

Vol. LI., No. 17

## MONTREAL, SATURDAY, NOVEMBER 2, 1901.

PRICE FIVE CENTS

# THE WEEK IN IRELAND.

dinner was partaken of which was FRANCE'S COMING CONTEST,

Elitness

port of the next meeting we repro-

and gencience, before you sign the minutes I wish to call the attention of the Guardians to the resolution that has been read by Mr. Aarry, proposed by Mr. O'Neil, and sec-onded by Mr. Forrestal. I think that the resolution was passed too hastily and on the impulse of the moment. There was cartainly a mis-understanding between the duties of the nuns and the beard. It is now nearly twelve months since the nuns ware appointed, and at that time it was the fully expressed desire and wish of the board that the piace would be put in proper and suitable reasons—I believe which the board is not actually guilty of—the matter has been delayed, and, the nuns, thinking too much time had elapsed, declined to—perhaps from want of inderment — stread the cide to

resolution is an insult and a censure on the nuns, and I propose that it be expunged from the minutes. Mr. Fitzpatrick : I have great pleasure in seconding that. The resolution was put to the meeting and passed unanimously. Mr. Kelly : I wish to address the meeting, and I have a resolution, gentlemen, to propose here to-day, which I am very proud of doing, and t is a vote of confidence in these holy nuns. Little I thought when I antered this board room 'that it would fall to my lot to-day to stand here in this board room and vindlentered this board room that is would fail to my lot to-day to stand here in this board room and vindi-cate these good ladies. I now, gen-tlemen, will read this resolution for your adoption, and I am quite cer-tain that it will be passed unanim-ously: "That we, the members of the Thomastown Board of Guar-dians, express and declare our full and entire confidence in the Sisters of the Order of St. John of God, who have since their first coming to this institution been most self-sacri-ficing in their care of the sick poor." Mr. Rice: I beg to second that proposition.

The resolution was unanimously

DILLON AT TIPPERARY. -

peaking at a great meeting at vara on Sunday, presided the Rev. D. Fogarty, P. P., over by the Hev. D. rogarty, P. P., Mr. John Dillon, M.P., said :--Na-tionalists of North Tipperary, I con-gratulate all of you and those who organized this demonstration to-day on the magnificent success which has attended their efforts, and I say that since our efforts to require the

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exceedingly rich, as, for instance, that of Cardinal Gooshen, Arch-bishop of Malines, which gleamed with amethysts and emeralds. One prelate, young and of striking ap-pearance, towered above the rest. This was the Right Rev. Dr. Mc-Donnell, Bishop of Brooklyn. On reaching the portal of the church the bishops, forming a half circle, fell on their knees, each kneeling on a white velvet cushion embroidered with gold. Then the great doors were thrown open and the 'Veni Cre-ator' resounded. The five hours' ce-remonial allowed of a sermon, the preacher being Mgr. Enard, Bishop of Cahors. The bishop's stalls were of white velvet and gold. At the close of the ceremony the bishops, again forming a half circle on the steps outside the church, blessed the crowd gathered on the esplanade in front. Mr. Rumean Bishop of An ing.

steps outside the church, blessed the crowd gathered on the esplanade in front. Mgr. Rumeau, Bishop of An-gers, preaching at the afternoon ce-remony, thanked, in the person of the Cardinal Archbishop of Malines, Catholic Belgium for its hospitality, in receiving with open arms, as it has just done, so many of the self-exiled French religious."

A LOURDES LANDMARK.-In the evening the illuminations and torch-light procession were magnificent. "On the following day the Abbe Gayraud, deputy for Finisterre, preaching at the Pontifical High Mass in the newly consecrated church, made an eloquent allusion to the persecuted religious, whose cause he has so often had to defend in the Chamber of Deputies during the last few months. Alluding to the Blessed Sacrament exposed on the high altar, he said : We are here to believe and to adore? Then, in reference to the religious, now voluntary exiles in foreign lands, forms the perpetual object of their adoration ; it is from it, that they draw strength to do and to suffer? The celebrations in all lasted three bistory of Lourdes. Nearly thirty wars have passed since the conse-rated in 1876 by Cardinal Guibert, Archbishop of Paris, surrounded by thirty-five bishops and archbishops; and now, after a lapse of twenty-five, years, the Church of the Rosary re-ceives its final act of consecration. These there buildings, each distinct, form one majestic temple, and re-present that 'chapel' asked for in her own words by the colestial Ap-parition of the Lourdes Grotto." A LOURDES LANDMARK .- In th

magh Protestant Cathedral, and nephew of the present Archdeacon, writing to the 'Daily Mail'' of "the coming of the monks'' says: "With many monasteries I have been in-timately acquainted, and in an act-ive political career have failed en-tirely to trace, any influence what-ever. On the other hand these in-stitutions dispense an enormous amount of charity among the very poorest, and, indeed, enter into places in the course of true charity, apart from any religious interest apart from any religious inte other than the Divine Master's interes structions), where other religious denominations are chary of enter-

### CATHOLIC PROGRESS DURING A CENTURY.

In 1800, about one thousand missioners were distributed throughout the missions of the world. In 1900, there are 13,500 missionary priests,

there are 13,500 missionary priests, and 4,500 lay Brothers, working in the various missions, and this is only part of the staff that modern Apostolate has created. The other sex has also claimed its part, and it is the best part, and what was mostly unknown to the former cen-tury. We see it now, that is, 50,-000 Europeans and 10,000 natives of the mission districts employed everywhere in relieving the poor and the afflicted. But how is that immense Apostol-ate maintained? Through the alms of the poor, collected and distribut-ed by "The Propagation of the Faith" and the "Holy Infaney" to the amount of two million dollars per annum. Two millions is very little compared to the twenty or thirty millions of the other creeds, yet with its two millions only, the Catholic Apostolate covers the whole world, and succeeds where the ministers of other denominations have often failed. In the Chinese Empire in 1800 there were only 137,000 Catholics. There are 1,000,000 of them in

there were only 187,000 Catholics. There are 1,000,000 of them in 1900. Indo-China numbered 320,000 Catholics in 1800; she counts 700,numbered 320,000

000 in 1900.

