

# The Witness

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## IRELAND'S CHAMPIONS ON HOME RULE.

There are lessons of great moment to be drawn from the success of the immense Irish gathering, at the Windsor Hall, on the occasion of the welcome tendered Mr. John Redmond, leader of the Irish Parliamentary Party, and his fellow-members, Messrs. McHugh and O'Donnell.

President Doran and the members of the executive of the parent Irish National Society of Montreal, who were instrumental in inducing the distinguished visitors to come to this city, and the various other Irish national societies which co-operated with the old organization, deserve the highest praise for the striking and successful manner in which every feature of the programme was carried out. The enthusiasm manifested was such as to prove that the cause of Irish Home Rule is as deeply rooted in the breasts of our people as ever. It was a remarkable gathering in many senses; the fact of the leaders of a people battling for political and legislative autonomy, addressing and appealing to a people in the full enjoyment of that constitutional self-government, and reasoning the situation in the old land from that which obtains in Canada to-day, was calculated to cast a flood of new light upon the much-debated issue, and to awaken sympathies that might otherwise have remained dormant for years to come. The declaration of Mr. Redmond as to the absolute unity of the Irish party, and the union of sentiment all over Ireland, was received with that applause which tells of unbounded satisfaction. The coming of these prominent Irish representatives has served the purpose of enlightening many a heretofore prejudiced mind on the true aspect of the Home Rule battle, and has stirred into activity the spirit of patriotic endeavor that always characterized the Irish citizens of Montreal. We cannot refrain from expressing our admiration for the spirit manifested by men of various other nationalities, and in particular our French-Canadian fellow-citizens. The emphatic, graphic and pointed address of Mr. Madore, M.P., in support of the resolutions moved by Hon. Dr. Guerin, and seconded by Mr. M. J. F. Quinn, Q.C., must have thrilled the visiting Irish representatives with delight. The whole meeting, in all its features, is an evidence of the sympathetic spirit that really exists between the different elements of this great city. Mr. William E. Doran, president of St. Patrick's Society, occupied the chair, and seated on his right were the guests of the evening.

O'Neill, D. Phelan, P. Flannery, M. Shea, P. J. Shea, W. Ryan, W. J. Scullion, P. Scullion, M. Sharkey, T. P. Tansy, Robert Warren, T. J. Donovan, P. Tucker, George Clarke, Jos. Lonergan, N.P., John O'Neill, Hugh Brady, C. Brady, D. O'Shaughnessy, M. O'Shaughnessy, P. Murphy, W. J. McKenna, John Quinlan, A. Shaw, John Dunn, and many others.

The St. Ann's Cadets played in their usual first-class style a variety of Irish airs, at the close of which the guests were escorted to seats on the platform.

**The Chairman.**  
Mr. W. E. Doran, when the repeated cheers which greeted them had subsided, extended to them a hearty welcome in the name of the society, of the Irish societies of Montreal, and of Irishmen by birth or descent all over Canada. It is, he said, my pleasant duty and my esteemed privilege to preside at this meeting, and to introduce to you the distinguished leader of the Irish Parliamentary Party, Mr. John E. Redmond (applause), and his worthy colleagues, Mr. McHugh and Mr. O'Donnell (cheers). It also devolves upon me, in the name of St. Patrick's Society and of all the other Irish societies of this city, to tender to them a hearty welcome. (Applause). The fact that they have come from Ireland, and for Ireland, entitles them to that welcome. I thank you for having given them a real "head-mill-falthe." (Cheers). It has been frequently remarked that we here in Canada ought not to interfere ourselves in European issues, but that we should devote all our time to building up our country. I do not subscribe to that selfish doctrine. The Irishman, while always true to the land of his adoption, never forgets the land where he or his forefathers were born. As Canadians we are proud of promoting her interests. To her we owe, and for her we are willing to shed the last drop of our blood. (Cheers). But Canadian citizenship has its rights, and one of these is that we are willing to struggle to obtain the same blessings of self-government that we enjoy. (Applause). And what people or race is more entitled to our sympathy and support than the Irish people at home? (Cheers). We cannot forget that we are descendants of those people. It was in this spirit that, when it was known that the Irish envoys were on the ocean, St. Patrick's Society decided to invite them to visit the commercial metropolis of Montreal and to feel confident that they would receive a hearty welcome in Montreal, and that great meeting showed that this confidence was entirely justified. I now call upon Mr. John E. Redmond, the leader of the Irish race at home and abroad. (Applause).

I assure you that it is with members of the most distinguished of our race to-night in Canada. One of Canada's truest and ablest sons, the Hon. Edward Blake (loud cheers) thus made many sacrifices in the cause of Ireland, having placed his matchless intellect and untiring energy at its service; and this is one of the reasons why we have confidence in your sympathy and encouragement in the future. We are united in Ireland. From the wreckage of the old movement and League there has sprung up the United Irish League, pursuing, to some extent at least, the same policy. This is a great and a prosperous country, and I pray that its prosperity may be eternal. But it is well to remember that here in Canada you have to take up arms and fight for the representative institutions, the Home Rule, that you now enjoy. All we in Ireland want is the same free and representative institutions, the same control of our own affairs, as you have in Canada. (Applause). Through an unfortunate misconception some people think that we have representative government in Ireland. No; we have no representative government; it is government in accordance with the will of the majority of constitutionally elected representatives. Ireland has a hundred representatives, over 80 of these are returned by the House of Commons; the rest are returned by the Leagues here to-night. Yet Ireland is governed in direct opposition to the will of those representatives. In the government of our country we have no voice, no influence. In the British House of Commons there are 670 members; and the will of Ireland's 100 members is voted against by a hostile majority belonging to another race, different in traditions, and incapable of understanding the real "head-mill-falthe." There is no necessity to argue further that we have in Ireland no representative institutions. What we ask for is a government responsible not to the House of Commons, or to any other class of Englishmen, but to the people of Ireland, the citizens of this country, to assist us in obtaining for Ireland what they have obtained for themselves. We are not unhappy about 1886 the Federal Parliament of the Dominion of Canada passed a resolution in favor of representative institutions in Ireland; and I am certain that in Canada the same feelings are entertained. We are working towards that end with righteous means. It is not necessary in a Canadian audience to argue in favor of our right to govern our own affairs.

**FUTURE PROSPECTS.**—What are our prospects? I am not of a sanguinary disposition; yet I think that in the near future there will be large concessions to us on the question of Home Rule, not coming at the policy of any English party, but from the earnest men of both English and Irish parties. Within the last three years we have obtained a large measure of control over our own affairs, in municipal and county matters, such as road-making, the maintenance of the poor and of lunatic asylums, and the assessment of taxes for these purposes. Formerly these matters were controlled in the hands of persons nominated by the Government. When we claimed the right to manage our own affairs, Englishmen told us that, although we were a brilliant race, and had given able governors to her colonies and statesmen to herself, yet we were incapable of governing ourselves. That argument has now been swept away. The local bodies—the councils—elected by the people, although they had had no previous training, have managed their affairs with steadiness, economy and success. (Applause). This experience—speaking for myself—has set Irish statesmen thinking about Ireland in a serious mood. I believe that if we persist in going on as we are, with the sympathy and encouragement of our race all over the world we will obtain the right to govern ourselves. (Applause).

**A TELLING POINT.**—Another reason why I think so is this. The English Government, as a legislative machine, has absolutely broken down. (Applause). Do not let me be misunderstood. I do not attribute that breakdown to the Irish movement. (Laughter). I say that even if the Irish members were dumb—it would be the same. Here, with a Federal Parliament at Ottawa and your Provincial Legislatures as well, you have plenty of legislative work to do, although your population is only a little larger than that of Ireland. In the United Kingdom there is a population of over 40,000,000; there is in India a population of about 300,000,000; there are the affairs of the great colonies; there is South Africa; and yet England attempts the impossible task of governing the local affairs of England, Scotland, and India, and to have time to attend to Imperial affairs as well. Is the history of the

whole world there is no such other instance of a vast attempt at governing. It would take all the time of the English Parliament to manage the local affairs of England. There are vast problems affecting the masses in England, Scotland, and certainly Ireland, which are left unsettled. The Imperial Parliament, in the six months a year that it sits, has not time to touch them; still less has it time to manage Imperial and foreign affairs. It would be the same if Ireland never existed. It is clearly necessary to remit to local assemblies all local affairs. (Cheers). It stands to reason. What has been the experience of the last two years? South African affairs have put aside every other question. It is inevitable, then, that Home Rule will be conceded to Ireland (applause), else local and Imperial interests must suffer. Therefore, I look forward confidently to some great development in the near future.

I say this would come even if there were no Irish members. But there are Irish members. (Cheers and laughter). They are in the British House of Commons against their will. (Cheers). They are in it, but not of it. Every writer admits that our Parliament was taken from us by force and fraud. (Cheers). Only the other day I told an English member that, just as a foreign standstill in the human body was a constant source of irritation and danger, so an attempt to administer a country by foreign means would be a constant source of irritation and danger. I was asked by a representative of a Montreal newspaper why we have pursued a policy of obstruction. I deny that we are obstructionists. (Cheers). English and Scotch members are constantly voting on Irish questions, and, surely, so long as we are in the House, against our will, of the House of Commons, we have the right to vote on English and Scotch and their affairs.

**THE PRESENT CONGESTION** of legislative business has not been brought about by the Irish question, but by other questions. Mr. Chamberlain, for instance, threatens that our members shall be cut down from 80 to 40. That would be a senseless, and perhaps an attempt to relieve the congestion of the House of Commons. Still, he admitted that the congested state of the House of Commons in England was not much relieved by the presence in it of 80 determined Irish nationalist members. (Loud applause). I was, as the late Mr. Biggar (appliance) remarked, "taking an intelligent interest in English affairs." (Laughter). Mr. Gladstone, the greatest statesman of the foreign "dynasty," which had the effect of stifling free speech in the House of Commons; and now, twenty years afterwards, it was intended to interfere further with free speech by reducing the Irish nationalist representation from 80 to 60. Such measures do not go to the root of the evil. They are mere palliatives. The only remedy is to send back to Ireland those men and let them, with the intellect that God has given them, manage their own affairs. (Loud applause). I hope I have managed their own domestic affairs in England, for their own sake, will endeavor to establish some such body as the American Senate or the Federal Parliament at Ottawa, to look after her imperial affairs. I ask the people of Montreal, I ask the liberty-loving people of Canada, to give their sympathy and support to a united Irish party which has a united people behind it. (Cheers). Ireland.

Ireland is poor yet she has a proud history. It is a historical fact that when Great Britain was sunk in barbarism Ireland was an enlightened nation, reading religion and learning throughout her lands. In every colony and in every land of Englishmen have given proof of a great capacity to govern themselves. (Cheers). We are said to be violent, but what makes a people so violent and steady? Responsibility. (Applause). We are convinced that all that is necessary to make Ireland steady, sober, and prosperous is to give Irishmen the responsibility of governing themselves. (Cheers).

**A TYPICAL ENGLISH METHOD.**—The great economical question in Ireland to-day is the land question. Englishmen admit it. The other day I met in Dublin the young Englishman who is governing Ireland. I spoke to him about it, and he admitted it. "Mr. Redmond," he said, "I am at this moment drafting a land bill." "And whom are you consulting about it?" I asked. "Oh," he replied, "I have brought over with me two clerks from the Treasury office." I said to him that the 80 nationalist members of whom I am a chairman ought to be consulted. Mr. Wynham threw up his hands in amazement and said: "Why, that's a thing unheard of." I ask whether he would submit to be governed in that way—a question of vital national importance to be settled by two clerks brought over from England.

thy and support which were, in the end, more powerful than an army or a navy. (Loud applause).

**Mr. O'Donnell.**  
Mr. O'Donnell, M.P., next spoke. He said: After the exhaustive and eloquent speech delivered by our leader, Mr. Redmond, it is unnecessary for me to give any reasons why we are fighting for the right to manage our own affairs in Ireland. When I landed in the United States I felt a new spirit thrill me, as I looked around and saw the evidences of the prosperity of a country where the government is carried on by the will of the people. I saw on every side signs of the improvement and progress that flowed from that responsibility to cultivate, to prosper, and to progress, to which we are fighting for the right to manage our own affairs in Ireland. When I landed in the United States I felt a new spirit thrill me, as I looked around and saw the evidences of the prosperity of a country where the government is carried on by the will of the people. I saw on every side signs of the improvement and progress that flowed from that responsibility to cultivate, to prosper, and to progress, to which we are fighting for the right to manage our own affairs in Ireland. When I landed in the United States I felt a new spirit thrill me, as I looked around and saw the evidences of the prosperity of a country where the government is carried on by the will of the people. I saw on every side signs of the improvement and progress that flowed from that responsibility to cultivate, to prosper, and to progress, to which we are fighting for the right to manage our own affairs in Ireland.

**Mr. McHugh.**  
Mr. McHugh, M.P., was greeted with loud cheers. He said that those who criticized the Land League of former days forgot the good work it had really done. There are now 53,000 peasant proprietors in Ireland, and rent to the amount of £1,670,000 has been saved to the farmers. (Applause). The United Irish League was its successor. It was really done, but its principles were the broad ones as those of the Land League, founded by Wolfe Tone. It had two great objects in view: the abolition of landlordism and the destruction of Dublin Castle. (Applause). Under the coming compulsory sale bill the number of peasant proprietors will be very largely increased. Mr. O'Donnell's idea of a peasant proprietary is realized. It was really done, but it was not loyal to England. He was a rebel, and would continue to be a rebel until Ireland got Home Rule. (Applause).

The Hon. Dr. Guerin expressed his pleasure at the hearty way in which the audience had punctuated the eloquent speech to which they had listened. Guerin on the globe, but she did not obtain it without a struggle, in which Papineau, Donohoe, Howe and others took part. The struggle in Ireland began and carried on by Emmet, Parnell and Redmond (a voice: "O'Connell"). He would be crowned with success. He proposed the following resolutions:

**Resolved.**—That we, citizens of Montreal, in mass meeting assembled, extend to Messrs. Redmond, McHugh, and O'Donnell our hearty congratulations on the reunion of the Irish Parliamentary Party, and the valuable work it is thereby accomplishing in the British Parliament for the national, industrial and agricultural interests of Ireland, and we pledge ourselves to support the Irish party and its chairman with the same loyalty that we gave the illustrious leader, Charles Stewart Parnell.

**Resolved.**—That we hereby express our approval of the platform and programme of the United Irish League, and declare our intention to stand faithfully by that organization until a full measure of national self-government has been won for Ireland, and a settlement of the land question obtained on the basis of compulsory sale.

**Resolved.**—That we cordially endorse the objects and work of the Gaelic League, and pledge to that patriotic organization our continued approval and support.

Mr. M. J. F. Quinn, Q.C., stated that it gave him great pleasure to join in welcoming the distinguished Irish leader and his colleagues. The right keynote had been struck by Mr. Redmond. Canada would not stand that sort of government a single day. (Applause).

