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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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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 general Catholic papers in this country. I heartily bless those who encourage this excellent work."  
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

**NEW YEAR'S GREETING.**—"A Happy New Year to all." This phrase is on every lip and the wish phrase is in every heart. It is not certainly in every way that we make use of it this week. In wishing a "Happy New Year" to each and all of our readers, we do so with the same feeling and same sentiment as when we extend the hand of friendship and use the same expression to our most intimate acquaintances. 1903 goes out with all its long list of joys and sorrows, of hopes and fears, of pleasures and griefs, of successes and disappointments. This is our last issue for the year that is closing; when next the "True Witness" comes to its subscribers it will be under the heading 1904.

There are mournful thoughts that flash through the mind and sad feelings that throb in the heart, as we see the end of the year approaching. And it cannot be well otherwise. It is like the parting with a dear and intimate companion; like the separation from a friend whose life has been long interwoven with our own. The retrospect is all the sadder on account of the knowledge that the year that goes can never return. What ever mistakes were made, time lost, opportunities let pass, hopes extinguished, there is a certainty that the same ground can never again be travelled by any of us.

Then comes the shadow that hangs over the vacant chair. There are eyes that behold the dawn of 1903 that are closed forever, and will not witness the advent of 1904. Faces familiar, voices beloved, forms cherished, that all sleep in the grave of 1903. These are the more sombre reflections that come naturally with the dying of the old year.

In life, however, God's goodness has distributed with just hand the tears and the smiles. In nature we have the winter and the summers, the clouded skies and the golden sunlit days, the terrible hurricane and the gentle zephyr. So in the existence of each one of us there are shadows and lights; and each is necessary to us, and all tend to our perfection and happiness. The troubles, difficulties, losses, and sorrows serve but to purify us and prepare us for the better for the enjoyment and appreciation of the happiness, the consolations, and delights that fall also to the lot of the deserving.

At the close then of the year 1903, while we summon up the turmoils of its twelve months, we must not neglect to recall the blessings, graces, and often unmerited gifts that God has bestowed upon us. There are streaks of light that fall full and glorious upon the past year of each one, and we enjoy the contemplation of their scintillations.

Having thus gazed on the past year, as it is about to plunge into the yawning abyss that has swallowed up all its predecessors since the dawn of creation, we may turn with a spirit of hope to greet the New Year that is at our doors.  
There is, they say, a joy in the uncertainties of adventure and in the hazards of game, and it seems to us that, in a nobler sphere, this is the sentiment with which we hail the

coming year. There is an element of uncertainty about it, which stirs us when the boatman enters upon a rapid, the currents of which are unfamiliar to him. What has this year 1904 in store for us? Is it good or evil, life or death? We know not, but we greet the year with great and good hope, with a mighty trust that it will bring us more happiness than we have enjoyed heretofore.

Will that hope be realized or not? None of us can tell. But this we do know that Hope without Faith is baseless; and both without Charity and good works cannot avail us much. With the uncertainty of the future before us our Holy Church extends to us a means that cannot be surpassed to assure ourselves of a comparative happiness in the year to come—prayer. Faith in the Almighty Ruler, whose Hand governs the seasons and brings the years out of nothingness and makes them pass in solemn procession down the avenue of Time. And when we wish our friends and readers a "Happy New Year" we do so in that spirit. It is with Faith in Divine Providence, Hope in His Mercies and Charity towards all; it is in the sense of a prayer that we utter the greeting, and as it flows from our pen and surges from our heart, we translate it into a petition that the year may be happy, spiritually, physically, socially and in every other way; that health, peace, prosperity and unending graces may be the portion of each; that 1904 may be for all a Happy New Year.

**IRELAND IN 1904.**—A new year dawns for us, and it comes, as have come hundreds of new years, to the land of our fathers. Many is the cloudy New Year's morning that has hung over the hills and valleys of Ireland; many is the new year's sun that has arisen in gloom and shadows, to cast a pitying beam upon the ruined shrines and shattered aisles of Erin's desolate grandeur. The morning of New Year's Day 1904 is more hopeful than any that the nation has experienced for many a generation. It follows a year of exceptional legislation and of remarkable expectations.

We may be permitted now to pause, before entering upon this year 1904, and ask of the future what it has in store for Ireland and the Irish race. The future will not make answer, so we must simply speculate upon the situation as surrounding circumstances present it. Considering the splendid and united front that the members of the Irish Nationalist Party exhibited during 1903, and the gigantic success of Redmond in securing the Land Purchase Act for his people, we may fairly conclude that a similar solidarity and union, during the coming twelve months, cannot fail to produce even greater results. The spirit of conciliation that animated the Government and especially the Chief Secretary for Ireland during the last session of Parliament must necessarily continue and even increase during the coming year. Its beneficial results have been such that to all sage and thinking people it would be a madness to depart from it in any way.

Last year the King paid a visit to Ireland that was something more than an ordinary royal coming. The man, apart from the monarch, was in sympathy with the people, their country and their cause; and the Irish people know this, and in accordance

did they show him an exceptional welcome. This last week has witnessed the same King giving out that he will again visit Ireland in 1904. Last year the Irish people were so unaccustomed to visits of a friendly and interested character from monarchs that they scarcely realized the presence of a sincere friend, until the visit was over. Next year they will be better prepared for his coming; and, having had the experience of all his practical and kindly assistance, they will be ready to signify in a still more striking manner their appreciation of his good will and good offices.

Last year's visit was coincident with the passage of the greatest measure of justice that Ireland has received since the close of the eighteenth century. Is it not fair to expect that next year's visit will correspond with the passage of another great and important measure. There are two such acts of Parliament to come; if this year 1904 gives us the first of them, we can safely rely that 1905 will bring the second and long-looked-for one. The first of these is the Catholic University, the second is Home Rule.

We have every reason to be grateful to 1903 for all it has done for Ireland; and we have equally every reason to hope for still greater and more important things at the hands of 1904. Rays of hope shoot brilliantly through the clouds of misery that have so long hovered on the sky of Ireland; the smile of expectancy is on the face of the nation, where the frown of disappointment and the tear of misfortune had so long, and apparently permanently settled; the voice is gladness with anticipations that had become, by long years of practice, so attuned to the cadence of despair. We have but to hope for the best, to pray for it, and to work for it—each in the sphere that belongs to him and within the limits of his capacities.

We have wished a Happy New Year to all our readers and friends, we have expressed our hope that they may enjoy all the blessings that their hearts could desire; we now turn to the Old Land, to the Celtic race, and on the eve of 1904's first day, we pray that Providence may look down with loving glance upon the Isle of Saints and extend the wing of His Supreme Protection over the faithful children of the Ancient Race, and guide their rulers in the ways of justice, that they may learn the wisdom of restoring the old House on College Green, and returning to the people their ancient and inalienable autonomy and liberty.

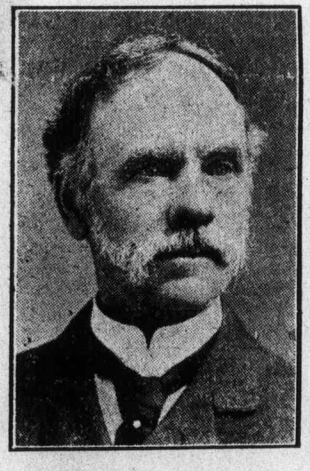
**AN EDIFYING INCIDENT.**—It was on a street car the other morning that we heard a conversation of a very ordinary kind, but one which left a strong impression upon our mind. One of the parties was a French-Canadian farmer, from a village not far distant from Montreal; the other was evidently one of his city friends. We will merely reproduce the special remarks of the farmer. "You call it cold?" he said. "It was Sunday last that was cold (the 20th December). We have a mile and a half to drive to the Church, and, of course, my wife and the young people had to go to communion, and we wanted to get there for the six o'clock Mass. I had to be up at half-past four to get the horses ready. We left at half-past five, and it was twenty below zero. It was too cold to sit in the sleigh, so we ran the whole way behind it. Oh, man, it was cold. I thought we'd never get to the Church. Just talk of cold after that."

We caught no more of the conversation. No more was necessary. This sufficed to give an idea of what these people will do to perform an act of religion. And it was, apparently, a mere matter of ordinary occurrence, the way he spoke about it. He did not seem to think there was anything wonderful in a man going out at 4.30 in the morning, with the glass registering 20 below, to harness horses to drive his family to Church. They wanted to go to Communion that day, and they had to be there for the six o'clock Mass. The facts are very simple, and all that had to be done was to get up and to go—the weather did not matter, it was of slight consequence compared to the duty that had to be performed.

This is what we call practical faith; this is religion in its loftiest acceptation. When one hears such remarks from the lips of a poor man whose honest sentiments are expressed far more eloquently than he imagines, we begin to feel ashamed of our own so-called sacrifices. Few of us there are who would not hesitate a while before rising at such an hour to attend Mass in the Church around the corner. And when the thermometer is away down below zero, how easily we can find excuses for abstaining from Church on such occasions. It is, after all, in the country that the faith is the strongest. Some people are under the impression that this is merely an old prejudice; but facts are eloquent, and there is no doubt that away from the city's attractions, whirl and temptations there reigns a peace that cannot be found in the greater centres of activity and life.

At all events there was something cheering, refreshing and edifying in that passing conversation; it told most eloquently of a solid faith that is practical in every acceptation of the term. One could picture the scene described by that poor farmer, and at the same glance it was easy to detect the spirit courage and resolution that animated those faithful members of the Church. We know that there are thousands of others who do as that farmer had done, but their acts of religion are not known to the public, although they are recorded in the Book of Life.

IN IRISH CATHOLIC EDUCATIONAL RANKS



MR. T. M. REYNOLDS.

We are always happy to be able to record the advancement and prosperity of our countrymen in any line of life which they choose for the exercise of their particular talents or capacity.

In this country where competition is so keen and where our nationality are so heavily handicapped, it has often been said that an Irishman, in order to succeed, must do more work and do it better than any body else. But temperance, punctuality, and fidelity to duty will enable one to overcome all obstacles, and to conquer the respect, not only of one's own, but of other nationalities.

We are led to write in this strain by noticing the recent appointment of Mr. T. M. Reynolds, a well known educator of this city, to the position of assistant secretary and librarian to the Catholic School Board. His promotion is but a just recognition of his ability, and of his long and faithful service under the Board.

For many years Mr. Reynolds taught English subjects in the advanced classes at the Catholic Commercial Academy, and latterly at the Belmont School. During the thirty-one years he has been teaching under the Board, he has never been one day absent, nor one-quarter of an hour late. He is a thorough French and English scholar, and his lectures on educational questions delivered at the meetings of the Teachers' Association were always much appreciated, besides being considered gems of great literary merit. Mr. Reynolds has illustrated in his career those principles which we would like to see embodied in the lives of our young men of to-day. We wish him the fullest measure of success in the new career upon which he is entering.

CATHOLIC PULPITS IN ENGLAND.

Speaking in one of the parishes in London, Rev. Father Alphonsus, O.S.F.C., delivered a vigorous and timely discourse from the words:—"Am I my brother's keeper?"  
After having pointed out the tragic setting with which these words of the Old Testament came to us, said it was not his intention to draw out the real application of that awful figure of Scripture; but he wanted them to apply it to themselves in their relationship with their fellow-man. Let them remember that all Scripture came down upon them as an actual living thing in one age, repeated in others.

Let him ask was it true or was it not true that the world of to-day was sunk in iniquity? That was the old cry of every preacher, it had been the cry of every prophet, apostle, and priest who had ever come to tell the world it was sunk in sin, and to endeavor to reclaim it. That cry must be repeated from age to age, from year to year, from day to day, lest they in their own complacency should forget it. For a moment let them think of the attitude of the world with regard to its fellow-men.

It was often said, "What have I to do with my fellow-man? I live within my own circle, within my own family circle, mainly for myself, and what have I to do with this or that other man? I attend to my own business." Yes, the philosophy of selfishness had never been better known than at the present day. Such a person was pointed out to them as not a breaker of the Ten Commandments; he went to Mass on Sunday and put a little in the plate, and thought he had discharged his duty as a Christian. That, however, was but the external observance of the Christian law, yet, the majority of Christians formed their lives on such a conception of Christianity as that.

Such a conception of life was worthy of the most selfish, degrading alike to Christianity and to the great mind of man which God has created. Could any man dare say he lived to himself? What were men made for but to assist one another? What did they live for but to interact one upon another? Man was a social being; his life was made or marred by the other units of the race which came across his path, and they could not escape interaction with their fellow-men. He did not know that themselves and the first murderer when they asked themselves again and again what their fellow-men were to do with them.

About them there was a sea of misery that sent up its waves almost to drowning point upon society, and children were constantly dying in the horrors of unrecorded sin. There were recorded in this Christian England every day sins that would be a disgrace to any uncivilized community. They saw how people eased their minds of relieving their fellow-men. They said, "Are there not social reformers?" but that was the old cry, "Am I my brother's keeper?"  
It was said, "What have I to do with this or that gin-sodden wretch?" Well, such a person was their brother, he belonged to the same family as themselves; he was made by the same God and Father of them all, and woe to them if they closed their bowels to those in need, woe to them—especially Catholics—if they did not understand their obligation to benefit their brothers.