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Catholics in 1800; she counts 700,-000 in 1900. India from Afghanistan to China had in 1800, 475,000 Catholics, and only 22 missioners; in 1900 there are 2,000 missioners and two mil-lion Catholics. Australia and New Zealand, where not a Catholic was known in 1800, have one million in 1900, with an organized hierarchy. In the numberless islands of Oce-anica, Catholic missions date only from 1860, yet in 1900 they number 100,000 faithful. No priest could enter Japan till 1850; there are now 5 bishops, 130 priests, and 45,000 Catholics. Algeria and Tunisia had only 7,-000 Catholics in 1530, and Egypt 7,000 more; in 1900 those countries number 500,000 Catholics, 400,000 in Algeria alone.

number 500,000 Catholics, 400,000 in Algeria alone. South Africa counts 40,000 Cath-olics in eight dioceses. South America, in 1900, contains more than forty millions of Catho-

lics. In the United States in 1800 there were only one bishop, thirty priests, and 30,000 Catholics; there are in 1900, 12 archbishops, 80 bishops, 9,000 priests, and ten million Cathand over-worked London editor, but the telegraph employees, whether de-sirous of giving the too-enterprising

journalist a lesson or of having joke at his expense, simply wird back to London the stereotype olics. In 1800, there were in Canada 63,-000 Catholics; in 1900 there are

two millions. In Newfoundland, the Catholic

HAPPENINGS IN ROME.

progress made by the Church Scotland, adding that it was in

great measure due to the

[By a Regular Contributor.]

dinner was partaken of which was much enjoyed by Father McMena-min's guests. His Lordship Bishop McEvay was much pleased with the material and workmanship of the new residence, which he found satisfactory in every detail, and in warmest terms prais-ed Father McMenamin and the con-tractor, Mr. S. S. Cooper, for the good work accomplished. The "News-Record" thus refers to the splendid endeavors of the zeal-ous pastor. It says :-Rev. Father McMenamin was ap-pointed to this parish nine months The ultimate outcome of the critical situation in France is decidedly the most momentous political problem of continental Europe to-day.

The suppression of the Public Wor-ship budget by the Committee of the French Chamber of Deputies has created a grave uneasiness in many quarters, although Rome is by no of the residence is a tribuie to the whole-souled energy with which he engages in good works. He and his good people are entitled to much praise for the success which has crowned their exertions. Father Mc. Menamin says : "My success was all due to the devoted and generous people who helped me by their as-sistance and handsome sdbscriptions toward the building fund." Rev. Father McMenamin has built three rectories, the first in Nova Scotia, the second in Ridgetown, St. Joseph's rectory being the third. He has also repaired five churches, three of them in this diocese. During Rev. Father McMenamin's few months respect and admire his because of his ability and unvarying courtesy and geniality. The suppression of the Public Worship budget by the Committee of

Not only does he make the asser-tion of a coalition existing between the Jewish, Socialistic and Masonic elements, but he repeats it, as an accepted fact, and explains it in a most lucid manner. Read the fol-lowing :-PAPAL AUDIENCES .- The week owing :--

PAPAL AUDIENCES.—The week before last His Holiness gave audi-ences to soveral English-speaking prelates. Amongst them may be mentioned Mgr. Chapelle, Arch-bishop of New Orleans and Apostolic Delegate for the Philippine Islands. who has spent some months in Rome. On Thursday Mgr. Robert Fraser, rector of the Scots College, had the honor of an audience with the Holy Father, who expressed the greatest interest in the satisfactory progress made by the Church in Scotland, adding that it was in a <sup>4</sup>.By means of the Jewish-Social-ist-Masonic combination the Govern-ment intends to carry out a dis-tinctly defined programme-tablishment of a new power in order to constitute a new organiza tion of society. To institute socia social reforms so as to establish the 'Fourth Estate' with the aid of the Fourth Estate' with the aid of the Government under the direction of the 'Higher France,' that is the ul-timate, fundamental inspiration of the party, as it disentangles itself timate, fundamental inspiration of the party, as it disentangles itself little by little from the Dreyfus af-fair. The Government borrows from the Rome of the Decadence the fam-ous system of the preponderance of the common people, under the excellent great measure due to the excellent training which the young students of the Scots College received in Rome. The Very Rev. Father Am-brose Agius, O.S.B., Procurator-General of the Cassinese Benedic-tines, was also received in private audience by the Holy Father on Sat-urday.

ous system of the proponderance of the common people, under the pro-tection of the capitalists. Remem-ber the revelations of the book on the 'Manieus d'Argent,' "The Hand-lers of Money.' Israel has always-managed to enlist in its service the parties with a future; in its eyes the 'Fourth Estate' will soon be the-predominant party of the time. To a good stroke of business the Jews join revenge, that family spirit, that-harsh passion, whose alarming char-acter Gen, Wallace has described in 'Ben Hur.''. AN AMUSING STORY .- A Roman AN AMUSING STORY.—A Roman correspondent tells of an amusing story that is now going the rounds of the journalistic circles there. "It appears that on the occasion of President McKinley's death the European editor of a well-known te-legraphic agency, closely connected with a leading New York yellow journal, sent the following tele-gram from London: 'His Holiness Pope Pius IX., Vatican Pome. Kindly tell us your opinion about President McKinley's assassina-tion.' It was no doubt a 'lapsus calami's on the part of the harrassed and over-worked London editor, but

"From information received here it seems that the situation is grow-ing visibly worse every day. The Cabinet will hold together. Social-ism is becoming domesticated. The Republican-Socialist-Jewish- Mason-ic Consulate proclaims itself."