Mr. J. A. G. Madore, M.P., speaking in French, said that it was to

him a very agreeable task to support the resolutions in the name of his French-Canadian compatriots. (Cheers). France and Ireland had always been great friends. The sons of Green Erin were always welcome in France, and here, in what was once New France, Irishmen were also always welcome. (Applause).

### FREE TEXT BOOKS IN CHICAGO

About six weeks ago the "True Witness" published an account of the difficulty arising in Chicago out of the appropriation by the Board of Education of \$90,000 for the introduction of free text-books into the schools. In the issue referred to we said:—

"In Chicago the public school trustees and the 250,000 pupils who are attending school are, according to local newspapers, in an embarrassing situation in the opening weeks of school, owing to the attempt to introduce free text-books in the system. The public school trustees are being criticized for having delayed the text-book matter so long that the schools were opened without any, and the pupils are finding it difficult to begin school work without text-books. To complicate the situation, there are text-books piled up in the school which no one has the authority to distribute. An injunction brought by the German Catholic societies is likely to bring out many points, for and against the idea."

We now are in possession of the facts resulting from that action on the part of the German Catholics. The decision of Judge Neely, sustaining the injunction against free books, was rendered last week. The "Record-Herald" commenting editorially on this decision says:—

"Judge Neely's decision against free text-books is confined strictly to an interpretation of the law, and it is sound all the way through. The attorneys for the board of Education, who strangely enough are rabid Socialists, relied upon a general constitutional injunction for the establishment of an efficient system of free schools whereby all children may receive a good common school education. A lawyer may read free text-books into this, or free railway or street-car fare, but as the judge said, the clause is not self-executing and it was left to the Legislature to add specific provisions."

"This it has done without adding a provision which empowers the board to buy text-books either give away or to loan except in the case of indigent pupils. But this very exception amounts to a limitation, the implication being that the purchases can be made only for the indigent. The argument is reinforced by reference to various fallacious analogies of the broad constructionists who simply go wild on the implied powers of the local authorities. The judge shows, for instance, that to reason from school libraries to free text-books is absurd, and then adds:

"Nor is it reasonable to think that the legislature in providing for schoolhouses, keeping them in repair, procuring furniture, fuel, libraries and apparatus, could have forgotten or neglected to provide for text-books if the legislature had intended to do so, when it was well known that books are the essential thing for the school child."

"The legislature had not got so far on the socialistic path, but probably by Judge Neely's decision is sustained by the higher courts it will be besieged by a socialist lobby headed by Messrs. Darrow and Algeird. That is the greater reason why the public should now interest itself in those principles and policies which it was not the judge's duty to pass upon. Does it believe that people who are able to supply their children with books should appeal to the state for aid?"

### CATHOLIC LABOR UNIONS.

The news comes from Chicago that labor unions governed by principles outlined in the encyclical letters of Pope Leo XIII. on labor are to be organized in the Catholic parishes throughout Chicago, and the State for the purpose of fighting and impeding the socialistic movements in the labor cities, and to secure solution of questions between labor and capital by peaceful means under the guidance of the Church. The movement was started last week at a conference of Catholic clergy and laymen of different nationalities at the office of Theodore B. Thiele, chairman of the vigilance committee of the Federation of German Catholic Societies of Illinois. Priests and well-known Catholic laymen of Chicago and other places throughout Illinois for several months have been working upon a new plan or organizing Catholics. The preparations were kept secret until the first conference was held. It is principally an attack upon socialism and it will consist of an effort to secure concentrated action of all Catholics throughout the State in fighting the movement.

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# THE EDUCATION QUESTION.

A REVIEW BY "CHUCK" - Continued.

Last week I had only space to deal with the Catholic education question, as it presents itself in England and in Ireland. It will be remembered that I took extracts from Rev. Father Brown's discourse upon the situation in England, and from Bishop Clancy's address, in the United States, upon the question of primary, intermediate and university education in Ireland. From these we learned that in England the Catholics look forward, with hope, to the next session of Parliament for some measure of justice in matters affecting their schools; we also learned that in Ireland the great barrier to Catholic advancement is the absolute lack of university facilities. I now turn to the wonderfully exhaustive address, by Rev. Father Campbell, S.J., on "The Only True American School System." I will be obliged to take copious extracts from Father Campbell's masterly study of the Catholic education question. It is preferable that I should do so, as any comments of my own could add nothing of value to what he has written, and they might simply help to confuse the reader.

Admirable as history and irrefutable as argument are the opening pages in which Father Campbell proves, by the testimony of the ages, that "what is true of individuals is true of nations—religion is indispensable," and that "in the modern dispensation, the religion that is essential to the prosperity and existence of the State is Christianity." Turning to America he indicates that it is a Christian nation, despite the fact that there is not a word about Christianity in the Declaration of Independence. The intense religiousness of the original colonists, the opening of the Legislatures with prayer, the annual proclamation of Thanksgiving Day, and the Christian death of the late President, are all so many evidences that the American Republic is a Christian country. But, on the other hand, there is an evident tendency to efface that Christianity, and thereby bring the great Republic to ruin. Even as the Caesars of Ancient Rome caused the downfall of that magnificent fabric, so must the same causes produce the same effects in our day.

The author then proceeds to detail the evidences of a fading Christianity. Amongst others he points to the acknowledged emptying of the churches; the prevalence of immoral and infidel literature, the ominous condition of American life in the matter of marriage; the record of increasing crime of every category; above all the frightful increase of homicide, the abominations of lynch laws, and the various other indications which bespeak a declining sentiment. If the American is asked for a remedy he will suggest religion as thought out by the individual citizen. On this Father Campbell says:

"Anger flatterings such an assumption may be to our self-conceit, it is in flat contradiction with reason and experience. Think out his own religion! Can the mud-stained laborer who perhaps has taken his dinner in the ditch and who stumbles home after his hard day's work to a miserable apartment, amid a swarm of squalling children to snatch a few hours rest for the toil of the morrow, do any independent thinking on the abstruse matters of morality or religion? Can the mechanic who slaves at his bench, or the clerk at his desk, or the merchant engrossed in more making, or even the lawyer or physician absorbed by the anxieties of his profession, sit down and ponder the vast mysteries of the spiritual world? Taking man as he is, actuated by passion, absorbed in business pursuits, apathetic toward religion, selfishness and averse to anything outside the domain of sense, though he may attain to some religious knowledge there are a thousand chances to one that he will not bestir himself at all, and there are more chances that if he does, he will blunder in the most elementary truth. But above all that, there are mysteries which no man can fathom and for which instruction is indispensable. We ask a policeman or a passer-by to guide us in a strange city, can we all unaided find the path that leads over the limitless universe of the unseen? If the meaneast handicraft as well as the most learned profession requires an instructor who perhaps has spent years in acquiring the knowledge he possesses, surely an acquisition of the sublime truths of religion requires similar assistance. The merchantman, or the man with the hoe needs some one to show him how. It is in the very nature of things. We cannot or do not evolve knowledge out of our helpless ignorance. Aid must come from above, and the beneficent sunshine bearing on the cold and lifeless earth calls up the flowers and the fruitage that delight and sustain the world, so in the realm of the intellect, the brightness of the knowledge that our fellow-men as well as the generations that have preceded us have acquired, must dispel the darkness of our mind and make it beautiful and safe with the light it imparts."

This brings us to the question of how, by whom and where religion is to be taught? The author answers all the objections to the teaching of religion in the schools. After establishing most positively that the education of Catholic schools is not below grade, and that the fact of being a Catholic makes a man a

better American, which is the exact contrary of what some of the Protestant educationalists contend, he quotes a few pages of American history in support of the contention that Catholic missionaries, priests, and laymen have actually contributed the most important share to the building up of the Republic. Turning to the attitude of the Catholic Church towards the public schools, he says:

"The Catholic Church has no designs on the public schools. It is satisfied to leave them as they are for those who wish them, but it does not want and will not have for its children, in the period of their defencelessness, an education which is calculated to ultimately make those children a curse to their country, by robbing them of those principles of morality which are indispensable in forming them into honorable and pure men and women. It has lost too much, even here, by its contact with irreligious religion; it has lived too long in the world not to know that religion is necessary to prevent the ruin of a nation, and it has too many horrible examples in the crimes of the apostate governments of to-day, to allow it to sit idly by without attempting to prevent a similar disaster here. It will not be satisfied with the odious hour after school, which in the child-mind makes religion penal, but it wants the atmosphere of its schools to be such that a guide of what is to be done and avoided. It wants the child to begin to be what he ought to be later on in life, honest, pure, faithful in his duty to his God and his fellow-men, as the light of his religion which will enter as his sacramental helps assist him to become. He will not want the child to imagine that religion is an affair of Sunday and has nothing to do with the rest of the week. It does not comprehend the offer of a well-known president of a Protestant university to teach Catholicity by lectures, the obvious display of a deplorable inability to appreciate what religion really is. Faith is not truth alone but life."

Then comes the question of that homogeneity so loudly advocated by the opponents of separate schools. On this Father Campbell says:

"To this challenge we reply that homogeneity of education is absurd; it is undemocratic; it is socialistic; it is un-American; it is often a political scheme, and it is unchristian. The production of a better citizenry to have the trees of the forest with the same sized leaves; you might as well insist upon men belonging to the same political party, or pursuing the same occupation, or living in the same kind of house, eating the same kind of food, wearing the same style of dress, or thinking in the same kind of thought and arriving at the same conclusions by the same methods. You have no more right to make me homogeneous with you than I have to make you homogeneous with me. A resemblance sometimes may be very undesirable, as the strength and beauty of the universe and of everything in it, whether of the natural or spiritual order, is not a unity of monotony and sameness, but a unity of variety, a unity achieved by an authority and influence which is not the infinitely divergent types together and makes them all cooperate to a common end. In that the beauty of the world consists, but our apostles of homogeneity conceive the asphalt road over which the education roller has passed. It might be good to remember that streets of tar, in spite of the roller, become rivers of fire in a conflagration. Bryce, in his 'American Commonwealth,' pointed out that our greatest social danger lies in the production of a few 'levellers.' Besides, who are you, my friend, that you decide off hand that your type of the homogeneous is correct? And lastly, why are you continually proclaiming that the aim of the American school is to develop individuality, while in the same breath you demand homogeneity? The two qualities are contradictory."

"Secondly, the scheme is violently undemocratic. If homogeneity of education is really and honestly essential for true Americanism, then abolish forthwith all your great institutions like Yale and Harvard, which are supposed to differentiate their pupils, socially at least, from all other Americans, and which are even differentiated from each other in tone and tradition. The 'Yale spirit' is not Harvard's, nor Harvard's Princeton's, nor Princeton's Cornell's."

"More than that. Close all your expensive private schools which are established everywhere by Americans, yet which are so many sacred and inviolable preserves for the children of the rich—for no plebeian enters there— and dismiss your private government or be ready to let the public official knock at your door and inquire if what she teaches corresponds in time and matter with the programme of the State. Does this seem absurd? It is done in Germany now and such inspection was seriously proposed in a recent school law before the Legislature of the State of New York. If your rich man does not send his children to the public school lest they should sit side by side with the children of his servants, or of the mechanic or laborer, why should I not be allowed (not that I avoid the poor, for we are mostly poor) to withdraw mine for greater than social or sanitary reasons? Or does the

scheme propose that only the children of the poor should be thus homogeneously huddled together? If so, and such is its intent, it is class legislation; it is undemocratic and unjust."

"Thirdly, homogeneity is a foreign importation. It is French and not American. It is precisely what Waldo-Rousseau is imposing on France with an iron hand at the present moment. He uses the same shibboleth of homogeneity and is perpetrating this great crime of the century by robbery and expatriation of Napoleon Bonaparte, who carried it out so vigorously that his Minister of Education could boast that at any hour of the day he could sell what every child in France was reciting. And the project of a national university in the United States with its centre in Washington as mooted here, is nothing but a recruitment of that discredited foreign plan of intellectual and political slavery. We object to all this homogeneity, whether in nation, state or city, because it is absolutely un-American, because it is state socialism and because, just as Bonaparte brutally declared that the fundamental purpose of his national university was to inculcate loyalty to the Napoleonic dynasty, so in the same way, homogeneity in city, state or nation will tend infallibly to perpetuate the sway of the political party that happens to be in power. In point of fact, the declaration of the National Education Association which is furthering this project bluntly avows that its purpose is 'to lead public sentiment into legislation when necessary.' This result is not to be achieved in any other way. We object to it not for educational reasons also; because just as the Napoleonic university has wrecked genuine education throughout France, as official investigations have shown, the same result will follow here if this scheme is carried out. No better proof of it could be given than the very Declaration which is launched by this National Association of American Education. Its framers style themselves 'educationalists' and are guilty in several parts of the document of an obscurity of thought, an inconsequence of reasoning and an incorrection of language that would disgrace a dull boy in a common school."

"Lastly, we object to it for patriotic reasons. And this position of ours ought to have especial force at this terrible moment of our country's history. We find in the 'Herald' of September 12, 1901, that the fourth article in the anarchist programme is 'unreligious schools.' It is not that reason enough to multiply our religious schools as a breaker, and to force all men to cooperate in that federation of churches which is called for by some of the most distinguished men in New York City, 'Sun,' September 12, 1901, on the basis of the spiritual, physical, educational and social interests of family life. 'We have all along seen the perils which are now striking such terror into the heart of the country.'

I would gladly reproduce the terrible indictment based upon the acceptance of Rousseau's godless principles by the leading American Protestant educationalists, which Father Campbell launches; but space will not allow it. However, we now come to the all-important question of taxation of Catholics for public school purposes. This splendid exposition of the subject I must give in full. It is the best that I have ever read. After showing Rousseau to be a pagan one, he arrived in modern days, and in proving that because the Catholic loves his country he is opposed to its introduction, as being un-American and unchristian, the author closes with the following admirable exposition:

"It is especially, we insist, because of this feature that Catholics are antagonistic not, remember, to the public schools as such, but as they are at present conducted. Am I not perfectly within my rights? Am I not wise and prudent, and sincerely and truly patriotic? At the very moment that the leading Protestant educationalists throughout the land are clamoring for religion in education as a safeguard for the Republic, I find that under the pretext of homogeneity and 'fictitious Americanism' there is a scheme to rob my child in the hours that he has away from me, of what I regard as his best possession; to cheat him out of what I have labored to put in his little mind, the religion, namely, for which I have paid so surely and on account of which I am still suffering. I ask myself, why, if I am endeavoring to bring up my child a Christian, I should be punished for it? And why should Christianity be ostracized? Are we not being de-christianized rapidly enough without having our public servants at high salaries accelerate the work?"