Let them not mistake him. Let them not for a moment think he would urge upon them the fact that they discharged the law of charity merely by putting a sixpence or threepence in the plate on Sunday. That was but the external observance of the Christian law; there was, however, the inner observance of Christianity which they must strive to reproduce in their lives. There was a law of self-obligation which they had to observe, of self-sacrifice, of suffering for their brethren,

ren, and as Catholics if they did not do so they were living in a fool's paradise, in a place in which salvation should not be found.

He knew there were many people who liked to tone down the splendid enthusiasm of the prophets, many who when reading passages of Scripture said, "Well, they lived in olden times." He (the very rev. preacher) often wondered who had given them the right of being able to assign to themselves certain portions of Scripture they were to observe and certain portions which they said were no longer binding. The law of charity, for instance, knew no change.

It was said that the poor were never better looked after than in this twentieth century. Were there not the workhouses, almost palatial places, put up for their reception, and had not the workhouses billiard rooms in some and smoking rooms in others? For himself (said the very rev. preacher) he would rather see an army of beggars in the streets as they saw in foreign parts than he would see this splendid organization for the relief of what was called poverty in England. In one case it was religion, it was the law of charity that went out to the relief of suffering; in the other case it was the outcome of a mere pagan civilization which would not be bothered by poverty and which put it on one side. The hand was put into the pockets of the ratepayers, so that society as a whole did what they as individuals ought to accomplish. There was all the difference in the world between organized State charity and that which was performed by individuals. He cared not where the organization was there was always a coldness in it. How many of the non-Church-going people in England ever thought when the bill for the rates came in that they had fulfilled the law of charity? They looked upon the payment of rates as a necessary nuisance. It was not the law of the Christian Gospel that animated that relief of the poor at the present moment which took the place of real Christian charity.

Give him mendicants and the Christian charity which they elicited a thousand times rather than mere organized relief. He knew sometimes the Press was very loud—at times of strikes and other periods—in laying stress on what it called sentimental gush, and other clap-trap phrases which picturesque reporters knew so well how to use. What then? Because, forsooth, a man's charity was misapplied in this or that case was he not better for it, and more a man than he would be if he closed his bowels against his brother? than if he said, "Go; there is the workhouse. Go there, and you will find relief." Such conduct was next door to refusing altogether.

They would always have the poor with them, and would always have to relieve them. He did not mean to say that nothing was to be done for the uplifting of the poor; he did not believe that the atmosphere of degradation was necessary to the poor; he did not believe that that state of things was meant to be perpetuated. Every one was bound to do what he could to remove this state of difficulty in which the poor found themselves, and every one was called upon to render personal service to his fellow-men.

**CANCER REMEDY.**—The efficacy of the X-rays in cases of cancer have a witness in Senor Eduardo Yero, Minister of Public Instruction in the Cabinet of President Palma of Cuba. He arrived in New York about three months ago to undergo an operation for a cancer on the left side of his face, which had spread until that half of Senor Yero's mouth was closed. He articulated with great difficulty and his diet was confined to liquid food.

After consultation with local doctors it was decided to try the X-rays first.  
By the constant use for three months of this agency, Senor Yero has been greatly improved. Important official duties called him home and he was compelled to postpone the final treatment. But the cancer has disappeared from his mouth, he speaks with ease and takes solid food again.



DOCTRINE OF CATHOLICITY.

By "CRUX."

I AM still on my holidays, so I will refrain purposely from doing any writing, or any brain work, this week.

"I come simply to tell you of the essentials of the Catholic belief. It must always be a matter of consideration to the intelligent observer to know just what it is that binds together over 250,000,000 of people, living in separate countries, so compactly that neither persecution from without nor treachery from within can disrupt.

FOUNDATION STONES.—"Let me say first of all that the Catholic belief may be reduced to four essentials. These are: 1, the foundation stone of the existence of a Supreme Being; 2, that this Supreme Being has made a revelation; 3, that this revelation is the Christian revelation; 4, that the revelation finds its direct and adequate exposition in the teachings of the Church Catholic.

"We hold, first of all, that above all and behind all must be the knowledge of a Supreme Being. We hold that we come to the knowledge of a Supreme Being by the light of reason, that man's reason leads him from the consideration of himself and from the consideration of the world—that if he should wish to give an adequate answer to the question, Why do I exist, and why does the world exist? he could only give it by admitting the Supreme Being. The Supreme Being is self-existent, whatever name we may give to Him—God, Deus, or Others.

"We hold that this self-existent Being is only One. He can be only one, otherwise He would not be supreme. We hold that you cannot have two supreme beings, consequently the worship we advocate is a thoroughly monotheistic worship. We claim, therefore, that this is the first foundation stone. Most men admit the existence of a Supreme Being, being One, immaterial, possessing in Himself all the perfections, and consequently, we hold that this Supreme Being is a personal Being. Then we claim that this Supreme Being has made a revelation to man; that it is possible for this Supreme Being to make a revelation, or in other words, if it were possible for Him to make a revelation, we claim that the difficulty would arise either from the Supreme Being Himself or from the being to whom the revelation is made, or from the matter communicated. It seems to us that from neither of these three points can a difficulty arise.

A MESSAGE FROM HEAVEN.—"We claim that this Supreme Being has made a revelation to the individual, that He has spoken in many ways to individuals. He has spoken to the heart of man in more ways than one, and that voice is still heard if one will only pause to listen to it. We claim that there have been public communications made for the public at large, as to

the patriarchs, the prophets and Moses. All these we claim as part of the message that has been communicated by the Creator, the Infinite, to His creatures, the finite. "Then we claim, of course, that with this whole revelation is found only in the Christian revelation, and that all revelations that came from Christ led up to Him, and that in Him we have the full sense of the revelations, that He gave us, the sum total of the truths which the Infinite wished to be communicated for general knowledge, and, therefore, that with the last one that received a revelation from Christ, the public revelations have ceased.

DIVINITY OF CHRIST.—"Then we claim, of course, that with the revelation made through Christ, came first of all, as you know, the divinity of Christ. We take that as a foundation stone of our religion. We claim that in Christ there was an assumption of a human nature without a human personality on the part of God. Human nature is about the same in every man, but each man has a human personality which can never be duplicated. We claim that in Christ His human personality was assumed by a divine personality, and consequently became the medium through which He performed those things which are recorded in the Holy Scriptures. Thus we claim Christ as the great authoritative, divine teacher of mankind.

"In order to do this He founded a society. This we will call a Church, and He wished all men to join the Church. Now then we ask, How are we to know this Church? and our answer is, that it must have some marks upon it. It must be one in faith, one in union of purpose, holy—that is, that the members shall be seeking his higher life. Then we hold that this organization must be a universal organization, that it must be a Catholic organization, taking the word Catholic from the Greek—that it must embrace the whole world. Then we hold also that the badge of the apostolic must mark it, namely, that it must be able to trace an unbroken record from the days of Christ down to the present.

"We claim that heaven is reached through the Church by means of the sacraments, and in order to understand what the Catholic means by this, let me say that it is the teaching of the Catholic Church that the natural powers of man only enable him to reach God indirectly. We cannot see Him in the eyes of the flesh, because He is a spirit, and only in spirit can we have direct knowledge of Him. This to the Catholic is what constitutes heaven. Most people believe that heaven is where they fly around on a cloud with a harp in their hands, singing a hymn. It would be a very monotonous existence, but I cannot say that I think it the highest form of existence, but, according to Catholic theology, the ultimate destiny of the race is direct knowledge of the Infinite, and consequently in this direct knowledge is man's heaven.

SACRAMENTAL SYSTEM.—"This destiny is reached through the Church by means of the sacraments. We look upon the sacraments as the channel to Christ. They are seven in number, Baptism, the Holy Eucharist, Confirmation, Penance, Matrimony, Holy Orders, Extreme Unction. These are so many rivers or channels, all leading to one point that is to prepare the recipient to receive this direct knowledge of the life beyond the grave. This is man's destiny, according to the teaching of the Catholic Church.

"In regard to the individual himself, it insists primarily that there is something within him which is deathless. Therefore we insist most strongly that he shall keep in order his spiritual house for the judgment which is to be passed upon him in order to receive a favorable verdict. We hold, too, that a man's lot in the future life is decided by the condition in which he is found at the hour of death. If, when death strikes him, his face is turned to God, he goes on in that direction. We do not admit anything as an uncontrollable impulse. No impulse is so strong that it cannot be vanquished by a will which is fortified with the cross of God.

DECIDING HIS LOT.—"We do not admit that at the moment of death one goes directly to God or directly away from Him. We claim that unless one is absolutely stainless he does not get immediately to his knowledge of God, or that unless one is irrevocably bad he is not kept forever from it. We believe that they remain in a place of temporary purgation, and in this the debts which have been laid up in the worldly life, and for which he did not make atonement, must be atoned there. When that is done, the portals of heaven are opened and he takes his place among the elect.

"The Priest merely exists as a minister or ambassador of a higher power. His duties are simply to act as a guide to the Father."

For the guidance of the intelligent and sincere non-Catholic, this is about as frank and simple, as logical and convincing statement of the entire Catholic doctrine as any that could be given.

Bishop Emard On Temperance.

On the approach of the festive season, His Lordship Bishop Emard, of Valleyfield, published a pastoral letter that has awakened very much comment in all the press, that is of a most timely character, and that—invested as it is with all the close reasoning and elegance of expression so characteristic of Mgr. Emard's writings—must necessarily have an effect of the most desirable nature. The subject is temperance, and the increasing prevalence of that great scourge in the world in general and in his own diocese in particular. The pastoral is quite lengthy, too much so for space at this season when it has to be curtailed, but not too much so for the benefit of the people. It is one of those rare pronouncements that being complete in their treatment of the subject leave no loop hole for escape from the principles that they enunciate. We would like to see this pastoral translated into English, and then scattered, in both languages, all over the Dominion. Not only is the subject a timely one at all seasons, but especially so when we enter upon a holiday period, and particularly so when we are within call, almost, of an epoch of general elections. The curse of the world to-day is certainly intemperance. The gravest danger that comes with times of excitement or relaxation is that which springs from drink. And this is exactly the sad but evident fact to which Mgr. Emard draws special attention, and it is in views of these existing circumstances that he does so at present.

We do not suppose that the region of Valleyfield is in any more need of correction, in that direction, than any other section of the country; but it being the portion of our Dominion in which the Bishop has the most immediate interest, naturally his remarks are addressed to the people of that diocese; but they apply equally as well in every other diocese in Canada.

We do not purpose attempting even a synopsis of that elaborate and exhaustive document; but there is one particular feature thereof that we cannot pass over in silence. Having in mind the inevitable approach, sooner or later, of the general elections, the zealous pastor points out how very necessary it is for each citizen to have as lucid a mind as possible when casting his vote. If the privilege of franchise is a blessing, the citizen who enjoys it must not forget that he has serious obligations that are associated therewith. Of these his duty to God, to the State, to his family and to himself are of paramount importance.

The exercise of the right of franchise is a duty that no citizen can, in conscience, afford to neglect; and for the due performance of that function it is necessary that the mind be clear, the intellect lucid, the brain free, the heart devoid of passion and prejudice. And to be in this condition it is equally necessary to be perfectly sober. This is the purport of Mgr. Emard's admonitions in regard to indulgence in liquor at that particular and exciting period.

Another point in this admirable pastoral which is deserving of a particular mention, is that in which reference is made to the change of character and disposition effected by this indulgence in liquor. The habitual drunkard becomes insensible to all the finer emotions of the heart; in him dies out, by degrees, every feeling of pity, mercy, charity, love, justice, humanity; his whole being becomes petrified, and no longer responds to the cries of want or the pleadings of intense misery; the affections the most natural die out, or are drowned in the fiery liquid; in a word, the soul is darkened by rapid degrees and the animal, or brute nature, gains the ascendancy. This passage is most eloquent in its pleading and its warning, and, like every other line of that pastoral, should be carefully read, seriously studied, and honestly taken as a guidance for the future course of every good and well-meaning citizen.

THE EPIPHANY.

(By a Regular Contributor.)

They had seen His Star in the East and had followed it over desert paths, and to Bethlehem they came to adore Him. The story of the adoration of the Magi, the Wise Men of the East, the stranger Kings, who had brought costly presents, from the ends of the earth, to lay at the feet of the Child Jesus, is one that we need not repeat for our readers. All know it by heart from childhood. That singular and significant event is celebrated by the Church on the sixth of January, and is known as the Epiphany. The names of the three Kings have been handed down through the centuries—Melchior, Balthazar, and Gaspar. They were not only representative men of different countries, but in them was the entire human family present at the manger-crib in the City of David. One was a white man, and he came from the more civilized regions inhabited by descendants of Japhet; another was a yellow man, and he issued from the mongolian regions of the Orient where dwell the children of Chem; and the third was a black man, bearing the Ethiopian stamp of the offspring of Ham. Thus were the three great branches of the human family represented at that shrine, by the Kings who placed their offerings at the feet of the King of Kings. And in this do we perceive a link in the Divine chain of events that constituted the work of man's redemption. The Son of God had had come to earth to assume the burden of the entire human race, and not a single exception was to be made. Before the Creator of mankind color and station, race and geographical location count for nothing. There is no distinction made save that of the just and the unjust, the virtuous and the sinner. And this fact, abundantly proven in other ways, is clearly illustrated in the selection of the Magi.