How often have we not in our

Attended their efforts, and I say hitended their efforts, and I say hat since our efforts to reunite the National forces in Ireland were crowned with success last year. I have not seen agywhere any grater mark of the marvellous change which have not seen agywhere any grater mark of the marvellous change which have not seen agywhere any grater mark of the marvellous change which have not seen agywhere any grater of pland where the cloud of a pathy and depression hung more heavily and depression hung more heavily what here in North Tipperary. We see in what took place in Nenge "a of this gethering here to day that a new spirit has come into a sum and that the manhood of fre-ind once more realizes that in mion there is strength, and the Na-tional ranks when banded together is a guaral National and ighting over an the country. I cannot pro-toor an the country. I cannot pro-toor any without giving expres-tion to the deep seeing of gratitude with which T listende to ybors words of elounce and too grant gener-osity which ware spoken by Father mounting when he was kind and gen-ground a nonge to say that in the day of elounce and too grant de-to a sum he opening of this moting when he was kind and gen-sorting mounting to say that in the indo

 uppear-look.
 Church did not exist in 1800; in 1900 there are 72,800 Catholics.

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 England and Scotland had in 1800 six Vicars Apostolic and 120,-000 Catholics; in 1900, aver 2,000,-000 Catholics and over 3,000

000 Catholics and over 3,000 priests. Germany numbered in 1800 six mil-lions of Catholics, dispersedthrough-out the country, in 1900 she num-bers in a compact mass eighteen millions of Catholics. In 1800, in Holland, no priest could celebrate Mass except in a guarded room. There were only 300,000 Catholics, without a bish-op, administered by an Apostolic Delegate. There are now in the same country 1,488,000 Catholics, governed by ave bishops and 2,800 priests, enjoying the most perfect freedom.

priests, enjoying the most perfect freedom. In Switzerland, in 1800, the num-ber of Catholics was only 422,000; in 1900 there are 1,238,000, with 6,000 priests and five bishops. In 1800, there were only 200 Cath-olics disperseds throughout Den-mark, Sweden and Norway. In 1805 there were in Denmark 4,000 Catho-lics, with a Jesuit college, 1,145 Catholics in Sweden, and 875 In Norway. TRUE HEROISM.-The following item of news carries its lesson with 

Catholics in Sweden, and 875 in Norway. In 1800, the total of Catholics in Roumania. Servia, Bosnia, Bulga-ria and Greece was only 60,000; in 1900 it is 530,000: Under the barbarous government of the Turks, the Catholic commu-nities have increased fourfold. There were in 1800, 146,000; there are in 1900, 421,000.-Exchange.

NOTES FROM CLINTON, ONT.

On Sept. 17 the formal opening of the new rectory of St. Joseph's Church, Clinton, Ont., took place, His Lordship McEvay of London, Rev. Father McMenamin, the parish priest, Rov. Father Alyward, rector of St. Peter's Cathedral, London, and several priests assisted at the soremony of blessing the new resi-tance.

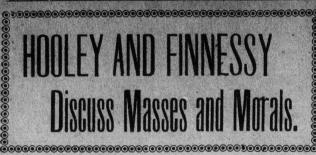
best to London the stereotyped phrase 'Unknown at this address.'
Yellow journals, especially transature influences at the work of slowly and some thing is easier for a Roman corresting of a most trilling subjects. Unscrupulous correspondents, representing, I am most trilling subjects. Unscrupulous correspondents, representing, I am sort trilling subjects. Unscrupulous the fraternity, indirectly tend to encourage this mistaken idea, as they invariably manufacture imaginary interviews with the most exalted personages in response to the extravagant instructions which they receive from their ignorant editors. The sooner it is understood in New York editorial offices that to solid it the Pope's opinion on everyday topies means throwing away telegraph fees, and that to address His Holl' fees, and that to address His Hol'.
TRUE HEROISM. — The following the totage of the near final the rest of the solution is the present age of the the totage the most clements, go and for the public."
TRUE HEROISM. — The following the totage of the near final termine to the solution to the sky of the near final termine to the solution to the sky of the near final termine termine the solution to the sector the solution to the stare the public." that method is the programme of Christian Demotracy." This has evidently been the view taken long since by the Holy Fa-ther. His letters and pronounce-ments, so favorable to the Repub-lican form of government in France, show clearly that in Christian De-mocracy does he rest his hopes for a successful encounter with the sect-arian spirit that rules the political heart of France. That a mighty struggle between the principles of Christian Democracy, on the one hand and those of the anti-religious werolutionists on the other, looms ominously in the sky of the near fin-ture all who can see must admit. The outcome of that warfare none can now foretell; but we can safely predict that the class of arms will not be heard before the elections of May are over. Then, if the present patty comes back, with a fresh less of political life, we may rely that measures will follow that will astound Europe as well as France. Meanwhile we can can hope for none unforeseen event that will a degree that the serie combination and the scient the truth con-tained in facine's immortal lines: "The, who the fury of the waves can enced.

"He, who the fury of the waves can check," The evil plottings of the bad can wreck."

"DOOLEY" IS DEAD.