"But I am told: 'You are not compelled to send your children to the public schools.' 'If I cannot avoid doing so except at a considerable expense, I am. Surely that is compelling me.' 'Do you expect the state then to pay for your schools?' 'Certainly.' 'Never. I am answered promptly and harshly not a penny of the public funds for sectarian purposes.' 'Softly, Mr. Official, if it is public money, I have a right to my share. I am of the people. You are the servant and not the proprietor, and are to distribute the public funds justly and not according to your moods and prejudices.' 'It is no prejudice,' is the reply. 'It is against the whole spirit of the country, to pay for the support of any religious theory. You might as well ask us to support your churches.' (New York, 'Sun,' Sept. 16, 1901). 'As to its being against the whole spirit of the country we may disagree, but do not worry about the churches. The religious theory I taught there, and more than one occasion he had offered a census to be taken of the

It is different. I am giving all the secular training that is given in the State schools. Why should not that be paid for? As for teaching the religious theory, I'll pay for that.' 'But you must pay the public school tax like every one else.' 'Every dollar of it, only I object to paying it twice, which no one else does. But if I teach my children the same things that are taught in the common schools and teach them better, and add, over and above, of my own expense, something which not only betters their characters as men and women, but is absolutely necessary to the country's salvation; if I make them genuine Americans and base their patriotism on a more solid foundation than you can; if while you are contemplating those who are teacher that may be foisted upon by political or other influences, whether he be a Christian or a scoffer, and about whose manner of life I have only your guarantee, whose religion I possibly may not value, while I can detect those whose abilities and exalted character are almost absolutely sure; if you are guided in your system by incapable men whose whole time is taken up in commercial pursuits, or political schemes; while I am enjoying the privilege of a better and more experienced of those whose life is not only devoted but consecrated to the work; if with all that, I am perfectly willing to admit government inspectors, either of the structure or of the requirements of hygiene, and of the nature of the studies (barring of course religion, with which the state has nothing to do) why, pray, when I am conferring such inestimable advantages on the state, which even those who are not friendly to me acknowledge, should I not get the benefit of the learning which I pay to the state? 'Till I puzzle me. That I am a sectarian I deny. I am a citizen and ought to ensure me my rights. As to the 'garb' of my teachers, that is as much my privilege as it is the state's to uniform their attire. I have no objection to their attire. That I am taught in American history that my country severed its connection with England because it was taxed without representation; that is to say, it was left without the power of electing its own representatives which were levied upon it, should be applied; but now I discover that you, who are presumably not an Englishman, not only do not permit me to say how they should be applied, but you give my money to a non-American, a man whom I can only regard as a criminal I could understand how I should be debarred, but I am an honest hardworking man for whom every dollar counts; who never have been before the courts, who have the interests of my country at heart, who never can get away from it like my rich friends; who have not stopped at any sacrifice to bring up my children honestly, and if I with my co-religionists have spent millions of money to give them 'the land, Praterstown, the well as Catholics, admit now to me as merely the best but the only safeguard of my country, because it inculcates religion, why should I not and feel the benefit of what is levied on me for education?' 'It cannot be done,' you say. 'It is impossible to make any division.' 'Amazing! You had no difficulty in collecting the funds in spite of the diversity of the sources from which they are derived; and the morning paper that you divide by the Apportionment regularly and without trouble assigns money to hospitals, asylums, roads, lamp-posts, schools, etc. Is there any insuperable difficulty in proceeding further along the division, or is the famous American instinct for mathematics disappearing? Can you divide by two but must you no longer be allowed to divide by four? Besides you exempt these schools from taxation because of the benefits they confer on the Commonwealth. That is subsidizing them. What is to prevent you then from doing a little more and making your recognition keep pace with the good you receive. He is not a very generous man who is satisfied with not preventing me from enriching him and who takes all I give without thanks. One ought to pay for what he gets.' 'We have indeed lost our sensus to some extent; but the awful crisis through which we are passing has revealed to us the precipice yawning at our feet. As for ability in practical matters, we have it to a greater degree than other people, and can more easily adjust ourselves to circumstances; and lastly, though perhaps misinformed, we are not wilfully unfair. It can be safely admitted that if these truths are placed squarely before the American people, they will frankly acknowledge and honestly admit them. But this is to be done, not by underhand methods, not by dickering with politicians who will smile and smile, and promise, and then leave us on our backs as helpless as before, but by reiterating our position and compelling the people to see that our demand for religious education is not prompted by any sinister design against our fellow-countrymen or their liberties, but by an ineradicable conscientious conviction which events are proving to be well founded, that religion is necessary for the preservation of our country, that it must be implanted in the hearts and the lives of the growing generation, and that there is no other way of doing it than by resorting to the national, feasible and the now widely admitted method of teaching it in the separate schools of the various denominations."

Catholic population under his jurisdiction, but for some reason this instruction had not been fully complied with. In the district of Whitechapel alone it had been almost impossible to obtain an accurate statement of the number of adherents to the Catholic faith. Certainly it was that a large number of Catholic children—between 400 and 500—were being educated in non-Catholic schools, and were attending Protestant institutions and falling under the direct influence and guidance of non-Catholic leaders. Knowing and realizing this serious condition of affairs he regretted to say there were a large number of Catholics who were absolutely heedless of the spiritual welfare of their co-religionists. He had ordered a census to be taken of the Catholic population in order to discover the conditions under which his co-religionists lived.

## A MISSIONARY'S EXPERIENCE.

"It is some years since the events I am about to relate happened," Father Clifford said, speaking slowly. "I had just returned from Australia; and I found the work in Whitechapel, London, no less arduous than in Queensland,—indeed, of the two, the life in the colonies was the more agreeable to me."

The missionary paused, as if in thought; and the young priest to whom the words were addressed did not speak. Father Clifford was giving a "mission;" and the curate of Dhune, knowing that the time at Father Clifford's disposal was short, allowed him to tell his story without interruption of remark.

"I presume you know little of a priest's work in such places," he said, in a moment or two, "but you know enough to form an idea of the class of people a priest meets. There was among my flock one man well known for the wild, irregular life he lived. His wife, poor soul! had managed to keep one faint spark of faith alive through all the events of a sinful and stormy career; and his husband was not an uneducated man, but he had done the reverse; so that when I talked fluently and intelligently on many subjects, during our first meetings I allowed him to lead the conversation; and, as I never mentioned religion to him, we became almost friendly. When, after a short time, I broached the subject, I was not very friendly. He did not despair of reclaiming himself, and managed to visit regularly the wretched rooms he called home. Mrs. Daly, at least, was glad to see me, and often spoke of 'Jim.' 'You're very strong,' she would say; 'an O Father, I sometimes fear that he will be taken suddenly. All his people died without much warning.'"

"I myself noticed that Daly's appearance had altered for the worse; and indeed, one could hardly wonder at that; for, as I seldom spoke to him, he had no comment or inquiries concerning his health, till one day at noon when I was fortunate enough to find him at home."

"Are you taking a holiday," I asked, entering the room, where he lay on an old sofa.

"No, Father, but I have a con-founded headache."

"Well, I am glad to catch sight of you, anyhow. Do you know that the Passionist Fathers are giving a mission in our church?"

"I have heard that," he answered sullenly.

"Will you not attend the mission, Daly?" I began.

"No, I won't; and there's an end of the matter—wait, seeing I was about to speak, I ever go to confession to any priest; it will be to yourself, Father Clifford."

"Very well," I said, "And why not now? Mind Daly, you are worse, much worse than you suppose."

"Are you a doctor, too?" he inquired, with an incredulous shrug of the shoulders.

"One doesn't require much medical knowledge to see that you are very ill. Listen, Daly: for God's sake, for your own soul's sake, make 'His confession.'"

"Not now, I tell you, Father,—not now."

"When, then? Come, fix the time yourself."

"He looked at me a moment, then with a mocking smile, replied: 'The morrow morning at three o'clock.' I manifested no surprise, and he added: 'At that hour exactly.'"

"All right," I said; "and I hope you are not trying to deceive me."

"It was an unusual and inconvenient hour to fix; but I determined to be at his side in good time. Indeed, so restless and excited was I that by half-past two I was at his door; and as I raised my hand to knock, the door was flung open, and Mrs. Daly appeared.

"He is dead, Father,—O God have mercy, he is dead!"

"Not James?"

"Yes, yes. Only a few minutes ago he woke me, saying he must be away before you would come. He wanted a drink; and while I was getting it he fell back dead."

"Yes, James Daly was dead—of heart disease, the doctor said. After a little time, sick at heart myself, I left the place."

"The morning was breaking over the city, but there were no strangers abroad. Before I had gone far I was startled by hearing some one speak my name. I turned, and quite close to me, stood a lady of most unusual beauty. She was richly dressed, and spoke in tones singularly sweet. I was so astonished to speak. At no time are women such as she to be met with in Whitechapel, and my amazement at seeing her there at that hour in the day prevented me from replying when she addressed me. She waited

for no reply, however, but mentioned a certain house and street and a woman's name.

"That woman is dying. Go at once."

"Involuntarily I turned in the direction named, and when I turned again to speak to the lady, she had disappeared."

"She must have gone down some alley near," I said to myself; "but how suddenly! In God's name I'll seek the place at once!"

"So I did, and with some difficulty, found it. Entering a room bare and dilapidated, I noticed what appeared to be a heap of rags in one corner. Approaching nearer, I saw the figure of a woman stretched on a handful of straw, and covered only by a few tattered garments."

"My poor woman," I said, "you are very ill."

"She looked at me with wild, eager eyes, but did not speak."

"Have you been long?" I began.

"Are you a priest?" she broke in, trying vainly to struggle to a sitting position.

"Yes."

"Then, for God's sake, leave this place—this hell! Go, go!"

"But don't you want me?"

"No, no! Want you!" She laughed bitterly.

"Are you a Catholic?" I asked.

"Yes," she responded, shortly.

"Then, poor soul, why do you not make your peace with God?"

"Peace! There is no peace for such as I. I deserve hell. Peace?"

"There is peace and pardon for all."

"No, no, no! There is no pardon for me—none! Why for thirty years I have sinned—sinned as you cannot know! In all these years I have never prayed—no once."

"Never prayed!" I repeated mechanically.

"Never, well, hardly at all. I did dare to say a 'Hall Mary' now and then."

"And Mary will pray for you now."

"She threw up her shrivelled hands with a despairing gesture.

"Will you go? Why do you stay here to die?" I asked, not wanting you. I did not send for you. Oh, go away—go!"

"But you did send for me."

"It is a lie,—I did not!"

"For some priest, then," I answered wonderingly.

"No. Whom could I send?"

"Are you strong?"

"I'll swear so if you like. Will you go way?"

"No. Listen. And I told her in a few words of James Daly's death, and of the lady who had sent me to her."

"Who was she?" she asked.

"God's Mother, I do believe," I said solemnly.

"She gave a great fearless sob."

"Say that again, Father."

"Do say it,—I do believe that our blessed Lady has had the pity on you which you will not have on yourself."

"Oh, if I could think that, I might hope that God would forgive me if she were to ask Him."

"God will forgive you," I replied. "Remember His own promise."

"If I could but see her," she sobbed. "O Father, help me! I will make my confession."

"So she did and I had her removed to a home, where she lingered for three days. She died thoroughly penitent and hopeful; and to-day, I trust, she is resting in heaven. The messenger? I am convinced it was no mortal; and the wisdom of the heart tells me it was the Refuge of Sinners, who is never impoked in vain."—Annals of Our Lady of the Sacred Heart.

## THE SIN OF DRUNKENNESS.

To the one who, with eye and heart, studies the moral conditions of America, it must be apparent that one of the most fruitful sources of crime and misery is the sin of drunkenness. To the one again who considers the various remedies, political, social, moral, religious, that have been offered for this evil, it must be as clear as the sun at noon, that the most efficient is personal total abstinence.

There are indeed some who question the necessity of such a measure. The world of pain and grief, misery and sin, with its heart of ceaseless throbbing activity, lies before them; but they do not seem to grasp the necessity of their doing something to heal the wounds. No doubt many of you have seen the wonderful series of pictures by Tissot that tell the life-story of our blessed Lord and Saviour. If, so you remember the terrible reality with which, even upon the smallest canvas, the agony, the passion and death are depicted. When first they were exhibited I went to see them. The various effects they seemed to have upon the onlookers was as remarkable a study as that of the paintings themselves. Some looked upon them only with a critical gaze. They put the glass to the eye, examined every detail, passed some criticism and walked on. Some, who had displayed the greatest interest until they reached the pictures of the Passion, seemed to be overcome with a loathing at the terrible scenes before them, and then turned quickly away. Others, gazed with a different feeling in their hearts. The reality of suffering was brought home to them as never before; the thought of their own guilt filled the soul; the face grew pale, and with bowed head and tear-dimmed eyes they passed from the hall to the outer world.

(CONTINUED ON PAGE THIRTEEN)

We never know how rotten the tree is until it falls or how unstable the wall until it crumbles, and so in the moral nature of men subtle forces seek their way silently and imperceptibly to the very centre.

## A CATHOLIC CENSUS OF LONDON.

At St. Michael's Catholic Church, Commercial Road, London, recently, Cardinal Vaughan stated, on more than one occasion he had offered a census to be taken of the

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# Ability, and Influence In Business Affairs.

By Our Curbside Observer.

ever, but men- house and street name. I noticed what she was doing. Go at the door. I turned in the di- and when I turned the lady, she had gone down some of to myself; "but in God's name I'll once!"

with some diff- entering a room and, I noticed what she was doing. Go at the door. I turned in the di- and when I turned the lady, she had gone down some of to myself; "but in God's name I'll once!"

This week I purpose dotting down a few random ideas concerning business and the training of young people for active commercial life. The title I have selected is more as a reminder to myself that I wish to touch on a particular phase of this subject, than as an exact indication of the contents of this column. For some time past I have met with a number of newspaper articles and contributed opinions regarding the best methods to be adopted in preparing boys for business. I have always observed that advice and precept flow easily from certain pens, especially when the writers are men who have achieved a degree of success in some sphere or other. But, as a rule, were these men to compare life under the changed conditions of the present they would be obliged to adopt very different methods from those of their time. I could sit down and write volumes of advice that would read very well and against which no critic could advance a serious objection; but I doubt very much if I would be personally able to follow my own advice, were I in the position of the majority of those to whom it would be tendered.

A writer in "Success" says that "the merchant of 50 years ago believed that business could not be learned by educational processes." He claims that the "tricks of the trade had to be taught in the counting room under a system of apprenticeship. The merchant received the boy into his family, and made him the trusted companion of his life and labors." Commenting upon these remarks another writer says that "the conditions are now changed. The volume of business now transacted, and the methods in vogue in offices, stores and factories make it impossible for the business man of to-day to afford time for the general training of his clerks and assistants. The shop is the place where training must be used, rather than sought. Thus in many occupations it has become necessary to substitute practical training in the schools for the teaching formerly given through experience."