The number of lessons that are taught by the journey and adoration as well as the subsequent return of the Wise Men can certainly not be told in a brief reference to the Feast. Take, for example, the gifts that they brought and presented to the new-born "King of the Jews." They gave gold, frankincense and myrrh. Each of these has its significance, apart from its own intrinsic value. Gold represents wealth, power, dominion—it is a tribute paid to royalty, to legitimate authority. Frankincense represents sacrifice; the symbol of the leading feature in the life of Christ on earth—a life that was to end in the most stupendous sacrifice that the world ever knew. Myrrh is the symbol of suffering; and suffering was to be the principal characteristic of that sacred life on earth. Suffering was to commence at Bethlehem and to end on Calvary, to last without one moment's cessation from crib to sepulchre, if not a continuous physical suffering, it was mental anguish. And thus did the Wise Men, while presenting the most precious gifts they could select in their respective countries, unwittingly symbolize the three characteristics of the life that was about to commence—royal power, infinite sacrifice, superhuman suffering. Thus does the Epiphany tell us a story dear to all Catholic hearts, and hence should we celebrate it in a manner worthy of such a Faith.

PEN PICTURES OF CATHOLIC LAITY.

Under the heading "Good Catholics, Poor Catholics, Bad Catholics," Rev. W. D. Hickey, in an article to "The Augustinian," says:— It is very sad to have to make such a distinction, but, unfortunately, facts compel us. Catholics ought all to be good Catholics. They ought to be exemplary in every department and in every relation of life. Good Catholics are good husbands and fathers; good citizens and neighbors; exemplary business and professional men. It ought to be so with all Catholics. It should be enough on inquiring into the character of a man to say, of course, he is a good, honest, reliable man,—he is a Catholic. Indeed, worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed.

They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are right. The true Christian is the highest style of man and the true Catholic is the true Christian.

The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, and it pervades all his actions. It controls his conduct in every relation of life. He makes no show about it—he is not on exhibition—he is modest and retiring, but in all matters of principle he is firm as the everlasting hills. You always know where to find him—his word is as good as his bond. He is of course faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow-citizens without regard to faith or profession.

The poor Catholic is a very different person. He is not much troubled with conscientious scruples. He is a kind of milk-and-water, half-and-half sort of man. Like the Laodiceans mentioned in the Apocalypse, he is neither cold nor hot, but lukewarm. He has not always the courage of his convictions—he lacks backbone. He is too ready to compromise and even conceal his religion when he thinks it will interfere with his worldly prospects. He does not abandon his religion entirely. He goes to Mass pretty regularly, but is not unwilling to stay away when he can find anything like a plausible excuse. He will "make the mission" of course—he cannot well help it—he is carried along by the prevailing enthusiasm. But, alas! When the mission is ended he falls back into the old ruts of tepidity and lax devotion. The world has a strong hold on his affections. He seems to be striving continually to belie the Apostle when he says, "You cannot serve God and mammon." He is not respected by Protestants, and his own brethren pity him for his weak, pusillanimous, and truckling disposition.

We hardly need describe the bad Catholic. Everybody knows him, and his brethren are by no means proud of him. He was born of Catholic parents; was baptized a Catholic, and he still wears the name of Catholic, though, unfortunately, it is only in name. He is ready enough to use the name when he can do so to his worldly advantage, especially if he is a politician—he is always glad to have the "Catholic vote." He has made money, perhaps, and become purse-proud. Or, he is a professional man and has got up in the world and is ambitious of social distinction. Catholic society—even the best—is not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes, he ignores his religion, and sells his birthright for a mess of pottage.

Perhaps he is a poor man, or comparatively poor, and as pride is by no means confined to the rich, he has "got his back up" about something he does not like in the Church. He has taken offense at something the priest has said or done, or he imagines that some of his brethren have insulted him; or they do not appreciate his importance and give him the leading positions to which he is entitled, so he gives the Church a wide berth. He "bites off his nose to spite his face." To get even with his brethren and the priest, he consents to live in mortal sin, and risk the salvation of his soul. Poor, deluded soul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor, craven soul be attacked with mortal sickness. Let him be suddenly overtaken with an accident—such men are very apt to meet with accidents—then he cries for the priest. He must not die unshriven. True, he has no right to the services of the priest, whom he has so long despised and avoided, nor the blessing of the Church, which he has persistently ignored and neglected. But oh! he must have the priest; he must have all the last Sacraments and blessings of the Church, just as if he had always been a faithful member.

Luckily for him the Church is a tender mother. Luckily for him the priest is the representative of the divine compassion—the servant of a long-suffering and forgiving Savior. He may not have much evidence of the sincere repentance of the dying man, but he gives him the benefit of the doubt. He tries to awaken in his slumbering soul sentiments of true compunction, and he dismisses him with a desperate hope that he may possibly be saved by the infinite mercy of a long suffering and compassionate Savior.

Oh, it is so much better in every way to be a good Catholic—better in life, better in death, and better for all eternity.

WITH THE FRANCISCANS

(From an Occasional Correspondent)

Sunday afternoon was a red-letter day in the annals of the Third Order of St. Francis, when twenty members made their profession in the Order. At 2.30 the office was recited, which consists of the Vespers of the Most Blessed Virgin, the "Ave Maris Stella" and the "Magnificat" were sung by alternate choirs, and then Rev. Father Ambrose, O.F.M., ascended the pulpit and told the members that Rev. Father Christopher was ill with a severe cold, and could not preach the sermon. He, however, in the name of Father Christopher wished the Brothers a simple, merry, Christmaside, and thanked them for the kindness during the year to the Friars at the monastery. He craved the indulgence of his listeners while he gave them some lessons to be learnt from the Infant Babe in the crib. The preacher dwelt at length on the great humility of the Son of God, and His great love for mankind. He gave a description of the work of the great St. Francis of Assisi, whose name and work were being praised not only by the good, but by the bad. He exhorted the members of the Third Order to follow carefully in the footsteps of Jesus Christ, their Divine Model, to be true children of their father, St. Francis, by observing his rule, and when death would come they would see Jesus Christ in His glory, and be happy with Him forever.

Immediately after the sermon, the candidates advanced to the altar rail, and were asked the following question: "Brothers what do you ask?" To which the reply came: "Rev. Father, we ask to be admitted to holy profession in the Third Order of St. Francis, that we may serve God in it till death." Rev. Father Ambrose reminded them once again to be faithful imitators of St. Francis, who, according to Tradition, was born like our Divine Savior in a stable. The act of profession was then read, after which the priest replied: "And I, on the part of God, if thou observest these things promise thee life everlasting. In the name of the Father, and of the Son, and of the Holy Ghost, Amen." The "Te Deum" was then chanted by the choir, after which the priest bestowed upon the newly-professed the same blessing which St. Francis gave to his disciple, Brother Leo, which was: The Lord bless thee and keep thee. The Lord show His face to thee, and have mercy upon thee. The Lord turn His countenance to thee, and give thee peace. The Lord bless thee, Amen." The priest then gave a blessing to all present. After the blessing, he presented the Crucifix to the newly-professed, who kisses the Feet, in token of love for our Lord, and as a pledge of everlasting fidelity.

"Nearer my God to Thee" was sweetly sung by Master Wilis Polan. Solemn Benediction of the Most Blessed Sacrament was then imparted by Rev. Father Ambrose, O.F.M., assisted by Rev. Father Christopher, O.F.M. Mr. Lamoureux, the blind tonor, sang Sams-Sens "Ave Maria," with much precision and feeling. The "Adeste Fideles" and "Tantum Ergo" were also sung.

At the end the beautiful hymn "Angels we have heard on High" rang out in clear tones through the Church, the members filed out slowly, the shades of evening were stealing over the scene, the ceremony was at an end, the angels of God rejoiced at the good work accomplished. St. Francis looked down from above on his faithful children, and the Recording Angel entered the names of the new sons of Blessed Francis in the Heavenly Register, there it is to hoped never to be blotted out.

"In days of strife yet coming let us our armor bear, Honies of hell in vain attack the shield of fervent prayer; In days of adverse trial, in doubt, in perill loss, Be ours that balmy sove the Sunshine on the Cross."

When the members entered the hall they were congratulated by their newly-professed confreres, as they said to each one:—

"And when life's lam, has fled from thee, Amid peace, and joy sublime, May bright angels' smiles salute thee In Heaven's happy clime."

Our Curbsto Obs

On New Year'

SUPPOSE I am express my wishes New Year," to the readers with whom I am utterly unacquainted wards whom I natural the kindest of sentiments am vain enough to think they all are glad to wish happy returns." At all my rambling communications the past four or five years never done any harm to have the consolation of I never did any harm to And that is more than in the world can truth day. I cannot shake the hand, so I will just little pen in a most frigid him, or her; I cannot Year's visit to each of will remind them all of existence by occupying tion for a few moments very subject of New Year

IN OLDEN TIMES,— am not yet a patriarch seen years enough to when the New Year's celebration in the land. into the past I recall of in my father's home, who was "kept open" not of first of January, but phany. There were que those days; and there was friendship that I fear has vanished from society. I actly the year; but I know no railway in our country, and the telephone were yet to come Day was over; the streets had dwindled away household had retired to two o'clock in the morning all awakened by a furor at the front door—we brass knocker on the door tric bells were unheard ther arose, dressed and A large double-sleigh ste door, and the person w the knocking, walked in the lock was turned. "I he said, "to wish you a Year, and I have a cou out here, who want to greeting." There was n done, save open the do them in. The lights we my mother had to get down to entertain the v of course, I had to cre to see what was going visitor—a Mr. H.—went steps, called his comp seemed to be giving the instructions. In a mon session came in, walking file—the first being Mr. ond, a Mr. M., who had the third a Mr. O.K. lag-pipe, and a fourth. I do not remember, who with a boy's toy drum. agine the racket they r they filed into the parlo most infernal din of dis their queerly assorted. But you can form no id tonishment with which hold was stirred from a that regular charivari. T thing for it, but to "fe sic." And literally, as uratively my parents per feat. To say that they circus would be an exagg what could they do? We mile from the nearest n there was no danger of community. It was n o'clock in the morning serenaders undertook to and it was a bigger und any one can believe. I tempt to describe that or when they got to the homes I can never tell. is that there was no ac event in the next day's probably journalism, lik denances of national progr sufficiently advanced at and the reporters were equitous as they are to-d New Year's calling with It had its hospitable an monie side that lent it romance. There was so Bohemian-like about it, was certainly a great de ity in the friendliness th ed. But it equally had In the first place, there much "spirits," and the inevitable. Last summer visited the scene of that



THE CHRONICLE

Our Curbstone Observer

On New Year's Calls.

SUPPOSE I am privileged to express my wishes of a "Happy New Year," to the hundreds of readers with whom I am absolutely unacquainted, but towards whom I naturally entertain the kindest of sentiments. In fact, I am vain enough to believe that they all are glad to wish me "many happy returns." At all events, if in my rambling communications, during the past four or five years, I have never done any of them any good, I have the consolation of feeling that I never did any harm to any them. And that is more than every person in the world can truthfully say today. I cannot shake the reader by the hand, so I will just shake my little pen in a most friendly manner at him, or her; I cannot pay a New Year's visit to each of them, so I will remind them all of my nameless existence by occupying their attention for a few moments with this very subject of New Year's calls.

IN OLDEN TIMES.—Although I am not yet a patriarch still I have seen years enough to recall a time when the New Year's calling was an institution in the land. As I glance into the past I recall one occasion, in my father's home, when the house was "kept open" not only on the first of January, but until the Epiphany. There were queer scenes in those days; and there was a deal of friendship that I fear has gradually vanished from society. I forget exactly the year; but I know we had no railway in our section of the country, and the telegraph and telephone were yet to come. New Year's Day was over; the stream of "callers" had dwindled away, and the household had retired to rest. About two o'clock in the morning we were all awakened by a furious knocking at the front door—we had an old brass knocker on the door, for electric bells were unheard of. My father arose, dressed and went down. A large double-sleigh stood at the door, and the person who had done the knocking, walked in, as soon as the lock was turned, "I have come," he said, "to wish you a happy New Year, and I have a couple of friends out here, who want to extend alike greeting." There was nothing to be done, save open the door and let them in. The lights were all relit, my mother had to get up and come down to entertain the visitors, and, of course, I had to creep out of bed to see what was going on. The first visitor—a Mr. H.—went down the steps, called his companions, and seemed to be giving them a series of instructions. In a moment the procession came in, walking in Indian file—the first being Mr. H., the second, a Mr. M., who had a key-bugle, the third a Mr. O.K., who had a lag-pipe, and a fourth, whose name I do not remember, who was armed with a boy's toy drum. You can imagine the racket they raised, when they filed into the parlor making a most infernal din of discord upon their queerly assorted instruments. But you can form no idea of the astonishment with which our household was stirred from slumber by that regular charivari. There was nothing for it, but to "face the music." And literally, as well as figuratively my parents performed that feat. To say that they enjoyed the circus would be an exaggeration; but what could they do? We lived half a mile from the nearest neighbor, so there was no danger of startling the community. It was nearly five o'clock in the morning before our serenaders undertook to go away—and it was a bigger undertaking than any one can believe. I will not attempt to describe that night. How or when they got to their respective homes I can never tell. All I know is that there was no account of the event in the next day's press. But probably journalism, like other evidences of national progress, was not sufficiently advanced at that period, and the reporters were not as ubiquitous as they are to-day. That was New Year's calling with a vengeance. It had its hospitable and sans ceremonie side that lent it a savor of romance. There was something very Bohemian-like about it, and there was certainly a great deal of sincerity in the friendliness that it indicated. But it equally had its demerits. In the first place, there was too much "spirits," and the results were inevitable. Last summer I again visited the scene of that night's ad-

ventures, and I paused, in the little cemetery down the road, to read the inscriptions on the head-stones. Many of the names written there I had neither read nor heard mentioned for over a score of years. And as I passed through that humble, lonely little section of the country side, I was not surprised, but very much struck, on reading the names of our three friends—the leader, the man of the key-bugle, and he of the lag-pipes—carved upon marble slabs that had resisted the winds of many winters and the suns of many summers. And as I gazed there, in silent contemplation, I could not help feeling that the celebration of that New Year's Day, must have hastened their respective journeys to that old-time "God's Acre." That was the great drawback that those former methods had. They were conducive to exuberant friendship of an hour; but they sowed the seeds of an ill that was inevitably mortal in its effects.

