, was visiting in his attentions. An additional tinge of sadness is added to her death by the fact that her brother, Bernard, met with an accident that cost him the loss of a foot, and her sister, Mrs. J. Ellis, is at home dangerously ill. Miss O'Byrne was a graduate of St. John the Evangelist Convent, and after completing a thorough course of music, with the best professors, was appointed to the important position of organist of St. Gabriel's Church, which position she held for upwards of twelve years, to her credit, and the satisfaction of the Rev. Pastor and the congregation. Deceased was a most popular young lady, and universally admired for her many excellent traits of character. Being a finished musician, she was a familiar figure at all local entertainments, and her splendid piano accompaniments and solos were at all times valuable additions to the attractions.

in the world known as Princess Elizabeth Galitzen, came to the North-east to establish a colony of the Sacred Heart, of which Mme. Aloysia Hardey was superior. Their earliest school, were in the city of New York, then at Astoria, which school was removed to Manhattanville in 1847. In 1841 Mme. Galitzen founded and governed a convent at McSherrystown, Pa., removed in 1847 to Eden Hall, where Mrs. Elizabeth Tucker, a distinguished English lady of singularly noble character and cultured mind, became the first superior and stamped the Eden Hall school with that seal of refinement and distinction which has never been effaced.

TROOPS FOR CHINA.

The situation in China is hourly becoming more clouded. The Gordon Highlanders and the Devonshires have been ordered to sail from Natal for China. The flame of revolution is still spreading over the vast expanse of the Celestial Empire. Detestation of "foreigners" seems to be the mainspring of all the trouble caused by Boxers and their friends. In the end the whole of China may be drawn into the vortex of strife. If so the result is not easy to calculate. Discipline and military science go a long way in backing any cause; but we all know the terrors of a religious war. The Turk, the Mahometan, the East Indian have all given proof, at different times, of the wonderful achievements resulting from blind fanaticism and mad fatalism. Before the spears of ten thousand lunatics a British square is not always impregnable. The cry of the Chinese rebels is "Allah, Allah!" of the Saracens "There may be yet heavy work for the allied armies in China."

by miracles were children of the Catholic Church without a single exception, and saints are nothing else but the fruit of the good tree of the Catholic Church.

SOUTH AFRICA AFFAIRS.

While Canada is busy welcoming home the brave lads that went out to do battle on the fields of South Africa, it is astonishing to read of the activity still displayed by the Boers and their one or two leaders. Oom Paul is on the way to Europe; but Dewet is still eluding the vigilance of the British, and Botha is capturing guns and setting traps for the military. What on earth is the meaning of it all? Does it signify that the Transvaal is still unconquered, or that the guerrilla warfare is to be kept up? Decidedly the Boers are a wonderful people. If the Chinese had the one-tenth of their union, tenacity, bravery, and patriotism, the allied powers would have no picnic around Tien Tsin and Peking.

ARCHBISHOP O'BRIEN.

His Grace Archbishop O'Brien, of Halifax, will preach the sermon at the St. James Cathedral to-morrow at High Mass.

READ BEST BOOKS.

Time actually wasted by young men, if systematically set apart for mastering the best authors on the subjects that make up the staples of human knowledge, would in one generation revolutionize society as to acquired and applied knowledge.

LORD LANSDOWNE'S APPOINTMENT.

If we were astonished to learn that Lord Lansdowne had been given the important office of Foreign Affairs in the Imperial Government, we were not surprised to find that the whole British press—of both parties—appears deeply exercised over the event. We were aware that Lord Lansdowne was not a favorite, by any means, in Ireland—whence he comes.

BAD CATHOLICS.

It is unreasonable and unjust to judge the holy Catholic Church by the bad lives of many unfaithful members. Catholics are bad in as far as they do not live as Catholics. The Catholic Church is a good tree and as such can only bring forth good fruit; but as you can find bad fruit on the best tree, so you will also find bad fruit on the good tree of the Catholic Church. But, as bad fruit on a good and healthy tree does not owe its being bad to the good tree, but to some bad influence from without, so the bad conduct of so many Catholics is due, not to the church, but to some bad influence outside the spirit of the church. He who lives up fully to the teaching and direction of the Catholic Church will infallibly become a saint. All saints whose sanctity God has made known

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A NEW MONUMENT IN OUR CEMETERY.