All this may be very true; but I am under the impression that today as in the past, the school is supposed to lay the foundation and the office or shop to build the superstructure. It is in the school that the theory is acquired; it is in the sphere of active life that such theory is applied and put into practice. There is no comparison to be instituted between the methods of half, or three-quarters of a century ago and to-day. Take any trade as an example. The maker of that article took in his apprentice, and the lad spent six, seven, or more years working for his master. Possibly at the end of two or three years, if the boy had the necessary aptitudes, he might be able to turn out a better piece of work than his master, yet he was obliged to serve the full term of his apprenticeship. To-day the young fellow would more likely go into a factory and there learn, in a comparatively short time, one particular branch of the trade, and continue for the remainder of his days to act the part of a given piece of machinery. The same training is not required, nor is it of the same nature. The result, however, is obvious; the real tradesman is vanishing and the so-called mechanic or machinist replaces him.

It is not for me to say whether the world is better or now for all the "improvements" that our age has witnessed. At all events I doubt if men are happier. Are we more contented in our express trains than our fathers were in their stage-coaches? After all, should not contentment be the standard of success in life? "There is no royal road to learning" was an old saying, and a true one. Yet we all want to become learned, that is to say, masters in our different spheres, and to attain that level without being obliged to undergo the long term of probation that the former times exacted. Leaving aside the tradesman, the artisan, the mechanic, let us look for a moment at the great world of trade, of business, of finance. No man wishes to spend ten, and twenty, and thirty years building up a business and laying the foundations of a fortune; the aim seems to become independently rich, millionaires, if possible, by the

shortest road that can be discovered. The stock market, the race course, the gold mine; no matter, as long as you can "strike it rich," provided you are not obliged to actually labor for that wealth. The bright man of business is considered old timer, and his methods are too slow for this epoch of electric rapidity. It is folly to now spend long years in building a fortune; run one up in a day, no matter if it comes down with a crash that very night.

By this round about way I reach the topic of this week's observations, "Ability versus Influence" is the heading of a letter that appeared in a recent number of the "New York Times." The writer is expressing his agreement with the remarks of some other correspondent who touched upon the same subject. The aim of both seems to be the assertion that "ability" holds no chance when "influence" holds sway. Examples are given of men who for years and years have worked for \$15, or even less per week, while others, without either their experience or ability, have been promoted over their heads. Now this is very true; right in our own community we may find scores of men who have spent years in the same groove, occupying the same round on the ladder, never rising beyond a fixed salary, while others, of no more ability, perhaps, have gone steadily upwards until they reached the top. It may be that in some instances family or other influences have been brought to bear and have secured the advancement or promotion of the more fortunate ones. But there is another side to the medal, and it is not fair that we should contemplate it.

One generally applicable principle will be admitted by all; in the business world there is no sentiment. When it comes down to a matter of competition for dollars and cents in the great commercial arena, the friendship, relationship, sentiment, and all such considerations are of little account. Influences are adopted, but influence is not all. If the ability be not there, no influence can command success for a man. This may seem a strange assertion; but I feel that it is based on the truth. Let me illustrate my thought by an example. A and B start together at the same desk, with the same salaries, in some large commercial institution. In ten years we find A still in the same position drawing the same salary, while B has advanced so far that he is away beyond the reach of his former fellow-clerk. A is still a mere clerk; B has become a manager, a member of the firm, or of the board of directors, as the case may be. A had the ability; B had the influence. Does this mean that B had not equally the ability? The influence, exercised by some one interested, may have caused B to be promoted; but if B had not the ability to occupy the position to which he was promoted, he would not have been able to retain it, much less to advance higher. A's ability I do not question; but I have grave doubts as to his other qualifications. So long as he was contented to place his "ability" at the disposal of others and to accept much less than his worth, it stands to reason that his employers could not be expected to advance him. On the other hand, the existence of influence does not argue the absence of ability. C, who has great influence and "of friendship or relationship," if the firm discovers that B does not possess the adequate ability for the higher position, and that it is against their business interests to advance him, it is a certainty that he must come down from the height to which influence had raised him.

From all this I conclude that persons who air their private troubles by way of preaching certain economic or business principles in the press, cannot expect much sympathy. The man who to-day enjoys success in the commercial world, must needs have made a hobby, as well as a study of his special line. He did not construct a trade, or establish a business in a few hours. It took him long years of patience and of toil to attain this end, and the result is due to his ability far more than to his influence. The latter may be overlooked, but the former awaits only the toiler, and the one who will not labor to attain that end deserves to be defeated and superseded.

At almost every corner of the street we can see men who, in their own minds, could perform miracles, if they only had the chance—that is to say, if the power were only given to them. One could take hold of a newspaper and make a "howling success" of it, although he never spent an hour in a printing establishment in all his life. Still he could advance theories by the yard, oblivious of the fact that all his imaginary original ideas are actually as old as journalism, and have been all smelted, times out of mind, upon the rock of practice. Another could have won a certain celebrated case, had he been a lawyer; in fact, he could talk for an hour, on the street corner, filling your ears—if not your head—with all the arguments that should have been advanced in order to have won the case; never for a moment calculating that there was another side to the same case, and that the other side had long ago forestalled his arguments of argument. Again another could have saved President McKinley, had he been a physician, and had he been consulted in the case. But he is careful not to take any of his own medical advice, nor to impose upon members of his own family. We might go on through the whole list of the professions, the trades, the various situations and positions in life, and find for each one a number of these exceedingly clever people, who could do the world and all, if they only had the chance.

on the play of the one he censures or to imitate the skill of the one he praises. As it is with the game of ball, so it is in every great struggle in life.

In the field of letters we meet with the critic, the professional analyzer of other men's work; no matter, able to pen two lines of acceptable verse, yet he has that sense of keen appreciation which makes him competent to judge of the merits or demerits of other men's poetry. It comes to me in almost every sphere. Take, for example, the political arena.

The man who has been selected as a candidate in an election contest, is rarely the best judge either of his own popularity, or of his chances of success. Circumstances of a peculiar nature have placed him in the front; yet he may be under the false impression that he alone is competent to fulfill the requirements of a candidate. He is in error; his defeat is the fact of his being selected as an evidence of his indisposability. Then the battle commences; he imagines that he knows all about it, that he is very conversant with every detail of the situation, and that his defeat is a moral impossibility. He awakens some fine morning to discover that he has been beaten, that all his "castles in the air" have tumbled down about his ears, and that he absolutely knew nothing of the situation. The man on the fence, that is to say the ordinary onlooker, could have told him a score of times how he had erred, could have pointed out to him the causes that would result in his defeat; but he very probably would not have believed such testimony. If that onlooker happened to be unfriendly, in all probability he would allow the dejected candidate to nurse his delusions and rush ahead blindly to his overthrow; if, on the other hand, he were friendly, he would think many times before risking a plain statement to a man who could not see anything but success in his every move.

The same candidate will meet with fifty men who could tell him, in a most dogmatic manner, what he should have done; but, very likely, not one of that fifty would have, or would have done the same thing if placed in the candidate's position. In the same way we find men in opposition dictating, with no uncertain sound, what men in power should do. From their particular point of view they may be right; but, were they in power, would they consider the same question from the same standpoint? Would they be able to carry out that which they advise others to do? These are questions that can only be answered by experience, and very practical experience at that.

Speaking in a friendly manner, to a leading public man who chanced to be at the head of a government, the writer took the liberty of pointing out that his representative position had neglected to perform a certain thing for the neglect of which he had constantly criticized his opponents when they were in power. He admitted that he had not done that which he had demanded of others, and he honestly said: "Friend, at that time I had never been in power, and I knew absolutely nothing of the performance of that which I exacted from others. I have since been there, and I can now fully appreciate the situation. It is one thing to find fault, when you have no responsibility; it is a very different thing to act when that responsibility comes to you."

It may be argued that this would be an excuse for any degree of bucksliding in those who pass from the sphere of criticism to that of active performance. By no means. It is simply an argument affecting men who are in good faith, who honestly believe that they could do wonders if they had only the opportunity. These men are like the "hurler on the fence," they see every move, they note every false step, they detect every advantage and every loss; but were they in the position of the players they might make far more mistakes and far less good strokes. It is absolutely wonderful how many of these situations are assigned to them, concessions that could never exist. Any man in an audience might be able to tell you how the speaker of the evening failed to complete some argument, how the show they made such and such a reply to an opponent, how they did not lay sufficient stress upon this or that point; but let that same man stand up in presence of that same audience and attempt to do what he considers that speaker of the evening should have done, and his performance will be very different. It is the same all around. The person who can go home on Sunday and tell his family, or his friends, how the priest was mistaken, how he forgot to mention something or other, how he overlooked that which he would have said had he been in the pulpit, is the most unlikely person in the world to be able to construct a sermon or even an ordinary common sense argument. It is not the fault-finder who is usually the most competent in any line or branch.

other could have won a certain celebrated case, had he been a lawyer; in fact, he could talk for an hour, on the street corner, filling your ears—if not your head—with all the arguments that should have been advanced in order to have won the case; never for a moment calculating that there was another side to the same case, and that the other side had long ago forestalled his arguments of argument. Again another could have saved President McKinley, had he been a physician, and had he been consulted in the case. But he is careful not to take any of his own medical advice, nor to impose upon members of his own family. We might go on through the whole list of the professions, the trades, the various situations and positions in life, and find for each one a number of these exceedingly clever people, who could do the world and all, if they only had the chance.

Not later than a week ago the writer got three different pieces of gratuitous advice, from three very well-meaning friends. The three agreed on one point, that had either one of them the writer's pen, he could make a fortune in no time. It would be very amusing to watch the progress towards that fortune even with a dozen pens such as this one. The first of these gentlemen advised me to write a novel; in tending the advice, he was kind enough to map out the entire plan of the proposed book, he gave me an elaborate sketch of the plot and of the characters, and he concluded by predicting an immense sale for the volume. The trouble of it is that his plan, his plot, his characters all so harmonize with those utilized already by Dickens in "Bleak House," that it would be very unsafe for such a pen as mine to attempt the work. The second friend advised me to write a history of Canada, and he told me that it should contain, and how it should be arranged, he had been reading "Withrow," in all probability—at least the work he advised has long since been accomplished by that author. The third wanted me to write comic songs. He believes that they could be sold, like street ballads, for five cents apiece, and that hundreds of thousands of them would be bought. The only trouble I see would be the necessity of the singer singing the songs, and being "gifted with a bad voice." I fear that I would prove a failure. From all this we may conclude that the man who "knows everything" is generally the one who "knows nothing."

## THE SIN OF DRUNKENNESS.

(CONTINUED FROM PAGE TWO.)

So men are wont to gaze upon human misery in the world about them. Some look with a cold, critical eye, and their hearts are not touched. Some turn quickly away and strive to put the thought of it all far from them. Some, however, as they gaze, are so filled with the sense of suffering that they likewise suffer, and they ask: "What can we do to relieve the pain?" In this way have come to look upon the sin and the human misery caused by drunkenness, and we have made the resolve that we shall do everything in our power to put down the evil. We see the great need of it.

We ask the physician, and he tells us that this vice, more than any other, is the cause of fatal diseases; and renders fatal those ordinarily of a light character.

We ask the superintendents of our prisons, and they tell us that this vice is the cause, direct or indirect, of 75 per cent. of all crime. Not long since, visiting one of our pri-

sons, I asked if this estimate was too great, and the answer I received was: "Your estimate is far too low."

We ask those in charge of our insane asylums, and they tell us that one-third of all the insanity confined there is caused by the vice of intemperance. Lately, while visiting perhaps the largest insane asylum in the world, and asking if this estimate was too great, again I received the answer: "Your estimate is far too low."

We examine all classes of people, and we find that among the high and the lowly, the rich and the poor, the learned and the ignorant, there is one vice which more than others is to be found working its destruction, and that is the vice of intemperance.

My beloved friends, there is no one in the whole world to whom the woe and sin and shame and misery of humanity come so closely home as to the Catholic priest. If I could but snatch from him the spark of intelligence, if I could but present in the colors of the great artist, one-half, ay, one-tenth of all the misery caused by this one sin of drunkenness, I do not believe that there is a man or woman in all this broad land, with a spark of love for God or man within his heart, that would not pledge himself to do all in his power to wipe this evil from the face of God's earth.

Above the homes of our poor and the palaces of our rich, above our workshops and our counting-houses, there hovers this demon of intemperance, bringing unhappiness wherever he rests; and what an arraignment we can bring against him!

Spirit of Evil! I charge thee with robbing man of his manhood; with taking from him that distinctive mark placed upon him by God; with snatching from him the spark of intelligence which makes him the lord of all creatures upon earth. I charge thee with ruining more homes and breaking more hearts than all other sins and crimes combined! I charge thee with bringing the gray-haired mother down in sorrow to her grave. I charge thee with turning the wife's love into despair and her honor into shame! I charge thee with stilling the music of children's laughter and bringing desolation and wretchedness to the home! Despoiler of men, terror of women, murderer of children! I charge thee with taking more lives than all the plagues of earth since first sickness visited the earth and man first raised his arm against his brother!

Extraordinary measures are needed for putting down such a wide-spread evil; and is there one reason why Catholics should not unite in using that means which their Church and their sense of virtue proclaim to be the best?

I am a total abstainer because I can thus enter a public protest against the vice of intemperance and everything that aids or contributes to it.

I am a total abstainer because if I do not need the practice for my own sake, I do for my brother's sake; and Heaven help me, if I love not my brother whom I have seen, how can I love God whom I have not seen?

I am a total abstainer because I am a man, and everything that is beneficial to mankind is precious to me.

I am a total abstainer because I am an American, and I would see this yoke broken and shattered and cast from off the necks of countless of my fellow-citizens.

I am a total abstainer, again, because I am a Catholic, and just for drink has been as a filthy cancer in the fair cheek of the Church I love, because my heart burns within me when men point the finger of scorn at some bad member and say "These the children of the true Church of God? These the true followers of Jesus Christ?" No, I am aware that no power upon earth has done so much for the cause of temperance as the Catholic Church; I am aware, therefore, that the reproach is unjust; but, nevertheless, it is a reproach that burns and stings me to the quick. I know many Catholics who do much for the cause of temperance; but I know some who never lift a finger for it.—Extracts from an address of Rev. Thomas F. Burke, C.S.P., at the Hartford Convention of the C. T. A. U.

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## THE HURLER ON THE FENCE.

BY A REGULAR CONTRIBUTOR.

In Tipperary, in the good old days of hurling, there was a saying that "no man knows as much about the game as the hurler on the fence." The meaning is quite obvious. The players on either side are carried away by the excitement of the game, each one is intent upon doing his duty and guarding the post confided to him; none have time to look around or study the chances of the struggle, but the lad on the fence,

who is calm and can take in the whole field at a glance, whose eye follows the players at will, and whose lofty position affords him an opportunity of noticing every slip, every error, every miscalculation, is better calculated to tell what the result is likely to be. Moreover, he can see what a player should have done, although he might not have done it himself. In fact, he is the critic who can find fault or praise, but who would be unable to improve upon

the tree unsuitable the hand so in the subtle force and imper-

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Church of God? These the true fol- lowers of Jesus Christ?" No, I am aware that no power upon earth has done so much for the cause of tem- perance as the Catholic Church; I am aware, therefore, that the re- proach is unjust; but, nevertheless, it is a reproach that burns and stings me to the quick. I know many Catholics who do much for the cause of temperance; but I know some who never lift a finger for it.—Extracts from an address of Rev. Thomas F. Burke, C.S.P., at the Hartford Convention of the C. T. A. U.