IN MODERN TIMES.—The old-time sociability has died out, and has been succeeded by a perfunctory, ceremonious, etiquette-bound manner of paying what society is now pleased to call "New Year's Calls." You start out on the afternoon of the first of January, with a list of your friends, or acquaintances in one hand, and a pack of visiting cards in the other. You ring the door bell, bow to a servant-maid, inquire if Mr. or Mrs. is at home, place a card upon a silver tray, low yourself out, and proceed to the next house. Or else, the lady of the house may be at home, and "receiving." Then you are introduced into a parlor, you shake hands, wish the compliments of the season, say that it is extremely cold, or very soft, or quite windy, as the case may be; possibly you go so far as to institute a comparison between this year's weather and that of last year. Finally you say goodbye, and you continue your pilgrimage to another oasis in that social desert. You feel intensely bored and you know that you have been boring others, but que voulez-vous? Society says that this is the correct form, and you must be both correct and in form. The whole is a veritable sham, a whole heap of vanity, and often a pantomime of humbug and hypocrisy. It was, however, its redeeming feature, and in that alone is it an improvement on the olden methods. The social drink exists no longer. The tiny cup of harmless coffee replaces the wine, a little lemonade replaces the grog, and you are sober, at least, when you get home. This certainly is a vast improvement, and the more this feature of the New Year's Day calling becomes general the better for the human race, and the worse for the undertakers. The pity of it all is that we cannot combine the old-time warmth of friendship with the modern temperate method entertainment. Surely it is not necessary to be tipsy in order to be friendly. If so, then, the friendship cannot be of a very sincere character. While I do not indulge in New Year's calls, for I personally abhor all shams and make-believes, still I am of those who admire the newer system of receiving a New Year's greeting without sending the visitor away intoxicated.

A BAROMETER.

A man's conscience is the best barometer of his ability.—Owen Kildare, in "My Mamie Rose."

HAPPIEST WAY.

The well-defined spiritual life is not only the highest life, but it is also the most easily lived.

SELF-CONFIDENCE.

Do not attempt to do a thing unless you are sure of yourself; but do not relinquish it simply because some one else is not sure of you.—Stewart Edward White, in "The Forest."

CATHOLIC CHARITY.

The annual report of the Guild of the Infant Savior of New York city, for the year October 1, 1902, September 30, 1903, shows that it cared for 244 infants entrusted to it by the Department of Charities. One hundred and seventy-seven destitute mothers with infants were sent to it from maternities and other places. It provided homes for 143 women with infants, where they receive from \$10 to \$30 a month; it prepared temporary shelter for 49 women and distributed 4,405 articles of clothing. One hundred and seventy-seven children were baptized. The total sum of money expended by the Guild during the year was \$11,936.31.

RANDOM NOTES AND GLEANINGS.

REV. P. FALLON, for many years stationed at St. Patrick's Church, Montreal, and up to the present pastor of St. Francis Church, Jerseyville, Ill., will, early in the new year, take charge of St. Mary's parish, Paris, Ill.

CRITICISM.—Mrs. John A. Logan, under the caption "Senseless Follies of the Smart Set," says:—

"I was talking recently to a very wealthy man who said: 'Affection is no longer the basis of marriage vows. It is simply a question of how much money the husband brings the wife, or the wife brings the husband, as the case may be. Having no real affection for each other, differences are sure to arise over the money. If not, they become so tired of each other that life becomes a burden.'"

IRELAND AND KING.—The London correspondent of the New York "Post" in his last letter says:—

The King and Queen go to Ireland again next year. A Nationalist leader, when asked what this second visit meant, answered me thus: "It means that the King is a friend to Ireland, as his mother never was. We drink the King's health now as we never did Queen Victoria's, and we drink it standing. We like him, that's all; and he likes us. He says and does just the right thing at just the right moment. We know, too, that all his influence is on the side of common sense and sympathy in British legislation. Yes, for the first time in a hundred years a British sovereign will get a real Irish welcome."

REPORTS from New York state:—When Rev. John E. Burke, rector of the Church of St. Benedict the Moor for Negroes, of New York, arrived from Europe, he would receive for church purposes a check for nearly \$20,000, most of which was made at the lecture by Father Chidwick in Cranegie Hall recently. The gift is in recognition of the quarter century of the missionary's work among Negroes. Bourke Cockran presided at the meeting, and introduced Chaplain Chidwick as "the champion of morality and the hero of the Maine."

In his address Mr. Cockran spoke optimistically of the future of the Negro in America. He referred to the work of the Church among them in this city as being "the most difficult and important mission of the day." Among other things he said: "I believe in the future of the Negro. Emancipation does not mean extermination for him. He is full of force, provided the moral development be encouraged. Here in our country a race of 10,000,000 is an important factor in the national life and one which should receive the consideration and wise aid of every citizen as well as every voter."

Father Chidwick in his lecture, "The Catholic Church in the Far East," touched upon the condition in the Philippines and sustained the position of the friars. The best test of their good work, he said, was the 300 years of their labor in a savage country with no military protection. "The opposition of the American forces to the friars," Father Chidwick said, "was policy, not principle. In order to gain the friendship and confidence of the insurgents they expressed such sentiments frequently against their sense of justice."

A.O.H. AND MGR. FARLEY.—The Hibernians of New York presented Archbishop Farley with a gold chalice costing \$2,500, last week, in honor of his anniversary, as Metropolitan of New York.

The Rev. Dr. Charles McCready, rector of Holy Cross Church and chaplain of the Hibernians, made the presentation, and spoke of the Archbishop having reconciled the two factions in the order. He thanked the Archbishop in the name of all Hibernians for having been the first prelate in America to recognize the order as a factor in the Church. "Wherever there is collected a body

of Irishmen, one of them should not feel ashamed to stand up and express the feelings in his heart." The Archbishop, in thanking the organization for its gift, said: "Ten or twelve years ago I was asked by the late Archbishop to assume the responsibility of reconciling the two factions that divided the order. The conditions I had laid down then had not been fulfilled by both sides. But I felt confident the day was not far distant when your hearts would unite again for that noble end for which your order was organized."

In speaking of what Ireland has done for the Church and America, the Archbishop said: "We are all hoping, striving for the day when her rights shall come. The spirit is in the air. Truly has John Morley, the prophet of Ireland in England, spoken. And when that day shall come her industries, her arts and literature will place her at the head of the nations."

The chalice presented to the Archbishop is nine and a half inches high and the paten six inches in diameter. Thirty precious stones adorn it. It is modelled after the "Ardagh chalice," and is meant to be an abject lesson in the beauties of Irish art.

ST. MARY'S PARISH.

(By An Occasional Correspondent.)

The parishioners of St. Mary's have reason to rejoice, as they behold once more their Church which was destroyed by the devouring elements, two years ago, re-appearing clothed in a new garb and appearing more beautiful than ever. The Midnight Mass of 1903 will be memorable one in the annals of the parish. Twenty-five years ago last November, the cross which marked the site of the present Church, was blessed. Twenty-five years ago next March the parish received the Episcopal sanction. Twenty-five years ago next June the cornerstone of the present Church was laid, in the presence of a numerous concourse of clergymen, several Bishops, and about five thousand of the faithful.

Twenty-two years ago, on November 6th, the late Archbishop Faure blessed the Church. The Church and the parish since the foundation of both have undergone many changes. From a Father Simon Lonergan to Father J. J. Salmon, D.D., to Father P. F. O'Donnell, to the present pastor, Father P. Brady, all have made many sacrifices for the good of dear old St. Mary's and their works have been singularly blessed. Many trials and tribulations beset this young parish at its foundation. The summer of 1885 brought sorrow to many homes in St. Mary's, and witnessed many a bleeding heart. The smallpox epidemic, while choosing its victims from all quarters of the city, seemed to turn its hand in particular to the East End. Yet the noble pastor and his assistant promptly carried to the dying the helps of our holy religion, and cheered up those whom the heavy hand of trouble had fallen, bidding them to bear patiently their trials like true Christians. The month of November seems to have a special predilection for St. Mary's parish. For on the 11th Nov., 1885, St. Mary's lost their first pastor, Rev. Simon Lonergan, cut down by the grim reaper death in the midst of his zeal, activity and sacrifice.

Rev. Father Salmon, D.D., now chaplain at the Hotel Dieu, Kingston, Ont., became St. Mary's second pastor. The Academy of Our Lady of Good Counsel stands to-day as a monument to his zeal. He was succeeded by the late Father O'Donnell, whose memory is still fresh in the minds and hearts of a grateful and loving people. Shortly before going to his reward, Father O'Donnell had the little Church beautifully decorated with the artist's brush. Yet a year after his demise the parish suffered its greatest blow when the Church was destroyed by an awful conflagration.

And to-day after many noble sacrifices by the present pastor, Rev. Father Brady, and his devoted people, they arrive at the crowning of their labors—the entrance into their beautiful temple like Josue and Caleb into the Promised Land. Many a good parishioner, many a brave soldier of the cross, many a staunch supporter of the Faith even in the short space of two years, went down into the grave, in sight of the restoration of their sacred edifice, but doomed, like Moses to view it only from afar.

And when the basement was blessed, and opened for service the first Sunday in Advent, many an old parishioner was seen there, who had

seen the struggles, the victories, and the blessings, and prosperity come to the East End Catholics through their chequered career of thirty years before they had a church of their own to worship in, and twenty-five years since the happy day dawned when that long wish was to have been granted. And at 11.30 when the bell of the restored temple rang out its tones, summoning the faithful once more to worship in their own Church. What a throng assembled inside the chaste and neat Church, with its myriads of electric lights. The main altar and a part of the sounding board above the pulpit remain as mementos of the destroying elements. In the large congregation were the young and the old, the rich and the poor, and among them the "Patriarch of the Parish," Mr. Denis Murney.

Right Rev. Monsignor Racicot solemnly blessed the Church, and then celebrated High Mass. The choir, under the direction of Prof. James Wilson, an organist and musical director, and Mr. T. C. Emblem, as leader, and Prof. Wm. Sullivan, as leader of the orchestra, rendered the musical portion with telling effect. The solo at the Offertory, "Nato Nobis," as sung by Mr. T. C. Emblem, being a gem. His voice was scarcely ever heard to better advantage. Mr. W. Kelly rendered "Adeste Fideles" in a very creditable manner. The other soloists were: Messrs. A. Emblem, J. Emblem, P. Phelan, L. Prevost, J. Connolly, J. J. Rowan, and J. B. O'Hara.

At the ten o'clock Mass, Christmas Day, Rev. Father Condon, C.S.C., was the celebrant. The choir rendered "Messe de Ste. Therese," by Th. de La Hache. The "Credo," "Sanctus" and "Agnus Dei" being very pretty selections. After the singing of the Gospel, Rev. Father Brady ascended the pulpit, and thanked the congregation for their attendance at Midnight Mass, and the piety evinced throughout the service. He thanked them in particular for their generosity in giving to the collection, and felt proud that the Church had been restored to them again. He advised them to always take an interest in parochial work, and their parish Church. He prayed God to bless them for their good will.

At the end of the Mass the choir sang "Angels we have heard on High." The duet being sung by Messrs. R. J. Louis Cuddihy and Alfred Emblem.

In the evening at 7 o'clock, harmonized psalms were sung, and solemn Benediction of the Blessed Sacrament imparted, during which the choir sang a choice selection of pieces. At the end "Adeste Fideles" was sung. Rev. Father Cullinan officiated. Two side altars yet remain to be completed.

The crib was a beautiful one, and occupied the place where the altar of Our Lady of Good Counsel stood before the fire. After the services many of the faithful knelt at the crib to adore the Infant Savior, as I watched them my thoughts wandered back to four years ago, when the late Father O'Donnell was pastor of the Church, but now his remains lie under the crib, and many a silent prayer went up to the Throne of Mercy for one the people loved so well.

William O'Brien's Retirement.

Mr. John Redmond, leader of the Irish Parliamentary Party, according to the Dublin "Freeman," has written the following letter to Mr. Roche, of Cork:—

"Dublin, Dec. 10, 1903. "My Dear Mr. Roche,—I have seen the resolution passed in Cork urging me to summon a special National Convention immediately to discuss the cause of Mr. O'Brien's retirement, and to appeal to him to return to his place in the movement and in the party.