On Sunday, the 21st October, fifteen thousand pious citizens flocked to the silent abode of the dead beyond the mountain. One thousand members of the Third Order of St. Francis joined the vast concourse of the faithful, and the scene was one calculated to awaken the liveliest emotions of deep piety and fervid enthusiasm. While it was the occasion of the annual pilgrimage of the Franciscans to the "City of the Dead," it was also a day that will ever remain memorable in the fact that the blessing of a new statue took place in presence of these thousands. It is a splendid and monumental statue of St. Francis. It stands upon a granite pedestal that in turn reposes upon the lot belonging to Mr. John O'Neill, ex-collector of Canal dues, and long since the leading member of the Third Order of St. Francis in Montreal. Near the central roadway in Section D, where repose the remains of Mr. O'Neill's father and son, this beautiful monument lifts its artistic proportions amidst the solemn surroundings.

What an image of life and of death! The orb of our years swiftly towards the horizon of existence; the spring time of our life merely sees the budding, at one moment we are exalted, perhaps even to the skies, we bask in the noontide splendor, we feel a sap, a strength, a youthful freshness. We feel that we live. But a breath passes, and we are no more! and, like the yellow leaf, we fall back to the earth whence, like that leaf, we sprang.

FATHER McALLEN IN TOWN.

During the past week Rev. J. A. McAllen, S.S., spent a short time in Montreal. If we can judge by appearances, we would say that the labors of the missionary work agree with the Reverend Father. It was with great pleasure that we noticed how well and vigorously he appeared, and we trust he may long continue so.

HON. EDWARD BLAKE.

It had been stated, some time ago, by a section of the Irish press, and Hon. Edward Blake was considered to be a stranger in North Longford, and that his return again to Parliament for that constituency was quite problematical. What gave rise to such an opinion is more than we can say; but results have proven it to have been baseless. Blake has been again returned, and this time without any opposition. No better evidence of his eminent and appreciated efforts in the Irish cause, could be had. The Union of the Irish representatives is an omen of great promise for the future of the Home Rule cause.

A CENTURY OF LABOR.

The oldest convent academies of the Sacred Heart in the eastern states are those of Manhattanville, New York, and Eden Hall, Torrensburg, Philadelphia. Both were opened to pupils in 1847. Three years ago Manhattanville celebrated its golden jubilee with three days of commemoration in a manner worthy of the extent and fame of that celebrated institution, says the Catholic "Standard and Times" of Philadelphia. The faculty of the sister establishment, the Pennsylvania boarding school, decided for that reason to defer their own marking of the golden year until 1900, and to make one demonstration cover alike the fiftieth anniversary of their convent and the 100th of their order. The great teaching organization commonly known as "The Ladies of the Sacred Heart," was founded in France in November, 1800, under the consulate of the great Napoleon. As religion was not yet re-established in France, the monastic aspect of the work was somewhat veiled, the garb being simply that of the period in black material, a plain gown and cap; a white cap such as widows wore was added later. Not venturing to use publicly the term "sister," the nuns simply kept their family names, with the prefix of "madame," which still remains a usage in their order. The founders, Madame Sophia Barat, a woman of great force of character, rare intelligence, wide learning and eminent sanctity of life, was herself of the middle class only; yet from the beginning the French nobility were eager to place their daughters in the new academies, and among the ladies who hastened to enroll themselves as her companions were illustrious members of the families of Grammont, de Limminghe, de Caussans, de Maistre, Galitzen, de Montalbert, de Marode, etc. The cause for the canonization of Mme. Barat as a saint is now in the hands of Rome, and her renown, spread the world over, is based chiefly on her extraordinary personal humility, childlike simplicity and boundless charity.

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