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Children's Ribbed Wool Vests, 25c, 35c, 40c, 50c.  
Children's Natural Wool Vests, 60c, 75c, \$1.00.  
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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."

SATURDAY NOVEMBER 23, 1901.

Notes of the Week.

A WORK OF MERCY.—One of the corporal works of mercy is to clothe the naked; and there are more ways than one of performing this noble and eminently Christian deed.

CHRISTMAS PRESENTS.—The holiday season will soon be with us. Already have the various establishments in the city opened out their Christmas and New Year's stocks.

ALDRID IN IRELAND.—It is not generally known that princes, as well as ordinary men frequent Ireland in the earlier days to secure that degree of education so necessary for success in almost every sphere of life.

ly and supported gratuitously. Aldrid lived in spontaneous exile among the Irish through his desire for knowledge, and was called to the throne after the death of his brother.

He then tells what he found in Munster, in Connaught, in Ulster, in Leinster, in Ossarie, and elsewhere, and of the many things he found may be numbered—

THE CARDINAL AMUSED.—At the half-yearly meeting of the Catholic Truth Society, held a week ago last Tuesday, at the residence of the Archbishop of Westminster, His Eminence Cardinal Vaughan presided.

THE KING'S HEALTH.—The last rumor is to the effect that King Edward VII. is suffering from cancer of the tongue, and that he has not more than two years to live.

the Pope either dead, or dying. The other day we were solemnly warned that His Holiness is certainly sinking slowly, and that there is no end of intrigue going on in the Vatican.

VALUE OF A LIFE.—Mr. Justice Jas. A. O'Gorman's decision in the case of a five year old boy that was killed by the Metropolitan Street Railway, and whose father brought action for \$300, is most remarkable and characteristic.

ITALY IS CATHOLIC.—The false idea is abroad that the Italians are falling away from the Church; and this opinion receives its color from the anti-Catholic spirit of the men in power.

FALSE CHARGES.—They say that false charges are hard to refute, and that they are eternally liable to be revived, no matter how conclusively or how frequently they have been disproved.

the Roman priests on the continent still opposed the circulation of the Scriptures, yet here and there the priests were beginning, according to the desire of the present Pope, to circulate the Scriptures among their people.

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MRS. LAKE'S REMARKS.—Mrs. Lenora M. Lake, who came to Montreal under the auspices of the Dominion Women's Christian Temperance Union, and of whose arrival we made mention in last week's issue, delivered a lecture in one of our city's halls this week.

WIFE OF WOLSEY.—There is no character in the history of England that has awakened more interest in the student of the past than that of Cardinal Wolsey.

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THOUGHTS OF WINTER

By an Occasional Contributor.

In Ednam, the shire of Roxburgh, two hundred years ago, was born a man destined to give to the world one of the most reflective, descriptive and religiously beautiful poems that the English language possesses.

"Ah! little think the gay licentious proud, Whom pleasure, power, and affluence surround; They who their thoughtless hours in giddy mirth, And wanton, often cruel, riot waste; Ah! little think they, while they dance along, How many feel this very moment death."

How many shrink into the sordid hut Of cheerless poverty. How many shake With all the fierce tortures of the mind, Unbound passion, madness, guilt, remorse; Whence tumbled headlong from the height of life, The foolish matter for the tragic muse.

How many, racked with honest passion, In deep-retired distress. How many stand Around the death-bed of their dearest friends, And point the parting anguish. Thought fond man Of these, and all the thousand nameless ills, That one incessant struggle render life, One scene of toil, of suffering, and of fate.

How many, racked with honest passion, In deep-retired distress. How many stand Around the death-bed of their dearest friends, And point the parting anguish.

jects; they are frequently ready to give abundantly of their means for highly meritorious undertakings, for higher educational works, for the founding of institutions—all of which are to be so many monuments to perpetuate their names; but they will never pause for a moment to contemplate the needs of the lowly, the humble, the insignificant members of their own community.

MANCHESTER MARTYRS' ANNIVERSARY This evening the grand historic drama in 5 acts entitled "Sir Thomas More," will be presented by the dramatic section of the St. Ann's Young Men's Society.

A WORK OF AN ARTIST. Miss Mary Mully, of Papineau Avenue, has just completed two beautiful crayons of the late Rev. Fathers Simon P. Lonergan and Rev. P. F. O'Donnell, both former pastors of St. Mary's.

ERZEROUH'S SAD FATE. A cable message from Erzeroum, in Turkey, announces the partial destruction of that city by an earthquake, and the consequent loss of many lives.

TO FIGHT A TRUST.—B. H. Kroger, the millionaire grocer of Cincinnati, is said to anticipate fighting the Biscuit Trust by offering two loaves of bread for five cents.

BOSTON'S MAYORAL CONTEST. In which the two contestants will be the present occupant of the civic chair, Mr. Thomas N. Hart, again selected as the standard-bearer of the Republicans, and the well known Irish Catholic, Mr. Patrick A. Collins, who will be candidate of the Democrats.

RELIIGIOUS

loading Paris correspondents towns here from the popul against the r sulte are sign at Tours the one of sadne and that love consider that received a de from Bayonne town the pro gious orders cover attempt France. The Grenoble says tion of the ed trary measure tal blow at P the recent la gations. From succeeding generation, the same un to the end of time.

TRUE HERO. sently on this Eng. Mgr. J. other things filled with the God and inten cation and sal to destroy nat ure, to purify therefore she good in nature own great ends men stimulated great deeds amongst world if her children stimulate their before them of those whose tioned. And who man's necessit wished to make the world made because she wish roneous exampl fore them that examples and pi so that men mi

What were the exalted virtue? ones of the wor were most famo the country? Wh in bold character the history of country? They warriors, Kings great politicians great generals, men of gran ty, men of gra themselves. Such heroes. Ask hi preacher) let h men would turn Could they adm impartial inquiry find no fault in those men? The heroes of cessful men, and pot success. But the secret of the great men of the been their virt that had led them or had it been different? They success of those for power and ran for things of this erence and perso, bold and contro Now, those wor world. But the prove of such her heroes in her eyes called upon to con hero and the g Church beckoned drew them from adoration and flat ours of an excite pointed out to the Paul or St. Anth their time in pen tion, and she sio roes greater than of the world."

RESCUE OF CI November issue "Net," a letter from Cardinal Vaughan Bans is publish mend our readers the appeal which Eminence for the oles in carrying o of rescue, says th verse." His Emin recognizes the weip which he has plac ager of the Ho Catholic Children. You will soon ha homes (writes the sand children depe exertions for bread therefore that I sh

Copies of the Day.

Frequently ready to of their means for us undertakings, for all works, for the institutions — all of so many monuments their names; but they for a moment to needs of the lowly, insignificant mem- and the parish community. To would serve to ad- and even the anta- to be said to divide social world. It is of that charity suffer- contrast between that of the rich and the poor. Gradually resentment take in rank soil, reads into a giant indignant touch of sym- would have trans- into a sprout of affection. Read lines of the poet; and a century and even as they have and the require- the same in each- tion, the same un-

**RELIGIOUS IN FRANCE.** — A leading Paris newspaper that has correspondents in different French towns has been trying to elicit from these the prevailing opinion of the population on the action against the religious orders. The results are significant. We learn that at Tours the prevailing opinion is one of sadness and consternation, and that lovers of true liberty there consider that liberty in France has received a death blow. One writing from Bayonne says that in that town the proscription of the religious orders is looked upon as a covert attempt to un-Christianize France. The correspondent from Grenoble says that since the revocation of the edict of Nantes no arbitrary measure has struck such a vital blow at France's prosperity as the recent law against the congregations. From Lyons the note is very grave, that town being one of the most religious in France. There no less than 200 religious houses, most of which have for their aim the relief of suffering humanity, come within scope of the law.

**TRUE HEROISM.** — Preaching recently on this subject in London, Eng., Mr. J. Vaughan said among other things — "The Catholic Church, filled with the spirit of Almighty God and intent upon man's sanctification and salvation, did not come to destroy nature but to perfect nature, to purify it, to lift it up, and therefore she took whatever was good in nature and used it for her own great ends, and since she found men stimulated by the exhibition of great deeds and heroic lives, even amongst worldlings, she said that if her children wanted a model to stimulate their zeal she would put before them really noble examples of those whose heroism was unquestioned. And she adapted herself to man's necessities, not because she wished to make use of the means the world made use of; but it was because she wished to correct the erroneous examples the world put before them that she raised her own examples and placed her own heroes so that men might see them."

**AN ARTIST.** — The grand historic events entitled "Sir Alfred Austin's Heroism," as presented by the Society of the St. Ann's, at the Division of the Holy Trinity, on the anniversary of the death of the noble martyr, Sir Alfred Austin, the arrangements for the success of the drama have been completed. The success of the drama has been secured by the success of the play, and the success of the play has been secured by the success of the actors. The success of the actors has been secured by the success of the management, and the success of the management has been secured by the success of the audience.

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**THE HEROES OF THE WORLD.** — The heroes of the world were successful men, and the world worshiped them. But what had been the secret of the success of those great men of the world? Had it been their virtue, their holiness, their wisdom, or had it been something entirely different? They would find that the success of those men was their lust for power and rank. Their yearning for things of this world, for influence and control, had made them so bold and persevering and successful. Now, those were the heroes of this world. But the Church did not approve of such heroes; they were not heroes in her eyes. When they were called upon to contemplate the great hero and the great warrior the Church beckoned them aside, and drew them from the atmosphere of adoration and flattery and the clamorous of an excited multitude, and pointed out to them men like St. Paul or St. Anthony, who occupied their time in penance and mortification, and she said, "These are heroes greater than any of the heroes of the world."

**RESCUE OF CHILDREN.** — In the November issue of "St. Peter's Net," a letter from His Eminence Cardinal Vaughan to the Rev. E. B. Bann is published, and we recommend our readers to carefully study the appeal which is made by His Eminence for the support of Catholics in carrying out a great work of rescue, says the London "Univers." His Eminence in his letter recognizes the weight of the burden which he has placed upon the manager of the Homes for Destitute Catholic Children.

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**LANGUAGE.** — In New York, that Dr. Rainford, of St. George's Church, established what he was pleased to call the institutional church. Describing the aims and operation of this supposed every day in the week, and services were multiplied. In addition to a large staff of clergy, scores of lay workers, men and women, were employed, many of whom were able to give as much time to the work as the clergy. Dozens of guilds and philanthropic and missionary societies were organized, each one demanding of its members active work involving much time and effort, if not money. There was hardly an hour of the week in which the parochial machinery was not whirling, with a score or more of eager workers supplying the power, and the chief pastor in his office, like any business man from Sunday to Sunday, with hardly a moment to relax, or forego the Sisyphean task of rolling the human race up the hill of duty.

**CATHOLIC FEDERATION.** — The activity of the promoters of the federation has, it is said, aroused the opposition hierarchy of this country, who fear that the organization may in time drift into politics. The subject will be discussed at the annual meeting of the archbishops, which will be held at the Catholic University in Washington on Nov. 20.

**AGGRESSIVE METHODISM.** — Such is the title of an article setting forth the fact that the New York City churches of the Methodist persuasion, are seeking to raise \$1,000,000 for the purpose of clearing off the debts upon thirty-two churches. For some time past a like undertaking has occupied the attention of the Methodists of Canada. In the case here, it is to pay off the debt of one church, that on St. Catherine street, Montreal. A prominent Methodist clergyman, speaking to the New York "Tribune" said that the "laming of thirty-two church mortgages means much for metropolitan Methodism."

**DOINGS IN PROTESTANT CIRCLES.** — A Methodist with new spirit, rising free from the shackles of the debt of decades, elated and springing to meet the demands of twentieth century progress, will be the result, Methodism can then stand squarely on its feet. It can set itself seriously to the task of trying to redeem the city. It will no longer be a mere struggle for existence, but splendid aggressive work everywhere. It will pave the way for a wonderful work of the Holy Spirit in all the contributing churches.

**LONDON SCHOOLS AND THE GAELIC.** — Sir Charles Elliott obtained precedence at the last meeting of the London School Board for a motion objecting to the resolution of the Evening Continuation Schools Committee to establish the teaching of the Gaelic language at St. Joseph's Evening School, Greenwich, and asking the Board to prohibit it. He asserted that this study was useless for commercial purposes, and therefore a waste of money.

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two of whom are married, to mourn his sad loss. The funeral was held on Tuesday morning from his late residence to St. Patrick's Church, where a solemn Requiem Mass was chanted. Representatives of the City Council, the Harbor Commission, and of other institutions, as well as a large concourse of citizens assisted to pay their last tributes of respect to a citizen who had done his duty nobly.—R.I.P.

**JAMES P. SLATTERY.** — If the most prominent members of the older generation are gradually passing away, the scythe of Death mows down, from time to time, many of the young, the talented and the promising in its dread swath. Of these youthful victims, not a few have been considered as the hope of the future, and their early loss is the more keenly felt because their places cannot always be filled in the ranks of our coming citizens. Of these one of the brightest and most talented, as well as most universally admired and beloved is the young man whose death, at the early age of twenty, we are called upon to record this week. The late James P. Slattery, son of Mr. and Mrs. John Slattery, so well known in Irish Catholic circles of Montreal, passed away after a brief illness that began to be attacked with that insidious disease, typhoid fever, and despite all that the best medical skill could do he finally succumbed. At the time of his death young Mr. Slattery held a position of trust in a well known commercial firm, and enjoyed the fullest confidence of his superiors. He was on the threshold of a most promising career; prepared for the battle of life under the Christian Brothers of St. Ann's parish, he was fully equipped to compete with all the young men of his age, and was certain of marked success. In the sphere of usefulness which he had attained, he was a member of two well known Irish Catholic young men's societies, and in each of these organizations he was a general favorite. Needless to say how deep and sincere is the sympathy felt for Mr. and Mrs. Slattery, in their bereavement, by their many friends and acquaintances. When the good and young die it is as the stars "whose death is day."

**REV. MICHAEL STANTON.** — one of the best known priests in Ontario, died last week. He had been ill for some time. He was 50 years of age and a native of Galway, Ireland. His education was received at the Jesuit College, Galway, and at All Hallows College, Dublin. In 1861 he came to Canada, and his theological studies were completed at Regiopolis College, Kingston. He was ordained in St. Mary's Church, Kingston, by Archbishop Dubin in 1865. His first charge was that of curate at Wolfe Island. Later he was transferred to Erinsville, and after eight years occupancy he was appointed parish priest at Westport. Later he became pastor of the Catholic Church at Smith's Falls. In 1849 he was called to Brockville to succeed Rev. Father Gauthier who had been selected as Archbishop of Kingston.