"The summoning of a National Convention does not rest with me, and even if it did, I cannot say I consider the suggestion a wise one. Mr. O'Brien has, to the great regret of the whole country, made it quite clear in his reply to the resolutions of the Directory and the party that at present he is unwilling to withdraw his resignation. He has also made it still more plain that nothing could be more repugnant to him than to see controversy continued in the country with all its attendant dangers to National unity.

"To summon a special National Convention to re-start such a controversy just at the opening of a session of Parliament likely to be full of valuable opportunities for a united Irish party, and when we are, in all human probability, on the very eve of a general election, is a proceeding which does not commend itself to me.

"It is about six months only since the last National Convention was held. As soon as we know the policy of the Government, when we have their promised Irish legislation before us, and when we are in a better position to form some idea of the date of the general election, then a National Convention will be necessary, and will, of course, be summoned.

"For these reasons I cannot approve of the suggestions contained in your resolution. Very truly yours,

JOHN E. REDMOND.

Augustine Roche, Cork.

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# Father Martin Callaghan

## REVIEWS THE WORK OF THE YEAR.



REV. MARTIN CALLAGHAN, P.P.

On Sunday last at High Mass, Rev. Martin Callaghan, pastor of St. Patrick's, this city, having in view the custom and usage of the past, made the following statement in regard to the spiritual and temporal phases of the work of the old parish during the year which will close with this issue of the "True Witness."

Father Callaghan said:— I am prepared to let you have a thorough idea of how the parish of St. Patrick stands at the present moment without being disproportionately long. It is proper that you should not be unacquainted with the situation, and still less misapprehend it. In reminding or informing you of what has happened in our parish during the current year I shall not touch upon the financial question. The parish is not in many respects at this date what it was twelve months ago. You will be in a position to judge from my report whether it has improved or not. The year 1903 will never pass into oblivion. It marks the beginning of a new epoch in our history. No previous year could point to a record of greater importance.

Many changes have taken place which were unanticipated, except by the few that belonged to the inner circle. What is that most deserving of being noticed is the transfer of St. Patrick's parish from the Sulpician Fathers to His Grace the Archbishop, from a most influential community to the Irish secular clergy. This transfer caused a profound sensation, not only throughout this city, but far beyond its boundaries. The news was anything but welcome to the parish. No wonder. For upwards of fifty years it was served by a class of priests who were loved, esteemed and revered. Not less distinguished were they, for their learning than their piety, for their noble disinterestedness than their unaltered zeal in promoting the glory of God and the welfare of souls. Their memory is enshrined and embalmed in all hearts.

The gentlemen of the Seminary were at all times devoted to the Irish people. From the day they took them under their charge till the hour they were relieved from all re-

sponsibility they did their utmost to preserve and transmit the faith of the Emerald Isle. Most assuredly they are entitled to a tribute of gratitude of which nothing will dispossess them.

You must have had to suffer in your feelings from the transfer in question. Was it not the greatest prudence on your part not to have said or done anything that might give scandal and that you might repent. You trusted in the Providence of God and you have not been disappointed. You felt confident that no serious injury could be inflicted upon a parish over which watched St. Patrick, our national Apostle.

If at certain moments you were afraid of contingencies that presented themselves to your minds you have dispelled all fear. In your breasts you nourish now nothing but the most sanguine hopes.

Never was the state of affairs more satisfactory, prosperous or promising. It was in the spring of this year that the warden system was introduced. This system is calculated to awaken the most practical interest in whatever concerns your welfare, though it does not prevail amongst English-speaking Catholics and may degenerate into an evil of the most alarming magnitude. Our canonical parish is enlarged and its civil erection gazetted. You may consider it unnecessary to advocate compulsory education. Scarcely any of our children fail to attend school. Our children may choose between at least a score of educational establishments most admirably conducted. The average attendance may be computed to 1,300 pupils; 600 boys and 700 girls are daily educated. All our children are fond of study and qualified for the most unlimited progress in all kinds of knowledge.

We have had in our midst a High School. It could not be continued, as it started. For its continuation it would be necessary to paralyze all the energies of the parish and drain all its pecuniary resources; it would be necessary to exhaust all the funds in the exchequer of St. Bridget's Refuge. Was it fair that I should be left severely alone to face all that it would cost to run an institution which was of an inter-parochial and

international character whatever else it might have appeared to be? The High School has not ceased to exist. It has always held and still holds a place of distinction in the hearts of a chartered board of prominent citizens. With the reforms in certain ways and the amount of money on hand nothing will be easier for the Catholic High School than to assert itself in the proper form and guarantee to the public all the success that might be desired to the friends and patrons of education.

In a few years we shall be obliged to have a school for the majority of our boys. By having it we shall cancel a debt of \$20,000, for which no interest has to be paid. You should not be slow in removing our boys from the premises they are occupying. The neighborhood now is anything, but an elevating or inspiring description. What could be too good or grand for our dear little fellows, no matter what kind of parents they may have? The future of state and Church is in their hands. Should you not hasten to provide them with a school which in point of location, accommodation and efficiency will be unsurpassed in the land?

During the course of this year we had two pilgrimages which besides the manifold spiritual advantages they had netted a handsome bank deposit which is reserved for the school of which I am speaking. Who has yet forgotten the mission given during the last Lenten season by the Passionists? It made a deep and lasting impression upon the minds and hearts of the thousands and thousands that followed it. I am hoping that the mission which will be given under the direction of the Paulists at the opening of the coming Lent will not be less productive of the happiest results, not less efficacious in uprooting vice and prescribing scandal, in fostering virtue and enforcing this principle of duty.

Mostly all our children are catechized during the week either by Rev. Duke Callaghan or Rev. P. Heffernan. The balance are religiously instructed on every Sunday afternoon in St. Patrick's Hall by Rev. Father Killoran. He has between 90 and 100 boys and girls listening to

his catechetical instructions. He has them graded. Fifteen young ladies question them upon the lesson which they were given to prepare upon the previous Sunday. I am sorry the Sunday catechism is not more largely attended. All the parents who should send their children to this catechism should see that they do not lose this opportunity in their Faith.

The cause of charity has always been dear to the parishioners of St. Patrick. Never has it been said that anybody died from being starved or frozen.

Two Sisters are in charge of our poor. A committee of gentlemen has been formed to assist them in their work. It has for its president Rev. P. Heffernan. It has regular meetings, at which all who may apply for food, fuel or anything else are given a hearing and treated with the greatest consideration.

The St. Patrick's Cadets are not in any sense a disappointment or embarrassment. They are really a credit to the parish, to themselves and their parents. The junior division is in first class condition. It is composed of boys who frequent St. Patrick's School. The senior division drill in the Catholic High School building. A number of gentlemen who are not by any means deficient in brain, heart or prominence have volunteered to see after this division in all kinds of ways. Our Cadets should be congratulated upon the reputation which they have earned for themselves. They have served to enhance our parades and celebrations. They cannot but contribute towards the prestige of our parish.

This parish can be visited without any difficulty in the space of a month by four priests. We have just visited it in all its length and breadth. The number of widows, or widowers and unmarrieds is almost incredible. We have reckoned 1,800 families, 6,000 communicants, 8,000 souls. Five priests suffice for the ministry. We could not in our visitations have been accorded a better reception. We have been treated like princes. St. Patrick's parish has to depend less upon the members living in the vicinity of the Church as well as at a comparative distance. Stand by one another and by the priests in charge of your spiritual welfare. Nothing will ruin our parish but the spirit of disloyalty or an injudicious dismemberment. Should it go down it will remain down never to rise. I must avail myself of this opportunity to express my unfeigned delight in having as curates the priests sent me by His Grace the Archbishop. No pastor could have worthier curates than the pastor of St. Patrick's. They are high-minded, true-hearted and self-sacrificing.

You should thank God for all His mercies. The best manifestation of your gratitude will consist in not offending Him and in accomplishing His holy will.

### C. M. B. A. NOTES,

A BIG SOCIAL.—As already announced the big progressive euchre party and social of Branch No. 232, will be held in the Windsor Hall, on Friday evening, January 22nd, 1904. The Committee of Management are sparing no efforts to make it one of the greatest successes that has ever taken place in the Windsor.

The supper is to be served by the Windsor Hotel in the large dining room, and it promises to be one of the features of the evening's entertainment. Accommodation will be furnished for all at one sitting as the dining room is large and spacious.

Another pleasant feature of the evening's pleasure will be the music, by Ratto Bros. orchestra having been engaged for this occasion.

The progressive euchre part of the programme will prove to be not the least enjoyable of the evening, as the committee are hard at work selecting a number of most beautiful and costly prizes for the six ladies and six gentlemen who will have the first luck of the New Year's to win them. A new card table (green in color), which has just been introduced by Mr. H. P. Sullivan, manager for N. G. Valiquette's West End store, St. Catherine street, will be used for the first time.

The Committee of Management desire to inform their friends that this is the only entertainment that the Branch will give this season, and as the tickets are strictly limited to 200, they should not delay in procuring them, as no tickets will be sold at the door on the night of the entertainment.

The tickets have been placed at the sum of \$3.00, which admits one lady and gentleman, or two ladies, and extra ladies' tickets at \$1.50.

## LESSONS OF THE NEWS.

CHURCHES BURNED.—A despatch from Metuchen, N.J., of date Dec. 21, says:—

St. Francis' Church was destroyed recently by fire, which started from some unknown cause while the children of the parochial school were in the Church practicing the singing of hymns for Christmas. All of the children escaped without injury. The rectory, which adjoins the Church, was also badly damaged by the fire. The loss is estimated at about \$8,000.

Rev. Father John Graham, the pastor of the Church, was ill with pneumonia in the rectory, and was carried out shortly after the fire started and before the flames spread to the rectory. He was thoroughly wrapped in blankets and so conveyed to a near-by house, and it is believed he suffered no harm.

Another despatch records the destruction by fire of the Church of St. Augustine, of Jeffersonville, Ind. It was a brick building and the largest Catholic Church in southern Indiana. It was built thirty-five years ago at a cost of \$30,000, and had just been equipped with a new organ at a cost of \$3,000, and a new altar at a cost of \$1,500. The fire started in the belfry, but the cause is unknown.

PARNELL STATUE.—An American newspaper says:—

Augustus St. Gaudens, the eminent sculptor, is making rapid progress on the monument of the late Charles Stewart Parnell, which will be erected in O'Connell street, Dublin.

For some time he has been engaged on the models at his studio in Windsor, Vt., and has so far advanced that he is having two models of the monument made in New York, to be forwarded to the committee in Dublin. When the latter makes its choice the process of completing the statue will be pushed along rapidly. Work on certain portions will be proceeding even while the models of other portions are being prepared.

AN ORDINATION.—Local journals in Peterborough record the ordination of Rev. Patrick Kelly, on December 20, in St. Peter's Cathedral. His Grace Archbishop of Toronto officiated.

Rev. Father Kelly is the son of Mr. Thomas Kelly, 352 Simcoe St. He received his early education in the Peterborough schools, where his course was one which reflected a great deal of credit. His classical course was taken in St. Michael's College, Toronto, and in Ottawa University and for the past five years he has been preparing for the priesthood at the Grand Seminary, Montreal. His record in these different institutions has been a brilliant one, suggesting great natural gifts, and what is most important, the power to apply them.

AMERICAN SCHOOLS.—In the United States, as in some districts in Canada and in other countries, the school question is now, and will continue in future to be a question which must command public attention until solved. The other day Archbishop Quigley, of Chicago, addressing a meeting of the Catholic Women's League said in part:—

The education of the child should rest with the Church and not with the State.

"Protestants and non-Catholics," he declared, "are undertaking through the public school system to prevent the Catholic children from becoming firmly cemented to their Church, and to keep the Catholic Church from getting a stronger foothold. The purpose of the non-Catholics is to prevent the growth of the Church. They will scruple at no violation of justice to gain their ends."

"In adopting the rule that a candidate for teacher must attend the normal school for a time, the Board of Education has taken action against which we must always protest. The rule which prevents candidates from entering the schools without normal school training is tyranny and oppression."

"There is no reason why a Board of Examiners cannot be appointed to examine into the fitness of all candidates to become teachers without regard to the source of their preparation."

"The State must provide schools for the minority as well as for the majority. The State should divide

the public school system and maintain a separate system for the minority—separate in the sense of religious teaching.

"The two systems could be under one control, but in the Catholic division Catholic principles should be taught. This would give the minority an equal chance with the majority. This would be just and equitable, but not satisfactory to the Protestants."

"The cry all over is for non-sectarian education. The Catholic schools are recognized by the State, but they are not supported by the State because non-Catholics believe that it would be dangerous for the State to support them."

THE LAND ACT.—Mr. John Redmond, M.P., in a speech delivered in Bunninadden, County Sligo, Ireland, Dec. 20, denounced the Dublin Castle legal advisers of the Government, who are supporting the Irish landowners in their refusal to sell the vast tracts of grazing lands, thus violating the promises of the Government and frustrating the good anticipated from the working of the new Land Purchase Act. The Irish Parliamentary Party, he said, would demand their amendment in the coming session of Parliament.