The following despatch will inter-

THE TRUE WITNESS AND CATHOLIC OBRONICLE.



segar store last evening, each enjoying a newly-lighted Key West, when Hooley said to his friend Fin-

"I see from the reports of the Register of Wills Office that nearly all the rich Catholics who recently died have left more or less of their noney for Masses for the repose of their souls. I am always delighted their souls. I am always delighted to read of such a good disposition of their wealth, and consider that in giving donations to religion and charity they have left a splendid ex-ample. But in rending over the va-rious wills it occurred to my mind that, netwithstanding all that has been said and written against it, money is still a great power, both for this world and the next, and that the rich people in thus securing the services of religion by its use have many advantages over the poor in spiritual matters. It seems to me in spiritual matters. It seems to me that this and several similar prac-tices among Catholics scarcely harmonize with the teachings of divine faith or the equality of all men be-God.

faith or the equality of all men be-fore God." "Hooley," says Finnessy, "the money microbe seems to be always eating you; you seem to conclude it must be at the root of everything, both spiritual and temporal. No doubt money is of great advantage to a man in this world, and if pro-perly used will assist him in the next world also. There are saints in the Kalendar who had it in abundance, but they did not put their hearts in its possession and only used it for charity and to do good. As the Scripture says, they possessed it as if they possessed it not. So few, however, know how to use it as if they possessed it not that our Bless-ed Lord warns all men of its dan-ger and assures them that it is easier for a camel to pass through the cye of a needle than for a rich man to enter heaven! On the con-trary, Ide blessed the poor in their poverty and detachment from earth-ly things and assured them that theirs is the kingdom of glory. It is, therefore, easy to see that the condition of the poor and the rich as they leave this world is not by any means the same in the eyes of God, but that, on the contrary, the debt they owe to the justice of the Almighty will be weighed in an entirely different balance. 'Woe to you who are rich, for you have your consolation: Elessed are the poor in spirit, for theirs is the kingdom of heaven' are the words of the Ser-mon on the Mount. Common sense teaches that the purgatory of the poor ma who bore his cross in pa-tience will be infinitely shorter than 'Hooley," says Finnessy, "the poor man who bore his cross in pa-tience will be infinitely shorter than the purgatory of the rich man who feasted sumptuously every day, and that as a consequence the prayers, the alms and the Masses given and offered for the rich man should be more numerous and more lasting than for the poor man. For this rea-son I applaud the rich Catholics for providing for themselves in their wills and, as the Scripture says, making for themselves friends of the mammon of iniquity." "But," says Hooley, "won't the rich man in purgatory who secured so many to pray for him on earth soon catch up with the poor man who has few or none to remember the purgatory of the rich man who

soon catch up with the poor man who has few or none to remember him? The legacy he left for the ce-lebration of Masses as well as the prayers of the orphans and the poor will surely even up any inequality in the length of their punishment." "The efficacy of the Holy Sacri-fice." says Finnessy, "is one thing; its application to the individual soul is quite another thing. You must remember that the Church has no jurisdiction over her children be-yond the grave and that she loses her power of binding and loosing them on their departure from earth. She prays for them after death, teaching us that it is a holy and a wholesome though to do so, but how far the Holy Sacrifice which she offers for them are applied to the individual souls in purgatory or how properly disposed the individu-al souls may be found to receive such benefits are matters entirely bevond her knowledge and wholly in such benefits are matters entirely beyond her knowledge and wholly in the hands of God. The duration of purgatory for each individual soul is the hands of God. The duration of purgatory for each individual soul is known only to the Almighty. The Church tells us that we should al-ways pray for the faithful departed as long as we live and that the souls detained in purgatory are helped chiefly by the acceptable sa-crifte of the altar. Her decisions go no farther than this in invest-igating the mysteries of the future life. With this knowledge before us it is, then, fair to conclude that the volte cannot make stated terms with the Almighty or purchase heaven on their own conditions, and that the vitouus poor, the special friends of our Blessed Lord on earth, will most they have the happiest, death and the shortest purgatory. I am speak-ing, of course, about those who die in the state of grace and in friend-ship with God. Because if a Catho-se offered for the repose af his soul, but he will never experience their benefit frag vit will go into what is called the treavy of the Church, to be applied by way of indulgeness to the living or to the faithful de-parted as the Lord decans it proper or the site of source of the source of the first purgatory of indulgeness to the living or to the faithful de-parted as the Lord decans it proper or "But," mays Brels- "is it not a fact that there is no provision to re-"But," says Forler "is it not a fact that there is no provision to re-

They were sitting in front of the member the poor after death? Such

member the poor after death? Such an omission would show a defect in the divine plan of the Church and would certainly give color to the charge that the rich have advan-tages over the poor." "Nothing could be farther from the truth." says Finnessy. "Aside from the Communion of Saints, which teaches that the worthy mem-bers of the Church share all their good works in common, everyday experience should convince you that no practice is more general amongst Catholics than praying far the dead. Priests offer the Holy Sacrifice i for them whenever it is possible; pious parsons often have Masses said for them whenever it is possible; pious parsons often have Masses said for them whenever on other friends to remember them; memorial altars are often built and memorial altars are often bereted where nothing but Requiem Masses are daily offered; the Church herself never forgets her deceased children, but, on the con-trary, supplicates divine mercy for them every day and finishes nearly trary, supplicates divine mercy for them every day and finishes all her prayers with a hope nearly that they may rest in peace. In praying for the dead it is, of course, natural that we should remember our own, but I assure you there is nothing more general amongst Catholics than charity for the holy souls in

general." "It always appeared to me," says "It always appeared to me." says Hooley, "that too much money was spent at funerals and that the rich got more of the benefits of religion than the poor. For example, if a poor man's remains are taken to the church for services, there is very little fuss made about it, while, on the other hand, the funeral of the rich man has much music and exter-nal ceremony. It seems to me that in carrying out the services for the dead the rich and poor should re-ceive the same treatment before the altar.". "Suppose you put on your think-ing cap for a few minutes," says