**THE JEWS OF THE UNITED STATES.** — have organized a society to prevent poor Hebrew immigrants from settling in the slums of the cities and to settle them on farms and in small towns. Already they have sent away from the Ghetto of New York about 4,000 persons.

**AMERICAN CENSUS.** — An American exchange remarks: — "We are a great people, we Americans; but it has cost us, so far, \$9,695,000 to ascertain just how far that greatness extends numerically. By the time the official census is finished, between \$4,000,000 and \$5,000,000 more will be needed. It will probably take until June, 1903, before the work is complete."

**IN MEMORIAM.** — WILLIAM FARRELL — The hand of death is again busy in the midst of the older generation. This week we have to place upon record the death of Mr. William Farrell, an Irish Catholic of Montreal and prominent in its history, civic, political, social and commercial for more than half a century. With that spirit of enterprise so characteristic of a large number of the older generation now passing away, Mr. Farrell embarked in business on his own account at an early age, and by constant toil, perseverance, upright methods, combined with natural tact, he succeeded in building up a trade connection not only in the city, but throughout this province which he held to the end. Despite the constantly growing demands of his business he took an active interest in various public affairs. He was an alderman of this city, representing an important commercial ward for a period of fifteen years, and the same practical knowledge and courage of conviction which he displayed in his commercial undertakings has left its impress in many civic works which to-day bear testimony of his zeal and devotion for his native city.

**GRAND TRUNK RAILWAY THANKSGIVING DAY.** — November 23, 1901.

**CITY TICKET OFFICES.** 137 St. James Street, telephones Main 400. Main 401, or Bankers' Building.

**A Very Refreshing Blend of Carefully Selected Growths of India and Ceylon Teas.** We have just received a consignment of FINE BLACK TEAS which we are retailing at FIFTY CENTS per pound in one-pound and half-pound Sealed Packages. Try a sample package: Half-pound packages 25c each; one-pound packages 50c each; Fifty-pound cases, 50c per pound. **FRASER, VIGER & CO.** ITALIAN WAREHOUSE, 307 & 311, ST. JAMES STREET.

THE USURPER.

There was a strange silence brooding over Paris. The moon looked down upon a white city and frosted the snow that rested on every pinnacle and fretted carving with a silver glory. From the heights of Montmartre could be traced the circles of the city walls, and outside the circle there gleamed another wider one of twinkling lights—the watchfires of the beleaguering Prussian.

Armand looked at the man in the uniform. "What is your name?" he asked. "Armand," replied the man. "What is your rank?" "Lieutenant," replied Armand. "What is your business here?" "I am on duty," replied Armand.

"He is doing well. His head is badly hurt, but the shell—"

"What shall I do?" stammered Silvestre, confusedly. "You don't know, you haven't heard?" the girl asked, her face still in a glow of excitement.

"Tell me," she said. "I was wounded last night—a stray shot hurt my arm—and I know nothing of all this. They only told me that Armand had met with an accident."

"Who told you of all this?" asked Silvestre gently, with a curious choking sensation in his throat. "Armand himself?"

"Yes," she faltered, "just a few words." "And they were, Therese?" said the listening man gently, leaning forward as he spoke.

"The blood rushed with one wild throbbing from out of his eyes." "Yes," he said, softly, "I will be your brother. I—I am so glad, dear Therese. God bless you both."

"Yes, I will see him—just for a few minutes," she assented. "There was something in Silvestre's face which made her hesitate on the threshold of the sick man's room."

"The expression on his face haunted Therese as she watched him pass slowly down the street, but in the light that flashed from her lover's eyes when she stood beside him she forgot it." "One sentence rang in the ears of the lonely man, as he knelt with bowed head before the altar of a neighboring church."

"The kindly faced priest whose confessional became so popular in later years was noted, and with some justice, for his extraordinary severity in dealing with all faults that sprang from a lack of moral courage. This, and anything approaching the nature of a lie, caused the weary blue eyes to flash with the light of renewed youth, and the penitent would leave the confessional not a little awed by the holy man's austerity."

"Do they ever know their own minds, Silvestre, think you? I agree with you on one point; they want something that appeals to their imagination or their hearts—whatever you like to call it—before they wake up to the realities of life. Now, for instance, if either of us had done something out of the common anything that called for great courage or personal risk, during these past few weeks, we should not be in doubt now as to which of us she really loves. Women," continued the

"The minutes passed very slowly to Armand de Quetteville. In spite of his words to the contrary, he was ever so jealous that the lot had fallen to Silvestre. It was not so much that the love of his country burned in his heart as that he begrudged Silvestre the chance of becoming a hero in the eyes of Therese Raudin."

The moment that it is flying holds more eternally than all our past, and the future holds none at all.

Pure Gold Tomato CATSUP. "It's Like Mother's." NATURAL COLOR. NATURAL THICKNESS. NATURAL FLAVOR.

TRY IT. Society.

A.O.H. LADIES' AUXILIARY. Division No. 6. Organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.

ST. PATRICK'S SOCIETY. Established March 6th, 1866, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street.

ST. ANN'S YOUNG MEN'S SOCIETY. Organized 1885—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2:30 p.m.

ST. PATRICK'S T. A. & B. SOCIETY. Organized, 18th November, 1888—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month.

ST. ANN'S T. A. & B. SOCIETY. Established 1888—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn.

CHURCH BELLS. CHimes and Pools. MONSIEUR BELL COMPANY. BELLVILLE, ILL.

SAVE YOUR EMBROIDERY. THE BUCKEY BELL FOUNDRY. 477 BROADWAY, NEW YORK CITY.

PALE GIRLS. Too bad to see the health and beauty of a young girl fade away. This often happens to girls between the ages of twelve and twenty.

Scott's Emulsion is having remarkable success in bringing back the roses to those pale faces.

MRS. MELOCHE, Licensed Ladies' Dresser, 240 NEIGHBOURS Street.

Our Boys and Girls

THE WHITE ROSES. — Marie, a winsome little maiden of about ten summers, was an orphan. She was a babe, slumbering to the lullaby of the angels who guard the little ones, when her young mother was called home. Before death claimed her for his own, she solemnly consecrated her darling babe to Mary the Blessed Mother. Having placed her treasure in hands so strong and tender she calmly and trustfully expired. Marie would be the guardian of her helpless child.

Marie wore for seven years our Lady's colors, and was taught by her kind aunt to consider herself the Blessed Mother's own little child. She had scarcely laid aside the livery of our Queen Immaculate, when her devoted father was also summoned to a better world.

Marie felt his death keenly. Her aunt bade her submit lovingly to God's will, and cling all the more trustfully to her heavenly Mother. These admonitions sank deep into the susceptible mind of the young orphan, and day by day she strove with all the ingenuity of a loving heart to render herself pleasing to her great Patroness. Above all things she sought to imitate the virtues practised by the sinless child Mary in the temple at Jerusalem.

Thus little Marie matured in innocence and beauty in the garden of God. She observed various pious practices in honor of her Blessed Mother. Among the flowers with which she loved to deck the altar of our Lady, pure, white roses seemed to her the most appropriate.

May, with its wealth of bud and blossom, the loveliest month of the year, and hence so fitting to be consecrated to the fairest and purest of virgins, was drawing to a close. The little maiden had each day placed her bouquet — shimmering white roses — at our Blessed Lady's shrine, when one evening her aunt informed her that they must arise early on the next morning, in order to catch the six o'clock train for Newburg.

"O, but Auntie dear, shall we arrive in time for me to pay my sweet Mother the usual visit, and present my bouquet of roses?"

"Darling, I am afraid there will be no time for either. Say your rosary with greater fervor. This will please our Lady just as well."

"But my rosary every day, Auntie, but my Mother, this is my Mother's own month, and I wish so much to lay my roses at her feet."

"I am sorry for your disappointment, Marie, but it is impossible, for the carriage will not be ready until half past five, and indeed we shall not then be any too soon."

Marie tried to bear her little trial patiently, but she could scarcely keep back the tears, and she retired with a very sad heart.

Next morning as the carriage dashed rapidly to the station, Marie espied a flower stand on which were several magnificent bouquets of white roses.

"O Mike, Mike!" exclaimed Marie, eagerly, "stop, go stop, just a minute. Aunt Margaret, see the beautiful roses. O, let me out just one second to purchase a bouquet. I have enough money to buy a bunch of those lovely flowers."

Mike could not find it in his heart to refuse his little mistress a favor. He reined up immediately.

"Well, dear, this is too bad. We shall certainly be late, exclaimed Aunt Margaret, impatiently.

"No, no, Auntie, dear. We shall be in time. Say 'yes,' and she kissed her cheek, and she said, 'Well, well, do not spoil my collar. Hurry, you strong-headed little miss, and get your bouquet, but if we are late you—'

"Do not fear, Auntie," and the graceful child sprang lightly from the carriage, and in a remarkably short time had made her choice of the fair, fragrant buds she loved so dearly, and returned joyfully to the carriage.

"Whip up the horses, Mike, or we shall miss the train."

Off the vehicle rattled in hot haste, while Marie caressed her beautiful flowers in the gayest of moods. Just as the train pulled out, while Marie sat gazing disconsolately after it.

"Did I not tell you so, Marie? See that well-willed you have been."

"Well, I am sorry, dear Auntie. I thought sure we should be in time."

"My dear, you must learn to submit to the wishes of your elders."

"Drive right home again, Mike, we will take the afternoon train."

"O Auntie, dear," interrupted Marie, "O Mike! don't go yet. Please let him drive to the church. It is such a little distance out of the way."

"Declare, Marie, you're taking the reins into your own hands this morning, and I see Michael is bent on helping you; between the pair of you I'll have to give up. Drive to the church, Michael, and after this, my young Lady, Auntie and not your little ladyship will manage affairs; remember the train for her aunt's sake, yet she never felt happier than at that particular morning."

"The carriage again drove up to bring Marie and her aunt to the station, at what appeared to her a very early hour in the afternoon. Mike was not going to be cheated again by the cars, he would be in time this trip. He insisted that the cars and not Marie were in fault in the morning.

There seemed to be quite a commotion at the depot. Mike alighted to find out what it was all about.

The morning express, the very train they had missed, had collided with a heavy freight, and had been totally wrecked. The loss of life was very great, and but few if any of the passengers had escaped uninjured.

"O Auntie, do you see our sweet Mother Mary wanted to keep us from being killed. Oh, isn't she the sweetest and dearest Mother!"

Aunt Margaret was deeply moved. As her child, our Blessed Mother has rewarded your devotion in an extraordinary manner. Continue, dearest, to seek the protection of our Blessed Lady, and to render yourself worthy of it by the practice of those virtues which are so dear to her."

"I will, dear Aunt, I will with God's help," said Marie, solemnly, while tears of gratitude shone in her sweet blue eyes.

Marie and her aunt when they arrived at Newburg, immediately made a visit to the shrine of our Lady in the nearest church, to offer their tributes of grateful thanks to Mother and Son. The holy Virgin had saved them from a terrible death, and Marie earnestly offered her young heart to the service of Jesus, under the protection of the Queen of Heaven—M. B., Sister of St. Francis, in the Sunday companion.

HOW HENRY WON—The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four-year's course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which of your school most deserves it."

"That is a hard question," replied the teacher thoughtfully. "Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to the principal's office, no information being given as to the object of the visit.

Two intelligent well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was carrying in her wash-basket a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with other matters, she seated herself to await his leisure. Unfortunately, the chair she selected was broken and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh.

Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he returned to the boys, and, after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves it to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."

THE LITERATURE OF THE DAY.

During the course of a recent sermon in London, Eng., Rev. Henry J. Groch touched upon the literature of the hour. He said among other things that there was no doubt about the abomination of a large amount of so-called literature vomited forth from the press day by day.

What modest man or woman, not to speak of children, could have taken up the London papers within the last month and read what was printed there without a blush and without upon their minds?

The Church came along, and she told her children they must not touch that which would contaminate them, and although she did not pronounce individually against a single member of the press, she said to her children, "You shall not read that which will probably bring spiritual

death to your soul." Was she to be blamed for this? The world, the polluted, the depraved and polluted mind of millions who were imbued with the spirit of an unclean world was responsible for the abominable reading that was poured forth by an unblushing press both in England and elsewhere. And why? Because if there was no demand for it, there would be no one to supply it. If the public did not demand it, there would be no sale for it, and it would not be produced. But there was an enormous demand for it, and it was the depraved public taste that was producing this unclean thing. So low had this public taste become that it required even a secular paper to declare that it would no longer print such unclean things. All honor to that member of the public press who, in the face of the demand of a polluted world, could say, "I will publish no more. Buy my paper or leave it, as you please." And the children of the Catholic Church—what must they do? They must be ranked on the side of the Church; they must stand up for the honor and dignity of the Church in this matter, and raise their voices with all the strength they could command in condemnation of such literature. They must resolve not to read anything which would destroy the minds of the young and old of this land.

All honor to the Catholic press of this country, Catholics were not a people, and they could not command the printer of Catholic papers. Would that they could! But this much must be said, that the Catholic literature of this country—he was speaking of periodical literature—was an honor and a credit to the press of this country. It was free from all that was objectionable, and the Catholic press could hold its own in this matter with any of the periodicals in Europe. It was the duty of Catholics to support the Catholic press, which was inviolable from the charges that it had ever caused a blush to rise to the face of those who read it, whether they be young or old. He was not saying this to hurt the editors of Catholic papers, but to honor other men. He did not suppose their one motive was the glory of God and the salvation of souls. He had their living to earn, but the prostitute mission that they gave to them to their own greed or to the morbid taste of an ungenerous public. If they suffered for this, it was in the cause of righteousness; if Catholic periodical literature took, in a certain sense, a lowly position amongst the literature of the day it was not perhaps because of its failure to be faithful to its mission, which belonged to it in the name of religion, to aim at the amelioration and the elevation of those under its mission, and one worth suffering for.

Household Notes

CLEANLINESS.—A correspondent of an American daily journal discussing this question says:—

"I may be old-fashioned, but I must confess to a preference for clean beds and body linen on Sunday. Do not believe any amount of argument could convince me that Saturday was not the proper day for washing the beds and picking up the soiled clothes of the household. Cleanliness and godliness are akin; you know, and I maintain that they should walk hand in hand on Sunday. Why, they belong to the rest which Sunday brings to mind and body."

There is a certain amount of work in the home that should be done each night. It will make the morning's tasks fewer in number. The fire can be laid ready for the match and a large part of the preparation for breakfast can be done before retiring. Glass can be so carefully washed after each using that a session of cleaning is unnecessary and silver can be treated in the same manner. For expensive glassware, a wooden bowl is the safest, and two are better than one. In the first can be done the cleansing in rather warm, soapy water, and in the second the pieces can be rinsed in cool, clear water and left to drain a few minutes before the wiping process. Careful handling and a plentiful supply of clean wiping towels will result in safety and beauty for each dish.