ENGLISH SCHOOL QUESTION.—Before the Church Union, Lord Halifax characterized the disunion caused by non-conformist resistance to the Education Law as "a shame and a disgrace." He said, "Members of the Church of England had been for many years taxed for undenominational religious education, which was satisfactory, no doubt, to Non-conformists, but which failed to satisfy Churchmen. The cry of religious equality was a dishonest cry when they saw Churchmen, Romans, Jews, Agnostics, being called to pay for religious teaching to which they conscientiously objected; and when any of these called for his own teaching, the Non-conformist became a Passive Resister. What Non-conformists claimed was really an endowment of Dissent. They made a great mistake if they thought Churchmen would submit to it. Indeed, Churchmen intended that education should in future have a greater amount of religion infused into it than in the past."

PURE AIR CURE.—Through the generous donation of an admirer of King Edward, amounting, it is said, to \$1,000,000, His Majesty decided to erect a sanitarium in one of the rural districts of England. In laying the corner-stone the other day the King referred to the great importance of fresh air and sunshine in maintaining health.

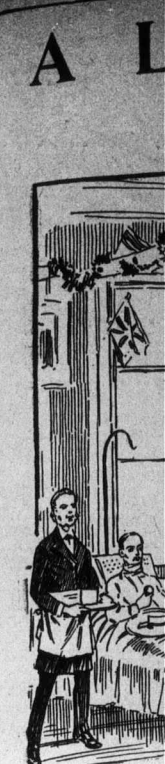
The location of the sanitarium is of the most picturesque character. It is protected at the north by the pine woods; all the living rooms are at the south, and gain every ray of sunshine that is to be had, and that is by no means scarce, even in winter. There are gardens, in which will be placed seats and shelters of all kinds, commanding fine views, and so graded as may be needful for the treatment of the patients that it will be possible to prescribe the right gradient for each degree of lung power.

Of late years, and in the present day especially, when philanthropy is so flourishing, it has been discovered that it is not only, or even principally, the very poor, who want help. There is a large class just above them, teachers, governesses and members of other ill-paid professions, clerks, shop attendants, and the like, for whom no provision for sickness exists. For this class the King's sanatorium is provided, though, of course, the very poor are not entirely excluded. The new building also aims at providing accommodation for a small number of patients who are in the category of the "well-to-do," and a large number who may be described as the "less-well-to-do."

Moreover, an important matter, from a medical point of view, which cannot always be attended to, is the separation of the more active and robust patients from those in advanced disease or suffering from fever.

OTHER GIFTS.—Following up the donation to the King, referred to in the foregoing paragraph, comes the report that the University of London has been, recently, the recipient of a sum of \$250,000 to extend its operations. The name of the donor is not published.

Subscribe to the "True Witness"



The annual Christmas at Notre Dame Hospital on Saturday, the twelfth. His Grace Archbishop presided, and the spectacle was grand in Before the banquet t

## OUR TORONTO LETTER

(From Our Own Correspondent)



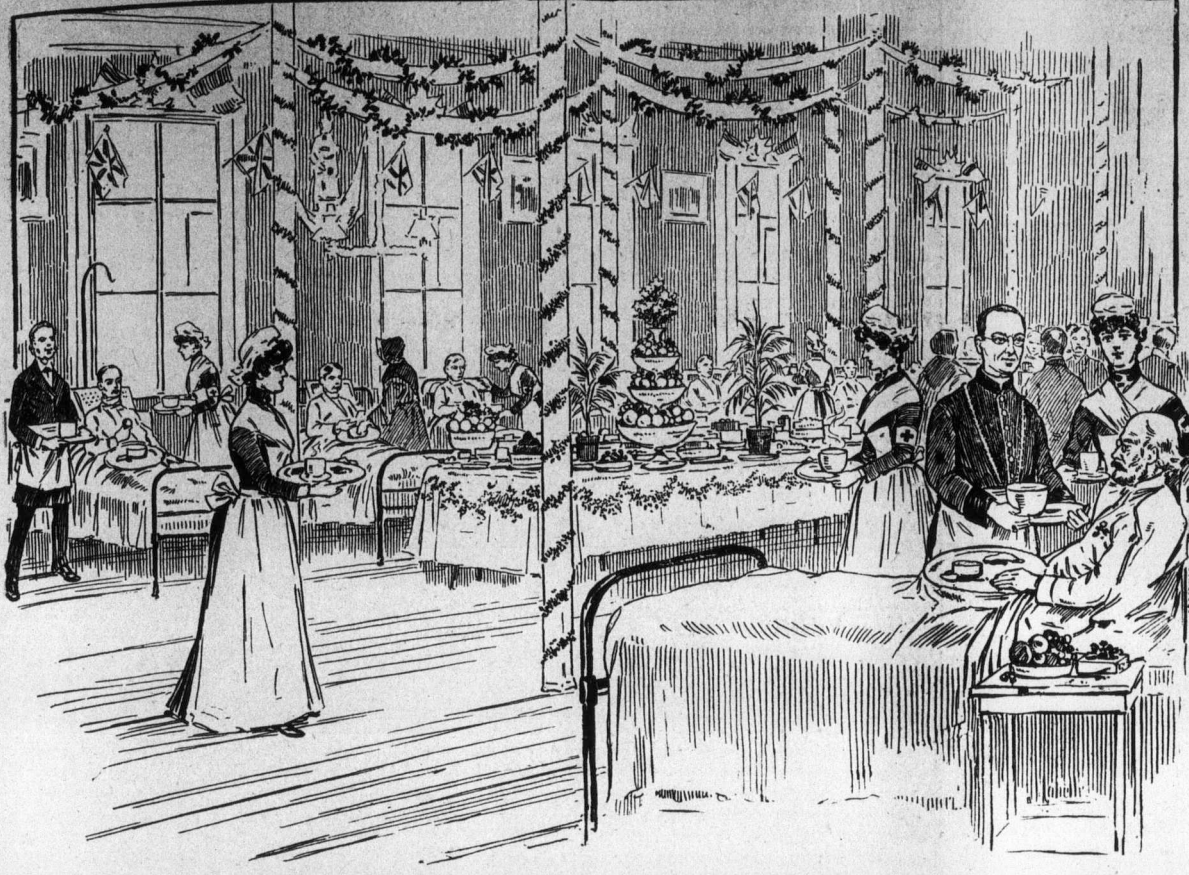
MR. FRANK W.

At this season of the all things tend to the man, when the doctrine goodwill is in the air of aiding God's poor amount in the minds interesting to note those whose mission it is with the afflicted and the unfortunate. Next classes of physicians professionally, one to of the soul, the other and diseases of the body perhaps, no other opportunity for carrying" as the officers the bestowing of a one so empowered is this week, presented ers.

It is not often that aptability and circumspect one another so fortunate the case of Mr. Frank of Associated City assistant city relief The work in which they now engaged is that strongest feelings call which early training and the success of his in the admirable res



# A Lesson in Catholic Charity.



A Striking Scene in One of the Wards.

The annual Christmas for the sick, at Notre Dame Hospital, took place on Saturday, the twenty-sixth instant. His Grace Archbishop Bruchesi presided, and the touching spectacle was grand in its simplicity. Before the banquet the Archbishop

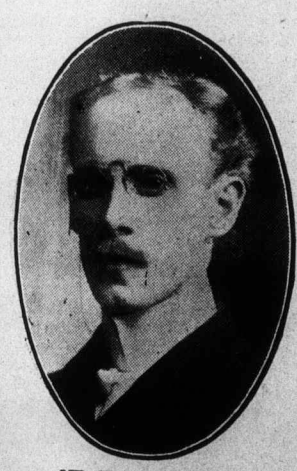
visited all the wards and imparted an apostolic benediction to the sufferers. It was joy to their hearts, and nonetheless joy to the heart of Mgr. Bruchesi, who is never so much in his element as when aiding the poor, ministering to the unfortunate and performing all the corporal acts of mercy.

The attendance was very large, and the lady patronesses deserve the highest credit for the success that attended their efforts on behalf of those who are stricken down, and for whom, were it not for their great charity, the festive season would be

one of keen disappointment and misery. We publish a cut, that represents the edifying scene in the hospital on that occasion, and in the foreground may be seen the Archbishop and the lady president and officers waiting on the patients.

## OUR TORONTO LETTER.

(From Our Own Correspondent.)



MR. FRANK WALSH.

At this season of the year, when all things tend to the brotherhood of man, when the doctrine of peace and goodwill is in the air and the work of aiding God's poor is the one paramount in the minds of men, it is interesting to note the career of one whose mission it is to sympathize with the afflicted and carry succor to the unfortunate. Next to those two classes of physicians who minister professionally, one to the necessities of the soul, the other to the pains and diseases of the body, there is, perhaps, no other who find such opportunity for carrying "glad tidings" as the officers charged with the bestowing of a city's charity; one so empowered is the gentleman, this week, presented to your readers.

born in the field where both by choice and environment he has been placed. Mr. Walsh is one of a family of six sons and two daughters; his father, Mr. James Walsh, of this city, is a native of Kilkenny, Ireland, while his mother, born in Dublin, is a daughter of James Oxford, well known in Toronto, as a one-time pillar of Old Trinity Church, though she herself was always a staunch Catholic, brought up so by a Catholic mother. Nearly thirty years ago, in January, 1874, Mr. Walsh first saw the light; he received his early training with the Sisters of St. Joseph at their convent, and afterwards attended St. Michael's College. At the age of eighteen he began work in the banking and brokerage business, in which he continued until his present civic appointment. When a mere boy, the subject of this sketch, formed exceptional pleasure in visiting the poor and caring for them in any way that suggested itself; this sentiment increased with time until now it has become his chief delight. When it is considered that Mr. Walsh is secretary of St. Vincent de Paul Society in addition to his position of city relief officer, it will be readily understood that he has ample scope for carrying on the work while his duty and inclination lead him to. The appointment of Mr. Walsh was the first official act of the late Mayor, A. E. McDonald, and shortly afterwards the newly appointed officer was chosen by Professor Goldwin Smith, as the one best suited to profit by a trip through the United States for the purpose of gathering information respecting charities in general information whereby works of this nature throughout our city might be benefited. This was altogether a private venture on the part of Mr. Goldwin Smith, one of the many philanthropic acts set down to his account by the recording angel. In the course of his three weeks' trip, Mr. Walsh visited the charitable institutions of Buffalo, New York, Philadelphia, Washington and Baltimore. The experience then gained helps materially in dealing with the many and varied cases that come within the jurisdiction of the assistant city relief officer. In the monthly round of his duties Mr. Walsh visits about 250 families, many of whom are Catholics, visits are also made frequently and regularly to the hospitals and charitable institutions of the city. Mr. Walsh is no stranger to the ring of the night bell summoning him late at night on the early hours of morning to attend on someone in great and urgent need. It was at one of the largest and

most representative meetings of charitable organizations ever held in Toronto, that Mr. Walsh was chosen secretary; at this meeting nearly all were Protestants and the position had before been filled by a Presbyterian clergyman. In this connection Mr. Walsh had the honor of being chosen representative on the executive of the Canadian Conference of Charities and Connections, Senator Belque, of Montreal, being the only other Catholic. The experience gained in his work was imparted to others when Mr. Walsh spoke at the Conference of Charities in Ottawa, on the subject of "Dealing with the Aged Poor," and at "Charitable Institutions," and at New York on the subject of "Outdoor Relief." Of the societies to which Mr. Walsh is attached are the A.O.H. and the Irish League; he has also the honor of being president of St. Basil's branch of the Sacred Heart League. It is generally the hard worker who makes the hard player, so it is not surprising to learn that Mr. Walsh is enthusiastic on the subject of sports and that for some years he was president of the Maple Leaf Baseball Club. Mr. Walsh is married to Catherine, daughter of the late Michael Slattery, of Slattery's Grove. They have three children and live at the pretty home planned by Mr. Walsh himself at 65 Baldwin street. CHRISTMAS DAY. — The great feast in Toronto fell on an ideal day. Above the sky was blue and clear, while below a light fall of sparkling snow frosted the ground and made it look "seasonable." From early morn until noon the churches were filled at the different Masses, and from every choir went forth the invitation "Venite Adoremus;" an invitation answered by the thousands who received Our Lord in Holy Communion or visited Him in the crib. At the Cathedral the Archbishop was the celebrant at the High Mass, with Rev. Dr. Tracey as assistant priest, and Rev. Father Rohleder and Rev. Father Murray as deacon and sub-deacon respectfully. His Grace delivered an earnest and graphic sermon, taking as his subject the Nativity of Our Blessed Lord. At the conclusion of the Mass the Papal Benediction was bestowed upon the diocese of Toronto for the first time since Pius X. became Pope. The music, under the direction of Mr. Muller, was of an unusually high order.

able citizen and devout Catholic passed to his reward last week, in the person of Mr. John Clancey, who died at his late residence, 28 Mercer street, in the 84th year of his age. The deceased gentleman who had been ill for some time, had been a resident of Toronto for about twenty-eight years. He leaves a son, who is passenger agent of the Grand Trunk Railway at Montreal, and a daughter Sister Immaculate Heart, of St. Joseph's community, Toronto. The funeral took place from St. Patrick's Church.—R.I.P. CANADIAN CATHOLIC CLUB. — Invitations are out for the first meeting of the Canadian Catholic Club for the New Year, to be held on Jan. 4th, 1904. It is announced that the Archbishop will attend, and it is anticipated that the meeting will be of more than ordinary interest and importance. It is expected that the usual attendance will be augmented by a large number of guests, for whom invitations are being procured by the members from the secretary. LATE FRANK DOUGHERTY. — On Sunday morning occurred the death of Frank Dougherty at his home Eglinton. The deceased was the youngest son of Mr. C. Dougherty of that place, and brother to Dr. Dougherty, who, during last year, was stationed at St. Michael's Hospital in the city. Typhoid fever was the fell cause of the death of this loved son at the early age of fourteen years. The family have the sympathy of many friends in their affliction.—R.I.P. FRANCE. The Abbe Gayraud asserted in the Chamber of Deputies that there was scarcely one Bishop in France whose administration was not hampered by M. Combes; parishes were left without pastors, and diocesan charges hindered. SYMINGTON'S EDINBURGH COFFEE ESSENCE makes delicious coffee in a moment. No trouble whatever in small and large hotels. Try all 27 years. GUARANTEED PURE. A FANCY FAIR.—The young ladies of St. Peter's parish held a Fan-

cy Fair before Christmas, and made the sum of two hundred and fifty dollars; this will go towards the funds of the new Church which it is expected, will soon be under way.