"Suppose you put on your think-ing cap for a few minutes," says Finnessy, "and look at this subject in a sensible way. First of all, you should understand that the reasonable use of money is necessary in every business on earth, and, sec-ondly, that the ministers of religion are not pure spirits who need nei-ther food nor raiment, but are weak ther food nor raiment, but are weak mortals composed of bodies and souls. Do you imagine that any mo-dern church building can be erected and supported without money or aid from some quarter? Can the altar, with its accessories, together with the choir and its musclans, he se-cured and kept ready for service from day to day if no one pays their expenses? Did it ever occur to you that the priests at the altar have to live, and that it requires money to occasionally renew the vestments and furnishings of the church? Let me, moreover, inquire from you, me, moreover, inquire from you, Hooley, what it is that gave you and the likes of you the wire you expect all the services of religion for nothing? May I ask what church building have you erected or what priest have you educated that would entitle you and your friends to be freely franked into eternity? Hooley you talk not only like a man de-void of common sense, but also like

yoid of common sense, but also like a sponger!" "As you don't appear to under-stand me," says Hooley, getting very much in earnest, "I will repeat my objection in another form. If a poor man's body is brought to the church for service, there is usually a Low Mass, but if a rich man's fu-neral takes place, there is a High Mass or perhaps a Solemn High Mass, with plenty of music. Now, these distinctions between the rich and the poor I could never under-stand hor admire!"

the funeral expenses at the church." "How does it occur," says Fin-nessy, "that your first impression of such things is always the wrong one, and usually the uncharitable one? Could you not imagine there must be some very grave reason for an exception to a general rule? Let me tell you, however, that you are greatly mistaken. The poor are al-ways buried with a Mass as well as the rich, if their friends so desire, and, besides, no Catholic who dies in the faith is allowed to be buried without a suitable burial service if the priest can possible arrange it. Neither will it be of any expense to the family or friends! The statutes of the diocese direct that Mass and interment for such persons must be entirely free! Although all others who in any way may be connected with the funeral can insist on being paid, the church and the officers of the church domand nothing; on the contrary, her sorvices under such the church demand nothing; on the contrary, her services under such circumstances must be entirely gra-tuitous. No doubt you have seen contrary, her services under such circumstances must be entirely gra-tuitous. No doubt you have seen where funerals took place in the af-fernoon and without a service of any kind. Likely there were good reasons for it besides poverty, because these things happen among the rich as-well as the poor. If you knew the whole truth you most probably would have discovered, that either the friends were unwilling to comply with the laws of the Church in such cases or there was some dis-edification connected with the death. I am confident you would have found that the fault in such matters is rarely with the priest, and that mo-ney use never the occasion of the relue of services for the dead!" "I often heard Protestants as-sert," says Hooley, "that the mo-ney given for Masses must be the source of great revenue to the church and that the priests must get very rich by the offerings they receive from funerals. As the stipend for Masses and funerals is very largo, and as the priest offers the Holy Sacrifice every day, they can im-agine no other conclusion. Indeed, I have heard many who pass for very good Catholics make the same remark." "Hooley," says Finnessy, " the more I hear you on church matters

mark." "Hooley." says Finnessy. "the "Hooley," says Finnessy, " the more I hear you on church matters the more do I detect your ignor-ance. And if you and your very good Catholic friends have such no-tions about your religion, you know mighty little about what is offered to the church for a funcral or what remains in the pocket of the priest after all the expenses are settled ! Regarding the sacrifice of the altar, I need not tell intelligent Catholics that the Church permits each priest to celebrate Mass only once a day. to celebrate Mass only once a day and that the stipend or honorarium he receives as an offering is usually one dollar, and very rarely more From the poor people who request him to offer the Holy Sacrifice he him to offer the Holy Sacrifice he accepts nothing. It may also inter-est you to know that in the matter of funerals not lower than five and not higher than twenty-five dollars can be demanded for any funeral ser-vice, according to the rules of the diocese. This sum varies, as you can imagine, according to the music requested and the number of officers required to assist. The amount giv-en to the church for a funeral, when compared with the money given for any secular purpose of an important nature, is very small indeed. When, however, the deacon and sub-deacon receive their stipend, after the or-ganist and singers are paid, after receive their stipend, after the or-ganist and singers are paid, after the soxtton receives his allowance for tolling the bell and after the sanctuary society deducts its por-tion for the wear and use of the vestments, the celebrant of the Mass has very little left he can call his own. And that little, let me tell you, will in all probability remain in his possession only a very short time and will (quictly disappear dur-ing the day as he visits the poor and the sick of the parish.

What Protestants may say about the practices of the Church conti the practices of the Church," conti-nues Finnessy, "or what peculiar notions they may entertain about the Mass and its ceremonies should be of little concern to us or to any intelligent Catholics. We don't re-ceive our religion or the interpreta-tion of its holy mysteries from them. These people are not looking for the These people are not looking for the truth, but for excuses to remain in their error. Their jealous and preju-diced eyes can see nothing in the Holy Sacrifice of the Mass but an occasion for giving revenue to the clergy, but we who have the grace of divine faith witness in it not on-ly the clean oblation, but the methclergy, but we who have the grace of divine faith witness in it not on-ly the clean oblation, but the meth-od provided by our Divine Lord for the perpetual support of his priest-hood and the provision, as St. Paul teaches, that they who serve the al-tar should live by the attar. Nor do I by any means agree with you, Hooley, that every Catholic who dies in the parish should be en-titled to all the public and solemn services of the Church for nothing. Far be it from me in many cases. Deserving persons who practiced their religion, no matter how poor, should and do have all their rea-sonable claims immediately allowed and they are usually buried with all the rites af their Church, but it is hardly fair to expect that Smith and Dowser and McSweety, who rarely went to Mass and the sacra-ments, who led dissipated lives of scandal, but who were perhaps an-ointed at the last moment, when unconscious, should now demand a grand musical funeral and saddle the burden of paying the expense. Of course, I would give them all the bissentials of the burial services, as I before explained, but I don't be-live in putting my hand in my pocket for people who never contri-buted a penny to religion or charity when they had. it in order to make a big noise at their funeral. These are not the poor our Lord spoke of as blessed, and do not deserve to be traned as such." "You must admit, however," says Hooley. "that the administration of