It is a good habit to clean up after giving some trouble unless you think that they ought to be two-thirds filled with pretty warm water and pieces of well-soaked brown paper, shaken thoroughly and well rinsed in clean, cool water.

BATHS.—Few people realize the many advantages of the up-to-date city house, with its full supply of hot and cold running water, over the average farm-house to which pilgrims go in vain to get cool. There is nothing for severe weariness like the intelligent use of the bathtub.

Fill it two-thirds full of water as hot as you can stand. A good way to determine how hot it should be is to put the elbow down into the water to test it. Of course the fingers or even the hand forms no test at all.

Four or five spoonful of ammonia into the water. After about eight minutes' soaking in this, spray or sponge the skin with cold water very quickly and rub with a rough towel.

If sore or lame from over exertion, washing or riding, follow the bath with a mild massage of the muscles with a little vaseline. Then take a half hour nap, and you will be all right.

Many persons believe that the daily morning bath in water as cold as the hydrant affords if taken reg-

ularly is of the utmost importance in maintaining a sound and vigorous constitution. It is a mistake to think that it is unsafe to take a cold bath when the body is heated. In cases of complete heat exhaustion the treatment now favored is an ice packing. When you are perspiring freely, you are "warm all the way through," and you are in the very best shape to step into water as cold as you can get.

The fear of "shock" is only a meaningless tradition so far as healthy persons are concerned. Of course a victim of heart disease will do well to keep out of the water, and very old and feeble folks must be careful.

THE SCIENCE OF MENDING.—But not many women have enough and to spare of this world's wealth, and the great majority time is more plentiful than money. So twisting and turning, patching and piecing must continue to play an important part in domestic economy. As long as there are small boys there will be drawers out at the knee, and stockings out of the hock, and there are men in the family, buttons will be missing, shirt-bosoms will break, trousers will fray on the edges, and coat-sleeves will be rubbed.

Old-fashioned people lament that the art of mending is lost. "Girls are not taught as they used to be," but for all that the mending must be done, and the woman must mend, if the girl has not, how to do it.

Putting on a patch appears to the uninitiated one of the simplest things in the world, yet to do it properly takes both time and skill. Measure at first the size of the hole which is to be covered, remembering that if the cloth around it is worn thin the patch must be large enough to cover it all and leave a margin beside. Cut the patch out square by a straight or square of the four sides, lay it over the hole, on the wrong side, smoothly and without wrinkles, laying thread with thread so that it will set straight; baste carefully and hem the edges down, evenly on the wrong side. Now, turn the garment on the right side, and cut the hole square, trimming all frayed edges and making a tiny diagonal slit in each corner of the aperture, leaving just enough space to turn the edges under, and hem down on the patch with invisible stitches, by a thread of the goods. If this has been properly done, the patch will set as close as possible.

Patches on sheets, etc., may be basted in position and stitched on the sewing machine, but when great care is necessary the sewing by hand is preferable. If the material is strong, or of fine texture, use a patch put on by a stripe, when, done neatly, is scarcely discernible. Still better than the regular patch, where very careful mending must be done, is the patch made by a thread. Cut out the hole by a thread and turn the edges of the aperture under, basting them down. Now cut a piece which will fit the hole exactly. Match the pattern and cut with precision and baste together one side of the hole and the corresponding side of the patch. Then oversew them together on the wrong side, just as close stitches and as tiny a seam as possible.

The French patch is a piece inserted without turning the edges. The hole is cut out, the piece fitted in, both basted smoothly on stiff paper, and the edges are darned together, as close as possible, with the finest of stitches and finest of silk.

In darning a rent place a piece of thread running the same way in both directions, or a pair of threads closely together, run back and forth with fine, even stitches, taking care not to pucker the darn. The thread used should match the material exactly; use the ravelings if they are strong enough. Ordinary sewing silk split and waxed or ex-lent, the idea being that thread which is hard twisted does not sink into the goods and is, therefore, more likely to show.

When mending gloves let the sewing-silk match the color of the kid, and oversew for a rip; for a tear button-hole stitch the edges of the rent around closely, one or twice, as in the case of the hole which require, then join the hole with edge to edge with a single row of close button-hole stitches. Kid gloves may be patched beautifully by inserting a piece of kid and over sewing a piece of kid and over sewing the method practised by French women.

American girls sent to school in Germany surprise their teachers in the art of stocking-mending. A German woman fills in the hole so that it looks like the original garment, a tedious process which does not pay, except for the fine silk practised by our ordinary method practised by our grandmothers is good enough for all others; that is, weaving in a filling, with threads across one way and in and out the other. When the hole is large use a darning-egg, and draw the edges of the hole—not together but into position—with long stitches of white basting cotton; otherwise, let it stretch. Leave a tiny loop at the end of each thread, for the stocking will stretch while the darn is being set, but not heavily. Let your work extend far enough to form a border to the hole which you mend, else the darn will pull away from the stocking, leaving breaks all around it. Stocking darning, in these days of cheap hosiery, is a virtue which may be carried to excess, but within limits it is both necessary and praiseworthy. It is not every mother who can afford always to buy new stockings, instead of mending the worn ones. It does not take any more time to insert a new heel into a small boy's stocking than it does to darn a big hole, and if the work is neatly done, it will look better and be more comfortable. One may find heel-protectors of kid and chamois-skin on the stocking-counter of every large store, but

those made at home, of unbleached Canton flannel, wear better, besides costing many times less. Make them of two pieces, like the heel of a stocking or a doll's cap, with crown in shape of a T, and a straight piece sewed around it.

Sheets wear thin in the middle, while the sides are still good. You may make single-bed or crib sheets of them by taking out the worn portion and stitching the outside sections together, hemming the torn sides, so that the strongest part comes where the hardest wear is; or the outside portions will answer excellently for common pillow-slips. It rarely pays to mend pillow-slips when they begin to go: like the "one hoss shay," they go to pieces simultaneously. Use them for clean rags, which are always more or less necessary in a household. Never throw away a scrap of linen or of flannel, have the strain washed out of the former, and keep both where they will be accessible when desired. They are also useful in house-cleaning: white petticoats are worn out at the bottom a new ruffle, which may be put on in an hour's time at the sewing machine, will make them as good as new.

The old adage, "a stitch in time saves nine," has many other ancient bits of wisdom has lost none of its truth with the passage of centuries. It is just as well worth heeding as it ever was. When the clothes come in from the wash, sew on every missing button, and put every all loose threads before you put the garments away. Take the earliest day you can for more elaborate mending, and do not allow torn clothes to accumulate.—The Delineator.

CAREWORN MOTHERS.

Life Often Made a Burden Through Nursing a Cross and Featful Baby.

All babies should be good-natured, well babies, if there is no outward cause for discontent, are always good-natured, and yet how many mothers permit themselves to be thoroughly worn out caring day and night for a sick, cross and fretful baby, when a little care and forethought would remove all the trouble and make both mother and baby happy. The little one's suffering and crossness may be caused by any one of the numerous ills that make baby lives a misery to themselves and a constant source of worry and discomfort to the mother, such as colic, worms, indigestion, constipation, the irritation accompanying the cutting of teeth, etc. When baby is cross do not, if you value your child's future welfare, give it any of the so-called "soothing" medicines, as they only stupefy and deaden without removing the cause of the trouble. What is needed is a simple, vegetable compound such as Baby's Own Tablets, which remove the root of all the minor ailments of little ones, making them well and happy. The best proof of this is the high praise all mothers who have used it have accorded it. Mrs. W. S. Beaverstock, Church street, Brockville, says: "I have used Baby's Own Tablets in my house for several years and know of no medicine for little ones that can equal it. It is so safe, and it is so easy to get up with her many times during the night. No matter how much she ate she kept growing thinner. It was then I began the use of the tablets, and she grew plump and fat, and I had no further trouble with her at night. I can recommend the tablets to any mother who has a sickly, cross or fretful baby, and I am sure she will never be without them again." Baby's Own Tablets are easily administered and dissolve in water can be given safely to the youngest infant. If your druggist does not keep them send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail, post paid.

TO TELL A PERSON'S AGE.

Among many schemes for telling age this is one of the easiest and best, says an exchange. Let the person whose age is to be discovered do the figuring. Suppose, for example, if it is a girl, that her age is 15, and that she was born in August.

Let her put down the number of the month in which she was born and proceed as follows:—

Number of month ..... 8  
 Multiply by 2..... 16  
 Add 5..... 21  
 Multiply by 50..... 1,050  
 Then add her age, 15 ..... 1,065  
 Then subtract 565, leaving ..... 700  
 Then add 115 ..... 815  
 She then announces the result, 815, whereupon she may be informed that her age is 15, August, of the eighth month, is the month of her birth.

The two figures to the right in the result will always indicate the age and the remaining figure or figures (the month the birthday comes in.) This rule never fails for all ages up to 100. For ages under 10 a cipher will appear prefixed in the result, but no account is taken of this.

LAWRENCE RILEY.

PLASTERER.

Successor of J. H. Riley, Established in 1866. Plain and Ornamental Plastering. Repairing of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Paris Street, Windsor, Ontario, Canada.

**You Can Make Child's Play of your Wash Day**



If you follow the directions on the Surprise Soap wrapper.

It makes an easy day of Washday. Does away with the boiling or scalding and hard rubbing—giving the whitest cleanest clothes. Entirely harmless to the hands. Surprise is a pure hard soap, which means economy. St. Croix Soap Mfg. Co. ST. STEPHEN, N. B.

Business Cards.

**M. SHARKEY**  
 Real Estate and Fire Insurance Agent  
 1340 and 1728 NOTRE DAME ST. Montreal.  
 Valuations made of Real Estate. Personal supervision given to all business. Telephone Main 771.

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 Dealer in General Household Hardware, Paints and Oils.  
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**PRACTICAL PLUMBER.**  
 GAS, STEAM and HOT WATER FITTER.  
 RUTLAND LINING, FITS ANY STOVE. CHEAP.  
 Orders promptly attended to. Moderate charges. —:—:— A trial solicited.

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 Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers.  
 785 CRAIG STREET, near St. Antoine Street.  
 Drainage and Ventilation a specialty. CHARGES MODERATE. Telephone 1896

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 (Late Building Inspector C. P. Ry.)  
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 Practical Plumbers, Gas and Steam Fitters. ELECTRIC and MECHANICAL BELLS, etc.  
 Tel. Main 3552. Night and Day Service

**G. O'BRIEN,**  
 House, Sign and Decorative Painter  
 PLAIN AND DECORATIVE PAPER-HANGER.  
 Whitewashing and Tinting. Orders promptly attended to. Terms moderate.  
 Residences 645, 680, 687, Dorchester street, east of Bleury street, Montreal.  
 Bell Telephone, Main, 1405.

**T. F. TRIHEY,**  
 Real Estate.  
 Money to Lend on City Property and Improved LANDS. FARM, VALUATIONS.  
 Room 33, Imperial Building,  
 107 ST. JAMES STREET.

**DANIEL FURLONG,**  
 Wholesale and Retail Dealer in  
 CHOICE BEEF, VEAL, MUTTON and PORK.  
 55 Prince Arthur Street  
 Special rates for Charitable Institutions.  
 Telephone, East 47.

**ROOFERS ASPHALTERS**  
 Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc.  
**GEO. W. REID & CO.**  
 785-788 Craig Street.

# CARDINAL MORAN ON AUSTRALIAN TOPICS

During the past few years we have had occasion to point out many a time and oft that our faith in the veracity of the cable demon is not an abiding faith. Time and again we have convicted the catfish of gross misrepresentation of facts, not infrequently we have had to lay at his door or at that of his informants the still greater charge of downright fabrication of the intelligence which he flashed across the submarine wires. Catholics in these colonies have learned by long and sad experience to view with grave suspicion every cable statement of Catholic happenings; and the frequency with which (to use Sir Thomas Moore's expression) the cable "lies by lumps" when he speaks of the Church in the Ages is the chief impelling motive for the proposed formation of a Catholic News Agency, which, we trust, the near future will see a working reality. We do not go the length of saying that the cable-demon is incapable of telling truth where the Catholic Church and her clergy and institutions are concerned. We merely remark that in this connection truth is with him much stranger than fiction.

Last Friday's New Zealand daily papers contained a lengthy cable message attributing to the Cardinal-Archbishop of Sydney certain statements regarding an independent Australia and concluding with some remarks regarding the Coronation Oath. The whole tenor of the cable message shows pretty conclusively that the remarks made by His Eminence on these subjects are practically identical with what he said thereabout in the Bathurst School of Arts at the luncheon which followed the consecration of the Right Rev. Dr. Dunne. Judging from the "Catholic Press" report, the pertinent parts of which appear hereunder, the gay and lively cable-rigger would seem to have carefully weeded out from his summary every statement that did not suit the particular view which he wished to convey to the secular press of New Zealand.

"This hall," said His Eminence, looking around over the great gathering in the School of Arts, "led back his heart to a very glorious occasion in the near past, when the flower of Australian patriotism gathered under the same roof in conference to discuss the question of Federation which was then by them lifted from a mere abstract idea to the reality of a concrete form. He did not think that anyone would deny that the great work of Federation was done in that conference, and it was the spirit of unity and enthusiasm that prevailed at that conference that subsequently carried the movement forward to success. They had been less than a year under the Commonwealth Government, under the new Federal flag, and he had to confess that although so short a time had elapsed, so short a trial had been given, there were people in the community already declaring war on the Commonwealth convention was called together to see the Commonwealth proceeded on those lines which alone would lead to the greater honor and glory of Australia. Personally he did not pretend to much knowledge of the public feeling on political questions, but he was surprised to learn from a good many leaders of thought among them that after the experience of one year they had been forced to the conclusion that Australian federation was a failure. For his own part he must disagree with that conclusion, although perhaps they had some grounds for their opinion. One of the objectionable features of the Commonwealth Government, they asserted, was the elevation of a few worthless men into some of the most important posts of that Government, for which not personal interest but individual merit should be the test. Again, these gentlemen complained that under the new system money squandered and measures proposed to Parliament that have a tendency to imperil the liberty of the Australian people. He (the Cardinal) had no knowledge of the merits of those who received the posts referred to, so he would express no opinion on that objection. But with reference to the extravagance that was complained of it seemed to him that at times the expenditure of money was very necessary, and perhaps the Government was not very culpable in that respect. However, with regard to those measures which were said to imperil the liberty of the people it was a very different thing, and he was disposed to agree with those who object to them, for without doubt they seemed to come out dried direct from the old country, and Mr. Chamberlain seemed to think he could thrust on the Australian community whatever measures he thought fit. He, for one, protested against this sort of thing, and he thought the community would be with him in protesting against these attacks on the liberties of the Australian people. In the convention a clear-cut line was drawn between what was known as "Australian Federation," and what was known as "Imperial Federation." But there was one thing to be said, even if Federation had not been predicted for it—supposing it had failed in many ways—yet there was one great feature in the union that had not failed, and that was by breaking down the barriers and uniting them all in one great army of citizens they had taken the preliminary step towards an independent Australia. He (the Cardinal) would not at the present moment advise them to advance further in that direction, but this he did say that if the Imperial fingers persisted in sending their laws to this country, they would undoubtedly precipitate an independent Australia. Lately we had seen

# THE TIME WITNESS AND CATHOLIC OBSERVER

Saturday, November 23, 1901

## A Teamster's Story.

SUFFERED GREATLY FROM ASTHMA AND KIDNEY TROUBLE.