## RECENT DEATHS.

MRS. MARTIN HART.—Last week a noble Irish heart ceased to beat, when Mrs. Martin Hart, mother of the late Frank J. Hart and of Mrs. Martin Eagan, answered the summons to which all most sooner or later respond. Deceased was a native of the Co. Sligo and came to Montreal in 1846, a year which closed with the shadows of the disastrous and death-dealing famine upon it. Deceased well remembered the sad scenes in the streets of Montreal during the following years of the ship-fever and most pathetic and soul-stirring were her recitals of the sad events of that gloomy period. Mrs. Hart had attained the grand old age of 77 years at the time of her death, and were it not through the terrible shock consequent upon the sudden death of her much-loved son, Mr. Frank J. Hart, in March, 1902, her years would have been extended. She was in the fullest acceptance of the term the best type of the Irish pioneer in the city of Montreal; loyal to her parish Church—St. Patrick's—where she assisted at the First Mass, and since, excepting the last few months of her illness, had been a constant and faithful attendant. As a member of the Sodality of the Holy Rosary and other parish associations Mrs. Hart found ample scope for her natural inclination to assist her less-favored neighbor. Her fondest hopes and aspirations for her family, which occupied her true Irish heart, had been realized before her death in beholding her children and their children, the former achieving great success in commercial and domestic life, and the latter buckling on their armor to follow in the footsteps of their grand parents and parents, and be loyal sons and daughters of the Church and sincere and respected citizens.

## ST. ANN'S CHURCH.

On Sunday last there was a large congregation present in St. Ann's Church. An eloquent sermon was preached by Rev. Father McPhail, C. S. S. R., on the beauties of a Christian life. The choir, under the direction of Prof. P. J. Shea, organist and choir-master, who is now recognized as one of the foremost Catholic musicians of Montreal, rendered the beautiful and intricate Mass by Kalliwoda with much artistic taste. The difficult work of the choruses which is calculated to tax the ability of even professionals was interpreted in a manner which bore evidences of much study. The solos which were entrusted to Masters Percy Dunphy, soprano, and Eddie Ryan, alto; Messrs. William Murphy and J. Whitty, tenors; Ed. Quinn and Frank McCrory, basses; were sung in a manner that reflected the highest credit upon themselves and the organist. The old familiar "Adeste Fideles" and "Noel," in which Messrs. R. Lattimer and E. Quinn, and M. E. Norris were the soloists, were given with a sympathy and pathos that was most marked. Prof. Shea and his excellent choral organization are entitled to a high rank in the midst of our Catholic choirs. They have rendered notable services on many occasions in the past, but seldom, if ever have they excelled themselves as on Sunday last.

## NOTES.

There are 249 women doctors in Great Britain. Of the 638 colleges in the United States, 330 admit women. There are \$200,000,000 worth of mules in the United States. Newfoundland has a greater proportion of widows and orphans than any other country. Just 100 years were occupied in lowering the mile trotting record from three to two minutes.

## Elections in Prussia.

A new House of Representatives has just been elected in the Kingdom of Prussia. The electoral campaign was carried on with unusual bitterness and the Catholics had to make tremendous efforts to hold their own in a single-handed fight against Radicalism and Liberalism combined with Protestant fanaticism. For the first time the Socialists took an active part in the Prussian elections, without, however, succeeding in electing a single member, owing to the limited franchise in the Kingdom. The political complexion of the House remains the same as before. The Catholic Centre together with the Protestant Conservatives presents a solid majority against the Liberals of all shades, thus safeguarding the denominational school, which has always been a thorn in the side of Liberalism. The Centre has elected ninety-seven members, of whom eleven are priests. It counted a round one hundred in the last House. It has lost three seats in Upper Silesia owing to the defection of the Polish Catholics in that province. The Polish speaking Catholics in Silesia have never identified themselves with the national cause of "Greater Poland," as represented by the Polish party of the Province of Posen. They have been separated from the Kingdom (or republic) of Poland for more than 400 years, have simply regarded themselves as Silesians speaking a Polish dialect, and have been faithful adherents of the Centre party since its existence. But of late years the brutal and senseless policy of the Prussian Government toward the Poles has exasperated them, Polish agitators and radical papers have fanned the flame, till at last they have been turned away from their old friends, the Centre party, and have determined to cast their fortunes with the National Polish party. And this they have done against the advice of their clergy who in a published manifesto issued before the elections strongly urged them to remain faithful to the Centre. In the meantime, the three seats lost by the Centre in Upper Silesia were not won by the Poles, but went to the enemies of both Centre and Poles. Whether the new policy embraced by the Upper Silesians will in the end be profitable to them, the future must tell. The Centre party will never depart from its principles of Truth, Liberty, Justice, and will uphold the just demands of those Catholics as it has done heretofore.—The Messenger Magazine.

**SYMINGTON'S**  
EDINBURGH  
**COFFEE ESSENCE**  
makes delicious coffee in a moment. No trouble whatever in small and large hotels. Try all 27 years. GUARANTEED PURE.



AGRICULTURE IN QUEBEC.

Bulletin XVIII. of the census of 1901 recently issued gives the land area of the Province of Quebec as 218,723,687 acres, says the "Gazette."

In dealing with the lands the bulletin divides the occupied area into farms and lots. The latter include holdings of less than five acres; the former those from five acres up.

The holdings according to area are divided among 135,625 owners, 9,284 tenants, and 5,690 who are classed as both owners and tenants, as follows:—

Table with 2 columns: Area range and number of owners/tenants. Includes categories like 'Under one acre', '1 to 5 acres', etc.

There is a discrepancy between this total and that given for the year 1891, which is 174,996. The decrease of 24,379 is away beyond what the decreases in rural population shown by the census would agree with.

Of the 14,444,175 acres occupied 7,439,941 acres (just over half), is set down as improved, and here again there seems need of explanation, as the area improved in 1891 is given as 7,681,346 acres.

The fruit industry includes a greater variety of products than is generally understood. There were in 1901 in the province 2,256,752 apple trees, 332 peach trees, 11,823 pear trees, 364,280 plum trees, 394,090 cherry trees, and 143,150 grape vines, the latter yielding 995,849 pounds of fruit.

The acreage and yield of the principal field crops is given as follows:

Table with 3 columns: Crop type, Acreage, and Yield. Includes Spring wheat, Fall wheat, Barley, Oats, Rye, Corn, Buckwheat, Peas, Beans, Mixed grains, Hay, and Forage crops.

SURPRISE Soap advertisement featuring the brand name in large letters and 'Pure Hard Soap' below it, with decorative borders.

Table listing agricultural products and their values: Potatoes (bush), Other field crops, Flax (bush), Tobacco (lbs.), Hops, Grass seed, Clover.

The yield per acre of the leading crops shown by the above is 14 bushels of wheat, 24 of oats, 134 of potatoes, 24 of barley, and 1.01 tons of hay.

The live stock on Quebec farms is returned as follows:—

Table listing livestock counts: Horses, Milch cows, Other horned cattle, Sheep, Swine, Turkeys, Geese, Ducks, Hens and chickens, Other fowl, Hives of bees.

The pure bred animals are given as 2,294 horses, 11,578 cattle, 6,060 sheep, 4,765 swine, and 31,924 poultry. The marketable product from the above was 242,939 cattle, 363,375 sheep, 427,123 swine, and 1,930,396 heads of poultry, killed or sold for export, with 1,196,597 pounds of fine and 1,576,297 pounds of coarse wool, 18,357,188 pounds of home-made butter, 1,090,599 pounds of honey, and 15,502,415 dozen of eggs.

The value of the agricultural lands and buildings in the province is calculated at \$350,550,154, of implements and machinery at \$27,038,205, and of live stock at \$58,488,457. The crops and animal products were worth \$85,034,401. The total value of farm property is stated at \$430,154,421, the average farm being credited with a worth of \$3,304, made up of \$2,686 for land buildings, \$205 for implements and machinery, and \$412 for live stock.

Samples of Choice Grain

By instruction of the Hon. Minister of Agriculture another distribution will be made this season of samples of the most productive sorts of grain to Canadian farmers for the improvement of seed. The stock for distribution is of the very best and has been secured mainly from the excellent crops recently had at the branch Experimental Farm at Indian Head in the North-west Territories.

The quantities of oats, wheat and barley to be sent this year will be 4 lbs. of oats and 5 lbs. of wheat or barley, sufficient to sow one-twentieth of an acre. The samples of Indian corn and potatoes will weigh 3 lbs. as heretofore. Every farmer may apply, but only one sample can be sent to each applicant, hence if an individual receives a sample of oats he cannot also receive one of wheat, barley or potatoes, and applications for more than one sample for one household cannot be entertained.

Applications should be addressed to the Director of Experimental Farms, Ottawa, and may be sent in any time before the 1st of March, after which the lists will be closed, so that all the samples asked for may be sent out in good time for sowing. Parties writing should mention the sort or variety they would prefer, and should the available stock of the kind asked for be exhausted, some other good sort will be sent in its place.

WM. SAUNDERS, Director Experimental Farms.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 27th December, 1908:— Irish 169, French 122, English 19, Scotch and other nationalities 4. Total 314.

BRITAIN'S TRADE. — Mr. John Burns, M.P., of the British Parliament and well known labor leader, says that the golden days of Britain are ahead not behind, inasmuch as the qualifications of both its workmen and captains of industry are superior to those of the toilers and industrial managers in other countries.

A TERRIBLE RECORD.—Premier Combes is responsible for a policy, says an English exchange, which has resulted in the course of eighteen months in closing of over ten thousand schools conducted by religious Congregations in France.

A SAD CASE.—An exchange says: Only a few days ago the death of Sheriff Mines, of Camden County, Pa., took place and was caused, to a great extent, by the part taken in the execution of a criminal. The old official was adverse to taking any part in the deed, but as Sheriff had to perform his duty. From the day of the execution he rapidly failed in health until his death.

JOHN MURPHY & CO. advertisement.

Tempting Inducements FOR NEW YEAR BUYERS advertisement.

The success of our CHRISTMAS Trade has been unprecedented, and the volume of business done is far in excess of all previous years. Our stock, however, was much larger and more varied than heretofore to begin with, and while much depleted can still afford a practically unlimited range of choice in

Holiday Novelties! Toys, Dolls, Games, Cards, Calendars, &c. advertisement.

To make an appropriate finish to an exceptionally busy and prosperous season, we will offer tempting inducements to New Year buyers in the way of reductions in the above, and other lines all this week.

JOHN MURPHY & CO. 2822 St. Catherine Street, corner of Metcalfe Street. Telephone Up, 2740.

Remember, When You Buy Cowan's Cocoa and Chocolate. You Get Absolutely Pure Goods.

BRODIE'S CELEBRATED SELF-RAISING FLOUR. Is the Original and the Best. A PREMIUM given for the empty bag returned to our Office. 10 BLEURY St., Montreal.

Professional. Curran & Curran, Barristers and Solicitors, Comm'rators Quebec & Newfoundland. SAVINGS' BANK CHAMBERS, 180 St. James Street, 'Phone Main 197. Montreal.

R. F. QUIGLEY, Ph. D., L.L.D., K.O., ADVOCATE, BARRISTER AND SOLICITOR, Member of the Bars of New Brunswick and Quebec.

Brosseau Lajoie and Lacoste, Advocates and Barristers-at-law. PLACE D'ARMES, Montreal.

C. A. McDONNELL, CHARTERED ACCOUNTANT, 180 ST. JAMES STREET, ..Montreal..

Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty. TELEPHONE 1182.

ROOFERS, Etc.

The Plain Truth Tells. In roofing as in everything else, if your roof needs only a repair we will candidly tell you so, if a new roof is required we give a guarantee for 10, 7 or 5 years, according to price. Our experts are at your disposal, without extra cost. Can we do anything for you? GEORGE W. REED & CO., Roofers, Asphaltes, &c., 785 CRAIG STREET.

The Montreal City and District Savings Bank. Notice is hereby given that a Dividend of eight dollars and a bonus of two dollars per share, on the Capital Stock of this Institution, have been declared, and the same will be payable at its Banking House in this city on and after SATURDAY, the 2nd JANUARY next.