opened for public service over the remains of merely nominal Catho-lics who never practiced their reli-gion and over others who either died in dissipation or expired amid scan-dalous surroundings. Very many per-sons both outside and inside the faith have been disedified by such actreme lenlency, and were often un-charitable enough to say that mo-ney had something to do with it !'' "Hooley," says Finnessy, "that word money is never away from your thoughts. To you it is like a nightmare or a dream! You seem persuaded that no wise or charit-able act can be performed without its influence and that even the au-thorities of the Church of God are willing to sell themselves for filthy lucre. Fie on you for your ignoble suspicion! Out upon you for your unkindness to the poor erring dead! 'Judge not and thou shalt not be judged' are the words of the all-see-ing Lord. How do we know what takes place between the soul and its Creator at the last moment or what grace is given to the departing Christian? A saint used to console takes place between the soul and its Creator at the last moment or what grace is given to the departing Christian? A saint used to console himself by recollecting that after all it was a merciful Redeemer and not his friends and neighbors who would judge him after death. But what is the law of the Church regarding Christian burial? This; that no chil-dren of hers can be refused the sacred interment and holy services of the faith unless they refuse to re-ceive the sacraments or, in the full possession of their reason, drop dead in the actual commission of mortal sin. Thanks be to God, the very worst of our Catholic people never desire to meet with such a misfortune; the most careless of them always hope to return, like the poor prodigal, to their duty and finally die in the Church. If they are sometimes suddenly taken away before receiving the sacraments, their desire to do so is taken into consideration and they are given the benefit of the doubt. Indeed, it is a most serious matter to decide that any baptized Catholic who has

the benefit of the doubt. Indeed, it is a most serious matter to decide that any baptized Catholic who has not renounced his religion must be deprived of the Masses, the alms and the prayers of the faithful and that the doors of the house of God must be closed against his remains. Hoo-ley, in this matter of funerals or in-terments beware of the severity and hypocrisy of the Pharisees; rather pity the unfortunate dead and im-itate the kindness which throws over them the maternal mantle of char-ity when possible and hopes that no one is lost forever for whom our Lord died." "At any rate," says Hooley, "you

'At any rate," says Hooley, "you At any rate, says modely, you do not sanction the custom of some Catholics in giving the names of their decased friends to the priest on All Souls' day in order that he would remember them in the Mass. In some places dozens of people can be seen at the door of the sacristy waiting their turn to hand their lists to the priest or the secton, to gether with an offering of money, that the celebrant may include their dead in his memento at the altar. I have heard that the practice led to abuse in many instances and, be-sides, was very soverely criticized by Protestants, and some Catholics also. Surely you would not encour-age the practice?" "Hooley," says Finnessy, "can I do not sanction the custom of som

age the practice?" "Hooley," says Finnessy, "can ever induce you to stand by your principles and cease to be governed by the remarks or opinions of ill-in-formed outsiders? It is not, I again repeat, from outsiders or from cranks or from Protestants that we get the spirit of faith, but from the infallible teaching and practice of the Church. I certainly approve of the custom you refer to so prevalent and almost universal among Catho-lics on All Saints" Day, and regret that any circumstance should have arisen to aboljsh it. T lics on All Saints' Day, and regret that any circumstance should have arisen to aboljsh it. If an abuse arose in any place, it could be easi-ly remedied and the custom allowed to remain. What was this practice, let me ask? Simply this. Some days before the 2nd of November a mem-ber of the family was deputed to write on a sheet of paper the names of their deceased near relatives and friends. This list of immediate rela-tives was handed to the priest on All Souls' Day in order that he might remember them at the altar as he celebrated Mass. With the list was usually an offering of memory

tives was handed to the priest on All Souis' Day in order that he might remember them at the altar as he celebrated Mass. With the list was usually an offering of money, which the priest employed either in purgatory or in providing necessar-ies for the poor of the parish. The interested parties usually writed to assist at the Mass; in many in-stances they received Holy Commu-nion for their decased relatives and united with the celebrant in remem-bering the holy souls. Could any-thing be more consoling, could any-thing be more consoling, could any-thing better keep alive our affection is partly or entirely abolished, what is the consequence? The poor souls are sooner and more quickly forgot-ten by the family, fewer Prayers, for dead? Now that the custom is partly or entirely abolished, what is the consequence? The poor souls are sooner and more quickly forgot-ten by the family, fewer Prayers, for deader? Now that the custom is partly or entirely abolished, what the parish poor who formerly are sooner. I delly out Hooley, it is a very risky thing to tamper with the obsistence. I tell you, Hooley, it is a very risky thing to tamper with the sistence. I tell you, Hooley, it is a very risky thing to tamper with the sistence. I tell you, Hooley, it is a very risky thing the means of sub-sistence. I tell you, Hooley, it is a very risky thing the means of your "may I ask you the cause of your "may I ask you the cause of your site Ourocation to the practices of the Church and the reasons why yoo with the reasons why yoo it church and the reasons why yoo is the the holic never seemed to improve their piety. There are Catholic men and women who look to Protestants and cranks instead of to their own bishops and priests for the interpretation of the church's discipline, but the experi-ence has not been helpful in directing works. Hooley, your whole conver-sation leads me to believe that you ask, do any independent thinking Can the mechanic who slaves at th bench or the clerk at the dusk or th Can the mechanic who slaves at the hawyer or physician absorbed by the spiritual world? Taking man as the spiritual spiri

are either woefully ignorant of your catechism or that you are a miser or a crank." "Stop," says Hooley to Finnessy;

are either wochully ignorant of your catechism or that you are a miser or a crank." "Stop," says Hooley to Finnessy: "let me make an honest confession before you give me any more abuse. Our conversation, or controversy as I may call it, was the result of a put-up job. My friends here and my-self were anxious for information on an important subject, and we took this means to obtain it. I entirely agree with you in the position you have taken regarding the practices of the Church. I believe that every Catholic should provide that after his death Massee may be offered for his soul; I believe that the virtuous poor are more leniently judged than the rich and that they are always remembered by the faithful; I be-lieve that' the Church loves the souls of all her children alike and that the same prayers and the same services are for all without any sub-stantial distinction; I believe in the kindness of the Church to the dead and regret from my heart that any of her children would be deprived of Christian burial, and I believe in the beautiful custom of collecting the names of our dead on All Souls' Day and placing them on the altar, as was done by the early Chris-tians, that the Holy Sacrifice might be effered for them and they should rest in peacel God forbid, Finnessy, that I should be ignorant of my Chistian doctrine or that I should become a miser or a crank in regard to my religioni Good-night"- Z., in the Catholic Standard and Times.