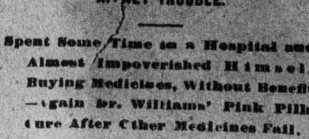
Spent Some Time in a Hospital and Almost Imperverished Himself Buying Medicines, Without Benefit—Gains by Williams' Pink Pills—Cure After Other Medicines Fail.

From the Recorder, Halifax, N.S.

Mr. William Cochrane, a well known teamster, who lives near the Halifax Polo Grounds, is one of those who will bear testimony to the curative powers of Dr. Williams' Pink Pills. A reporter of the "Acadian Recorder" who had heard of Mr. Cochrane's sufferings and subsequent cure, called at his home, when he gave an account of his experience substantially as follows:—"I had for many years a constant sufferer from asthma, accompanied by an aggravated form of kidney trouble. The latter trouble caused severe pains in the back and loins, and at times his sufferings were very acute. He had had almost all the medicines of his kind, but to no purpose, the trouble continued and seemed to grow worse as the years passed. Mrs. Cochrane said that she had frequently seen her husband choke up and fall to the floor as though dead, and he would have to be worked with and rolled around before he would revive. A few years ago he spent ten days in the Victoria General Hospital. The doctors there thought that the pains in the back were due to over exertion in his business as a teamster, but gave him no material help. After leaving the hospital, he used bottles and bottles of medicine, but failed to find a cure. A neighbor of his, Mr. Lowe, whose wife had been made a well woman after years of sickness, by the use of Dr. Williams' Pink Pills, advised him to try them. He used a couple of boxes without apparent result, and felt somewhat discouraged, but Mr. Lowe advised him to continue the use of the pills, and before the third box was finished he began to improve. Dr. Williams' Pink Pills have been a God-send to me," said Mr. Cochrane; "they are the only medicine I have taken which seemed to do me any good. I had one prescription from a doctor which cost me \$1.75 a bottle, which like many other medicines I took, was just so much money wasted. I have used eight or ten boxes of Dr. Williams' Pink Pills, and can say that before I began their use I was an intolerable sufferer. I have reason to be thankful that I followed the friendly advice that urged me to use this medicine. Most diseases have their origin in poor blood or weak nerves, and it is because Dr. Williams' Pink Pills make rich, red blood, and strengthen the nerves that they have met with such success in curing kidney trouble, rheumatism, paralysis, St. Vitus' dance, anaemia, nervous prostration and kindred troubles. See that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around each box. If in doubt, send direct to Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box, or six boxes for \$2.50.

## THE S. CARSLEY CO., LIMITED.

Notre Dame Street, Montreal's Greatest Store. St. James Street. SATURDAY, November 23, 1901.



Wise housekeepers will be investigating Linen values on Monday. We have prepared a rich collection of beautiful Damasks worthy of the proudest occasions, inexpensive too. Substantial Linens, the kind that housekeepers like and admire, made of pure flax. Here's suggestive prices:

**Linen Damasks**  
Quality considered, Carsley's Linens are lower in price by 10 to 15 per cent. than any ordinary store.  
Irish Double Damask, fine quality, 72 inches wide, 67c.  
Irish Double Damask, very fine quality, 72 inches wide, 75c.  
Irish Double Damask, extra quality, 72 inches wide, 90c.  
Irish Double Damask, superior quality, 72 inches wide, \$1.10.  
Irish Double Damask, extra superior quality, 72 inches wide, \$1.25.  
Irish Double Damask, super quality, 72 inches wide, \$1.35.

**Battenburg Linens.**  
A very Choice Collection of Battenburg Linen Laces, Doilies, Bureau Covers, Table Centres, Five O'clock Tea, Cloths, etc.  
Battenburg Lace Doilies, very handsome work, from 25c.  
Battenburg Lace Table Centres, beautifully hand-worked, from \$1.00.  
Battenburg Lace Five O'clock Tea Cloths, exquisite workmanship, daintily finished, from \$3.00.  
Battenburg Lace Bureau Covers, very elegant designs, \$5.00.  
Battenburg Lace Table Covers, delicate and intricate workmanship, beautifully designed, size 2 by 2 1/2 yards, special \$29.60.

HOUSEHOLD Table Linens.  
Wise housekeepers will be investigating Linen values on Monday. We have prepared a rich collection of beautiful Damasks worthy of the proudest occasions, inexpensive too. Substantial Linens, the kind that housekeepers like and admire, made of pure flax. Here's suggestive prices:

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Battenburg Lace Table Covers, delicate and intricate workmanship, beautifully designed, size 2 by 2 1/2 yards, special \$29.60.

## SMART WINTER COATS.

If you are interested in money-saving, come here and see the marvellous values in fashionable garments—all this season's styles—for little money.

**Ladies' Useful Winter Coats, \$2.65, \$3.40, \$4.25, \$6.00**  
**Ladies' Dressy Winter Coats, \$7.25, \$8.75, \$9.50, \$11.00**  
**Ladies' Stylish Winter Coats, \$12.75, \$13.25, \$14.50, \$17.70**  
**Ladies' Handsome Winter Coats, \$19.25, \$22.50, \$25.50, \$29.00**  
**Extra Quality Winter Coats, \$32.00, \$35.50, \$43 up to \$100**

**LADIES' short Jackets at Half Price.**



## A MILLINERY Marvel.

Our new Trimmings Hat is bound to be a success from the start, as it contains all the elements of popular style at a wonderfully low price. Made of Angora Felt, as cut, plain crown, folded brim, large fold of silk velvet on side in gray, beige, navy and black. A regular \$4.00 hat for \$2.60.

THE S. CARSLEY CO., LIMITED.  
1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

## The OGILVY STORE

The Largest Exclusive Dry Goods Store in Canada.

### WARM HOUSE GARMENTS

The magic fabric for indoor comfort in winter time is Eiderdown. Light in weight, soft, elastic, serviceable and warm. Little wonder that women demand it for garments to be free and easy in. Then, best of all, it is quite inexpensive.

We have an attractive collection of House Robes and Dressing Sacques, made in pretty styles, from dainty Eiderdown.

A line in plain and fancy colors for \$6.00.

Gowns of fancy colors, in Eiderdown, Empire style, trimmed with velvet ribbon, all sizes, \$9.75.

Eiderdown Dressing Jackets, in plain colors, embroidered in black, only \$2.00.

In fancy stripes, with yokes, \$3.00.

Ladies' Morette Skirts, in plain and fancy stripes, from \$3.00 to \$9.00. All 20 p.c. off.

### New Coats for Children.

Ages from 6 months to 6 years. In Silver Bear with large double collars, well lined, from \$9.00 to \$8.50.

16 only, Eiderdown Coats, deep collar, trimmed with Thibet fur, well lined, in navy, cardinal, pale blue and white; were \$4.00, reduced to \$2.00.

### Flannels of All Makes.

White and Cream English Electoral Flannels, from 25c.  
White Unshrinkable Flannels, from 40c.  
Scarlet Flannels, all wool, from 15c.  
Gray Flannels, from 15c.  
Striped Shirting Flannels, wide width, from 25c.

## OGILVY'S,

St. Catherine and Mountain Sts.

## C. A. McDONNELL,

Accountant and Liquidator

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Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports or private firms, and public corporations a specialty.

TELEPHONE 1182

## THE CORK EXHIBITION.

The international exhibition to be held in Cork next year promises to prove a very successful enterprise. The buildings, which are being laid out amid very picturesque surroundings, are already in a very forward state, and the promoters are meeting with where they have gone in search of financial support.

It will not be any fault of the Presentation Convent in Douglas street, Cork, if real Irish does not take a high place in the market, as the good sisters have engaged one of the most experienced teachers to instruct girls in the art of lacemaking. The most beautiful samples have already been turned out, and the sisters are giving evidence to a large number of girls belonging to the city by the Lee. It is to be hoped that ladies wishing for real Irish lace will patronize this Convent and so enable them to increase the number of girls in their employment. At the great exhibition to be held next year the sisters hope to exhibit a large variety of Irish lace, and beat every other exhibitor with their pretty patterns.

## THE EXAMPLE OF A CATHOLIC JUDGE.

It is an old saying that one funeral makes many, says a London correspondent, and it would appear to be true in the case of County Court Judge Bagnshaw, who caught a child attending his brother's—Canon Bagnshaw's—funeral on Monday and before he was appointed judge, he practised in his own court, when the famous Sir George Jessell presided over it. He was a man of handsome appearance, with portly figure and a benign countenance. He and another man, who was a devotee of the spirit and discipline of the Church.

Some years ago he was spending the Easter holidays at the seaside. He was a man of full habits and enjoyed a good dinner and taking advantage of the fact that a certain day was a fast one, his host ordered an excellent neat dinner to be served that evening. To what the judge's appetite he took him out in a boat for some sea fishing. The day was one of those keen spring ones, with east wind blowing, just the sort of one calculated to make one ravenous. The judge's appetite was keen as his host wished it. They sat helped to dinner and the judge was helped to lamb, the first of the season. He was about to put the bit into his mouth, when his host cried out, "Bagnshaw you forgot this is a fast day in your Church." The judge at once put down his knife and fork, pushed the plate away from him and dined off bread and cheese—the only fasting food available. The host was dumbfounded at such an act of self-denial, and was covered with confusion. He apologized most humbly for his want of charity, as well as want of hospitality, but so impressed was he by the self-denial that he forsook the faith of his fathers and became a convert. Of him it might be said that—"he came to scoff and remained to pray."

## MR. JOHN MORLEY ON THE WAR.

Mr. John Morley, addressing a meeting of his constituents at Arrington, recently said the war was now drifting and degenerating into one of extermination, and the attitude of the Government was that of the "final solution." He said he was apprehended by his antagonists? Were the Boer leaders, who were opposed to the essential conditions of our policy? In view of the disastrous effects of the struggle on our finances and our diplomatic position, surely it was worth while, consistently with the maintenance of the ends we had in view, to abstain from sitting with folded hands, and saying we would leave it to the soldiers. For a country to say that implied that it was bankrupt in such bankruptcy; but if those in office had no other resources, the King would, perhaps, in the distant date, have to seek other advisers with a better insight into the nature of the complex and dangerous situation which confronted the country.

## ANOTHER PAGE OF IRISH VALOR.

Details received of the massacre of that gallant young Irish American soldier, Captain Collins, of this city, and his men of the Ninth U.S. Infantry, on the island of Samar, by the Filipinos, adds another page to the records of Irish valor. The fight odds deserved to be ranked among the world's heroic battles. The troops were eating breakfast, completely unarmed, when they were attacked by an overwhelming force of natives, armed with the murderous machete and the sword of cut-throat. They fought with fists, stones, clubs, table knives, and whatever weapon chance threw in their way; and though they were annihilated, they killed many more than the number of the enemy. One soldier killed seven of his assailants with a baseball bat. Captain Collins died a hero's death—a small consolation, in their great loss, to his afflicted family here.—Irish American.

## SIMPLE CURE FOR CANCER.

London, Eng., Nov. 15.—It was Professor Roswell Park, of New York, who declared not long ago that if the present death rates are

## NOTES FROM IRELAND.

### LANDLORDISM.

Speaking recently at a Nationalist meeting at Newry, Mr. Dillon, M.P., said so far as his efforts were concerned he would not go round the country and devote his life to the furtherance of the cause of Ireland if he thought the chief object of their agitation was the reduction of rents. He was an advocate of the abolition of landlordism, mainly and chiefly because he believed that when landlordism went the chief property in England would be Ireland would be the first to be planted on the necks of the Irish people. Twenty years ago Michael Davitt first broke the back of landlordism in Ireland and struck such heavy blows at it that the whole of that infamous structure reeled to its foundations. The Land Courts and the Commissioners who were the friends of landlordism, Judge Ross, who had charge of all the bankruptcies in Ireland, did all in his power to raise rents on farms. Not only did he raise the price, but when the Land Commission had sent down valuations and fixed the price of farms on estates which were sold under the 40th section, Judge Ross entered into a quarrel with the Commission and said they had fixed rents at a low price. Judge Ross actually used his Court to compel a number of tenants to pay, in addition to the price fixed by the Land Commission, a sum in cash which many of them had not. Mr. Russell had condemned the cost and publicly declared he had lost all the tenants not to be in a hurry to purchase their land, because he believed they would get better terms when the Government brought in their new Bill next year. That Bill was not up to their expectations the Irish party would fling it in their faces. They were all now in favor of compulsory sale, but they wanted the land at a fair price and not at such a price as would weigh heavily on the necks of Irish farmers and their children after them.

### MR. JOHN MORLEY ON HOME RULE.

Mr. John Morley, M.P., at a meeting of his constituents in Forfar on Monday night. The meeting was a very large attendance, and there was a building being crowded. Mr. Morley made a brief reference to the Irish question, remarking: "We were told the other day that the demeanor of the Irish people is one of the circumstances in which we find ourselves. It proves that Home Rule, if it had been granted by Great Britain, would have been a universal misfortune. If my friends think so I don't. The language that is used about the misshaps that befall us is certainly as detestable to me as it is to any man in this island, but when it is said that men use language of hostility to the policy of this country when this country has refused them a boon which for generations they have been asked, I say that if the boon had been granted to them their language might have been entirely different.

In any case, from that point of view our position in respect of the difficulties by which we are now confronted, and out of which we will one day or another get, would not

CATHOLIC QUITZ

the "Catholic Union" that the "Troquois" O. of Catholic young men, held the first of men recently. Several honored, but the motto that of "Catholic" which elicited an thoughtful reply from P. Jennings. Father expert: To those who full pursuits like him always suggestive of but properly handled kind of men they cost for good.

"Sociality goes with," he said. "The grog is inborn in us all, authority we have is not good for men to are the rendezvous, places, and they have tags—that they can may come in and wh out. And this is where the door of built high enough for self-respecting manhood. The requirement of men are the requirement of Catholic manhood."

Father Jennings then some of the qualifications of Catholic faith, always faith and making no obedience to the Church men too reverent to wail or even contentedly many to stoop to a fault-finding. They temperate men—temperance use of all God's gifts, men, above reproach, ords before God and men awake to the in their kindly inheritance up to the standards it.

As citizens, the speaker pushed themselves in all ways honorable, demanding recognition and their co-operation in the requirements of manhood when they get "We have the men," "We have the talent," opportunities. What some conviction of our the courage to live up

## CULTIVATED VOICE

of our exchanges we free with short paragraphs a considerable amount