The Transfer Books will be closed from the 15th to the 31st December, both days inclusive. By order of the Board. A. P. LESPERANCE, Manager. Montreal, 30th November, 1908.

Business Cards. THE Smith Bros.' Granite Co. Monuments direct from our own quarries to the cemetery No middlemen's profits. If you are in need of a memorial of any kind call and see us at 290 BLEURY STREET, (Just below Sherbrooke.) P.S.—Make your own terms as to payment.

T. J. O'NEILL, REAL ESTATE AGENT, 180 ST. JAMES STREET. Loans, Insurance, Renting, and Collecting of Rents. Moderate charges, and prompt returns.

CONROY BROS. 228 Centre Street. Practical Plumbers, Gas and Steam Fitters, ELECTRIC and MECHANICAL BELLS, etc. Tel. Main 3562. Night and Day Services. TELEPHONE 3833.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers. Cor. Murray and Ottawa STREETS. PRACTICAL PLUMBER. GAS, STEAM and HOT WATER FITTING. RUTLAND LINING, FITS ANY STOVE OR HEAT. Orders promptly attended to. — Modern charges — A trial solicited.

ESTABLISHED 1864. G. O'BRIEN, House Sign and Decorative Painter. PLAIN AND DECORATIVE PAPER-HANGER. Whitewashing and Tinting Orders promptly attended to. Terms moderate. Residence 645, Office 247, Dorchester street east of Bleury street Montreal. Bell Telephone, Main, 1405.

LAWRENCE RILEY, PLASTERER. Successor to John Riley Established in 1866. Plain and Ornamental Plastering, Repairs of all kinds, promptly attended to. Estimates furnished. Postal orders, attended to. 15 Paris Street, Point St. Charles.

PATENT SOLICITORS. PATENTS PROMPTLY SECURED. We solicit the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts. Preliminary advice free. Charges moderate. Our Inventors' Help, 125 pages, sent upon request. Marlow & Marlow, New York Life Bldg., Montreal and Washington, D.C., U.S.A.

CHURCH BELLS. 30,000 MOSHANE BELLS. Making "Round the World" Memorial Bells a Specialty. MOSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

MENBELY BELL COMPANY. TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior CHURCH BELLS.

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward, 51 Young street; financial-secretary, Miss Emma Doyle, 776 Palace street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCall, Vice-President; J. Emmet Quinn, Recording-Secretary, 981 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

C.M.E.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F.J. Sears; President, P.J. Darcey; Rec.-Sec., P.J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice O. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. F. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 3.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Recording Secretary, J. Kahala; Recording Secretary, T. F. Tansey.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father McPhail; President, D. Aillery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

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

"Well, Bernard, here you I was really beginning to think you were going to break old custom and leave in this hour alone for once mas eve. Come closer. Your ride was long." The priest drew up the armchair to the fire and sank wearily into it. "Yes, poor old Campbell again. I'm afraid I was through this time. I was you all day and rode back. How the time passes! Only a few years ago we lads at school long holidays, and here are down, working steadily—going with your penitents. I feel some old age were not far off, member how I used to 'ing old'?"

"Nonsense, my friend, gloomy to-night. This weather is telling on you. Christmas is no time for moods." As he spoke he curtains, shutting out landscape and nothing but chairs and piles of books shaded lights and blazin' could be imagined. They friends, these two; had pther, and now in manhood from their busy lives in their could to spend in terrace. Not only reg associations, that tie with strong a hold on the t but deep love and mu held them to this friends was, by many a good dee in company. It was the many years for them to ther the supper hour on eve, and this year they looked forward to it with usual eagerness, as it was since they had met. The year just past, of th and the companions of f now scattered far and w through various professi married, some dead, than dead.

"I wonder if any o thinks of us to-night pleasant to be here t this. But by next year, I hard, I suppose you will and have a fireside of yo give no thought to yo friend." Father Harding lightly at the dreary pr the other took it more se it was intended. He did the laughter, but in a m ed back his chair, and r pacing up and down with ily bent. The priest was prised at the effect of hi mark, and at a loss to Dr. Cavan's conduct. E more surprised at the o to him when at last Bern back to glazing with troubl the glowing fire.

"Father John, do you that young lady who wa the Jupiter with her mo ing from Havre?" "You mean Miss Dupre pause of amazement. The ded affirmatively. "Yes, quite well now," the prie presently in an unconcer put Bernard at his case. ther was an invalid. My lection of the young lad great fondness she eviden children. She was so ki restless little travelers. one told me they were in thought it such a pity. the seal of distinction, a people you can't forget."

Bernard sighed. Who k he did? "Yes, they are infidel were not—Irene was no be my wife now." "My poor friend, this i you." Father John laid carelessly upon the elapsed convulsively the chair. "Aye, it is bitterly ha been torture for more th Would to God that I co all." Father Harding was m but too diplomatic to sh ly inquired the details, k it would be some relief his trouble to a sympath Bernard Cavan had fou pres supremely attracti spite of his knowledge of faith, improved her a Each time that he saw i difficult it became to charm, the more potent

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CATHOLICS AND THEIR POSITION IN AMERICAN REPUBLIC

(By a Regular Contributor.)

Some one claiming to be a German American has been pouring a lot of information concerning the status of the Catholic Church in America, into the columns of the "German," the leading Catholic organ of Berlin.

While much that this writer says is true, his main statement and conclusions are not correct. He tells of the "enormous losses" suffered by the Church in America. These do not exist as a matter of fact; the contrary is the truth, for the gains made during the past few years are wonderfully large.

It might be no harm to mention here a few of these great obstacles to the Church's progress in America, for their very existence, coupled with the marvellous progress that has marked the past ten or fifteen years, is a striking testimony to the Church vitality.

Institution that has pursued such a triumphant march. The intentions of the writer, above-quoted, may be of the very best, and we give him full credit for the same, but he has failed in the application of his facts.

A FALSE PHILOSOPHER

(By Our Reviewer.)

Professor Pfleiderer, the noted liberal of the Berlin faculty, hails as a "theological star of the first magnitude," Heinrich Weinel, of Bonn, and styles him "one who has made it possible for the thinking classes of our times to again accept Jesus and His religious teachings."

We are perfectly willing to admit that Weinel has touched cleverly upon some of the human characteristics of Christ; but he absolutely ignores the Divinity of the Son of God. What the Berlin professor sees in the work to entitle its author to rank amongst theologians is more than we can tell.

We need not quote from this work to any great extent; but, to show the so-called theological qualifications of the writer, we may mention that he begins with a contrast between Christ and Buddha. The institution of this contrast, and of certain comparisons, is in itself a leveling of the Son of God to the field whereon stood the mythical teacher of the East.

Take the following passage as an illustration: "In order to understand Jesus we must place him in the centre of the religious problem and put all other interests in the background. In Christ's teachings morally is essentially an inner return to God, a becoming like God, who is full of mercy. He was an exponent of the paradoxical idea that God is both all-powerful and yet merciful."

Do you call the author of this a theologian? Is this the "star of first magnitude," whose ramblings in the catacombs of mystic affairs, without as much as a torch of faith to guide him, likely ever to make the "thinking classes," or any other classes, accept Christ and His teachings? He clearly tells us that Christ was "only a man," and he even attempts to make Christ deny His own goodness and Divinity.

ulated to deceive. There is no religion about the work, it is purely humanitarian when not directly materialistic. It is the revival of the anti-Christian theories of the so-called philosophers of the eighteenth century. Not only is it non-theological, but it is, in its very essence, destructive of all theological reasoning.

This is the method, for the overthrowing of Christian faith, that the infidel writers of Germany, during the early nineteenth century adopted. They did not insult, abuse, nor ridicule Christ; they praised and honored Him; but they were careful to make it clear that they honored a man, not a God.

These are the works that are truly dangerous, and these the authors whose pens are the most anti-Christian.

One Catholic Woman's Zeal and Success

"Well done, good and faithful servant!" One can almost hear those blessed words of welcome greeting the sweet and faithful soul which passed out of sight of mortals, one day this last mid-summer in Rome.

Quiet and unobtrusive, with a true Christian humility, and the keeping of self as far as possible in the background, this delicate woman took upon herself a definite work, worthy to rank with others more widely known and revered in the world.

Miss Gaffney's own explanation of the object she had in mind to work for, cannot be better expressed than in her own simple words: "I wish to devote all my powers to the advancement of the work of the Catholic Truth Society, and I stand ready to do whatever I am fitted for."

Miss Gaffney, while traveling in Europe, began by watching the literature at the hotels where she stayed, looking over the books in the hotel library, and if any anti-Catholic book was found, taking it at once to the landlady, offering to buy it, or to replace it by some attractive new book.

RAILROADS. CANADIAN PACIFIC. World's Fair, St. Louis, Mo. April 30th to Dec. 1st 1904.

New Year Holiday Excursion At One Way First-Class Fare. Going Dec. 31st, 1903, and Jan. 1st, 1904, good to return until Jan. 4th, 1904.

GRAND TRUNK RAILWAY SYSTEM. WORLD'S FAIR, ST. LOUIS, April 30-Dec. 1, 1904. Jubilee Presents of late Queen Victoria, valued at millions dollars, on exhibition.

choice of subjects, many of them being those which would be brought especially to the attention of Protestants travelling in foreign countries. In this way a deal of good seed was planted. Two years ago, Miss Gaffney's work took a more definite form in Rome, as she realized that there more Protestants visited Catholic churches than in any other place at home or abroad.

Through her initiative, one of the stands of the Catholic Truth Society's leaflets was attractively arranged, and placed in a conspicuous position in the outside porch of the Church of San Silvestro in Capite on Sundays and other feast days.

The next move was to have books on the Catacombs translated into several languages, and for sale there on the spot for the visiting tourist. Who can tell how far-reaching was the benefit in thus dispelling ignorance and misconceptions?

The delicate frame must have been often weary beyond expression, but the soul was ever active and working for God, till, with little warning, the end came, and her personal toil on earth was over. Her sister writes: "Our dear Lord showered her with spiritual blessings. Her resignation and calmness have left beautiful memories."

THE S. CARSLEY CO. L. I. M. I. T. E. D. SALE OF LADIES' WHITEWEAR. Will be the Prominent Feature During the Month of January.

The additional room secured for these stocks, which now occupy the entire section of the Notre Dame and St. Peter street side, will practically enable us to double the scope of this annual event. Purchases have been made on a vastly increased scale, and, as was to be expected, manufacturers have found it profitable to accept our orders at lower than customary prices.

Patrons unable to visit the establishment may entrust their commands to the mail order department, with the full assurance that such will receive our most prompt and careful attention, and every advantage enjoyed by the city customer will be secured for them by this branch of The Big Store.

To each and all we extend the wish that the year 1904 may prove a most happy and prosperous one.

THE S. CARSLEY CO. L. I. M. I. T. E. D. 1765 to 1783 Notre Dame Street, 184 St. James Street, Montreal.

CARPETS. Special Lots and Special Discounts until New Year's. Mats, Rugs, Curtains, Beds, and Bedding. THOMAS LIGGET, EMPIRE BUILDING 2474 and 2476 ST. CATHERINE STREET.

MUSICAL INSTRUMENTS. GREAT REDUCTIONS FOR THE HOLIDAYS. Fine Assortment of Sheet Music. Largest Stock And Cheapest Place in the City. GUITARS \$4.00 up, MANDOLINS \$3.00 up, VIOLINS \$1.50 up, CORONETS, French make \$8.00 up.

DENTIST. Walter G. Kennedy, Dentist, 883 Dorchester Street CORNER MANFIELD.

THE TRUE WITNESS IS PRINTED IN... SUBSCRIPTION: Canada, \$1.00; United States and France, \$1.50; By Advance. All Communications to "P. & F. Co., Ltd."

NOTE. CHICAGO CATASTROPHES seems almost late the fatal fire in the city, Chicago, which December last, had mowed down victims. Yet it is a colossal disaster, that which passes not away, that enveloped the reading the fearful awful event we were considerate actions, the dangers to which the theatres are exposed regarding some of the touching incidents in that special tragedy.

In the first place, ways exposed to fire more or less crowded occasion. The danger comes from the stage flamable scenery, the flames, and all the means for the exhibition perpetual menace. The fire is not sufficiently cut off from the body of the hall. In per there are not a few are the passages cinctly large. A the people are crowded seats them very close as they remain seated they rise to go close of a performance crushed and pushed agreeable manner. The forjity of theatres th in every ten people know where the exits should there be large front, but equally la side, and they should that on opening their audience could disper four minutes. Their wood-work at all gone past when such erial could be tolera gas formerly, now it that threatens fire. absolutely no secu majority of our the thousand people cr and quietly take seat ble for them to com same order; not ever no panic.

We have laws and regarding the safety of ings; but as a rule, some terrific events catastrophe startles that any attention is laws and regulations. mission to dictate to authorities what cou adopt in regard to li but we cannot allow lesson to exist witho them to study it wel upon the possible c negligence in such a That which affected the story of the fear that fatal afternoon the inhumanity of th we have pictured as weak and tramping infant in a mad fury pending death. There lam in the world, and but there is also n cowardice, and selfish alone is conducive to lam; when a panic oc like sheep, are stamp sense of fear predom seem as if all the m God-given character hood were trampled u that the brute insti servation swayed the Thus did spectators people jumping upon les of children in a bil reach a point of safet no consideration for a no mercy, no human