### THE CURRENT OF UNBELIEF AND IRRELIGION.

Rev. Father Gunn, of the Church of the Sacred Heart, Atlanta, Ga., on a recent Sunday during the course of an able sermon, asked if natural religion or the religion of private judgment was sufficient to stem the current of unbelief and ir-religion which is assuming such vast proportions in our midst

"Last Sunday," said Fr. Gunn, "I pointed out some of the causes "Last Sunday," said Fr. Gunn, "I pointed out some of the causes which are weakening Christianity. This weakening of Christianity is shown in the empty churches, in the pagan literature of the day, in the fact that only twenty-three millions profess Christianity out of a bopu-lation of seventy-five millions. The future is not promising, when the vast majority of our children never hear or learn a thing about God in school and never enter a house of worship of any kind on Sunday. Though Christianity is propped up and buttressed by 156 different sects and churches in the country, stil: we hold the world's record for divorce, murder and lynching. Our record for divorce is a national calamity and disgrace. Paltry excuses are minde legal reasons for divorce the courts apply the law, and the divorced has-ten to some convenient preacher or minister who throws the sections of causes

ten to some convenient preacher minister who throws the sanction his name, his ministry and his church round this form of legalized concubinage. The churches are empty; the divorce courts are over-dowing

empty: the divorce courts are over-flowing. "The schools that may teach a complete course of mythology must not speak of Christiana Christiana-ity, and still we go along compla-cently and call ourselves Christian ministers and a Christian people-and this an ideal Christian nation. "We all admit the salvation of the individual and of the nation is in religion-but we are Americans, we must not have any foreign jeli-gion foisted upon us; we are not go-ing to take our religion from Home or from the Irish, we are going to do our own thinking and be under no compliment to any man is to or from the Arish, we are going to do our own thinking and be under no compliment to any man or to any country for the religion which is to work out our salvation. Even in matters of religion there is a good deal of spread-eagle logic about our people. There is a pre-vailing impression that each man is a law unto himself, quits competent to form his own religious views and frame his own religious views and frame his own code of morals. If we have a national raigion at all it is that one think out his own reli-gion! "Can the mud-stained laborer who perhaps has taken his dinner in a ditch, and who stumbles home at Light to a tenement of poverty and of dirt to snatch a few hours rest for the toil of to-mordw-can he, I ask, do any independent thinking?

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St. Thomas Aquinas, which he knew when reading it, "one's faith seems lost in vision, so clearly does every point stand out." It may be added, ret uniftingly, that Cardinal Wise-man said of Father Burke, when, as a young man, he was studying in Rome, that he possessed 'a won-drous power of inspiring love." and that he would be 'a great priest some day." His own idea of a true priest we may give in his own glow-ing words as follows : "We must practise what we preach. All the preaching that ever yet was spoken, never convinced a single man, never converted a single soul, never made one Christian, unless the man who spoke was a living illustrator of the word. The priest must be the Church's champion and defender, her true knight, her faithful and lov-ing spouse. No man is so consecrat-ed to his fellow men as the priest, because he comes to them with a consecration from God. There is no matter what pestilence may hover in the midst of them, though every man may fly, the priest alone must not, dare not, can not fly, because he is sold to God and to his neigh-bor. His life is a God-like life; hh profession is an angelic profession." In this month of the Rosary, it is appropriate to recall this great Do-minican's love of the rosary, which was always at his side by day and was worn about his neck at night. "There goes Father Burke with his stick and his rosary." The climax of one of his sermons on the Imma-culate Conception we might use with advantage before offering our beads to our blessed Mother during this month of intercession: 'O Mother mine! O Mother of all nations! O Mother who kept the faith in Ire-land, that through temptation and suffering never lost her love for thee, I hail thee. As thou art in heaven to-night, clothed with the sun of diverine justice, with the moon re-flecting all earthly virtues beneath thy feet, upon thy head a crown of twelve stars, God's brightest gift, T hail thee, O Mother'' It is said of this brilliant speaker that three liall Marys formed the immediate preparation for hi

that he used, on his way to the pulpit, to beg for a few Hail Marys, that "he might not make a fool of himself." His dear mother in Gal-way, "the best of mothers," as he called her, daily when he was at the zenith of his fame said her beads for him for the very beautiful inter-

way, "the best of mothers," as he called her, daily when he was at the zenith of his fame said her beads for him for the very beautiful inten-tion "that he might not be injured by success, but retain humility;" and when bits from the papers prais-ing him were read to her, she would exclaim: "Never mind them, Nich-olas my son! They would say the same of any blackguard that came round." He needed the prayers and the admonitions, for the majestic gift of oratory was his. In America, for instance, during his eighteen months' visit, he gave 400 lectures besides performing his visitation duties as a Dominican, he spoke to audiences of five thousand people, and once, in Boston, to forty thou-sand, and in New Orleans had to ad-dress the crowds from the cathedral steps in the open air." It may be easily believed now, as one reads his life, that suffering and prayers wrought their work and transformed any latent pride into purest love of God's glory and the good of souls. Almost at the last, when racked with the agonizing pain that made his closing years a lingering torture —"suffering in every nerve and fibre except his eyebrows," as he once ex-pressed a phase of it,--an appeal came to him to preach in the cause of 5,000 starving little ones in Do-negal. He thought it impossible, but a voice seemed to say to him, "What is one life compared to that of five thousand?" and he preached the last of his great sermons as it were from his deathbed, from the summit of his God.

stand nor admire!

"You are quite mistaken in your conception of the subject," says Finnessy. "If there was one kind of You are quite mistaken in your conception of the subject," says Finnessy. "If there was one kind of a service for the rich man and an-other entirely different one for the poor man there would be some rea-son in your remark, but if the same identical service is used for both parties, there can be no rea-sonable foundation for your criti-cism. You appear to suspect that there is some difference between a High Mass and a Low Mass, when in reality there is no substantial difference whatever. There cannot be any substantial difference, be-cause the words and prayers are the same in both cases, whether the mass is read or chanted. You can therefore see that the poor are not deprived of any essential benefit to the advantage of the rich, but that all who are brought before the altar are substantially treeted alike. Nor will it change the case in any mate-rial way if the choir is filled with singers and the music has the art-istic quality of an opera. The music may and, indeed, does increase the impressivences of the ceremony and nay inspire devotion, but it adds nothing to the value of the Holy Sacrifice or to its efficacy in behalf of the deceased. If the friends desire the singing and are willing to pay the musiclans, the Church does not object, but the presence or assist-ance of the mysicians is in no man-mer essential to the complete funeral service, because the prayers of the ritual can be said without them. Man dear! there are many places, es-pecially in country districts, where there are no choirs can no singers at at all, yet no one supposes that on that account the Holy Sacrifice of the Mass and the prayers for the dead lose their efficacy for the faith-ful departed!" "Put," says Hooley, "is it not a fact that genorally the poor are bur-jed without a Mass of any kind? I Finnessy. "If there was one kin a service for the rich man and

ful departed!" "But." says Hooley. "is it not a fact that generally the poor are bur-ied without a Mass of any kind? I have heard of several instances when the parties were buried in the after-noon, and concluded it happened be-cause there was no money to defray

treated as such." "You must admit, however," says Hooley, "that the administration of the Church's laws is entirely too le-nient in the matter of funerals. Our cemetaries have rules which pre-scribe that the bodies of only wor-thy Catholics can enter their gates, but as no one is denied a certificate, all kinds are admitted to Christian burfal. Our churches also have been

Under the heading "A Lover of the Rosary," the "Sacred Heart Re-view" of Boston, gives this moet interesting pen picture of an Irish priest whose name is a household word in every Irish Catholic home. It is as follows :--Father Burke, the great Irish Do-minican, said of the "Summa" of

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always at command. Everything that is new in the world of iurs we have both in im-mense supply and extraordinary va-ricty. As to our prices, it would be use-less to refer to them. It is known that we sell 20 to 40 per cent. less than all other stores. Every one is cordially invited. Chas. Desjardins & Co., 1533 to 1541 St. Catherine Street, Mont-real.

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A PEN-PICTURE OF THE GREAT IRISH DOMINICAN Saturday, November 2, 1901

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is, which he knew mowiledge, that, one's faith seems learly does every It may be added, it Cardinal Wise-Burke, when, as was studying in wassed 'a won-biring love,' and 'a great priest in his own glow-in his own glow-wes: 'We must reach. All the yet was spoken, ingle man, never soul, never made so the man who it must be the and defender, faithful and lov-is so consecrat-n as the priest, to them with a object for no mace may hover a though every riest alone must not dy because

riest alone must not fly, because not do his neigh-God-like life; his felic profession." e Rosary, it is l this great Do-e rosary, which side by day and neck at night. Burke with his '," cried the no-pep," he said, fear on the cra-had our Lady's " The elimax is on the Imma-

"The climax is on the Imma-e might use with ering our beads ther during this

the Church of all nations! O e. faith in Ire-temptation and ther love for thee, u art in heaven the moon re-rirtues beneath the moon re-rirtues beneath head a crown of brightest gift, I " It is said of ker that three l the immediate sermons; and

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#### THE TRUE WITNESS AND CATHOLIC OHRONICLE

## THE MAYORALTY CONTEST IN NEW YORK=

### Bourke Cockran's Clear-cut Definition of the Issues in the Election.

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THE EVE OF THE STRUGGLE sition is to bossism, and not to any for givic supremacy in Greater New particular boss. We want to uproot York is at hand. Before another is-bosses.

sue of the "True Witness" appears the battle in the great mayoralty contest will have been fought and contested elections in New York in the past; but it is quite safe to say that none of them will surpass that which is, at present writing, in course of progress. A feature of the struggle is the manner in which the issues of the contest are fought out issues of the contest are fought out on the public platform. Orators of acknowledged rank in American pub-lic affairs have addressed thousands of electors and the history of civic bossism has been dwelt upon from every standpoint. A notable instance of this fact was furnished by the speech of the great Irish-American orator Bourke Cockran, who has es-moused the cause of the Tammany poused the cause of the Tammany candidate, Mr. Sheppard. Mr. Cockan's speech, which we publish in full, was delivered in Carpegie Hall It is well worthy of a careful peru-sal by our readers, as it contains many lessons which will be of value when our own struggle in civic af-fairs takes place in a few months

AN APPRECIATION .- Mr. Cock-

Tan spoke as follows :--I suppose if anybody had foretold some six weeks ago that some of us here would be supporting a candi-date who is fit for the nomination and who had been sanctioned by the Democratic organization we would have been inclined to suspect insanity; not because we could under any circumstances have doubted the precircumstances have doubted the pre-eminent fitness of Mr. Shepard, but because we could scarcely conceive that such a nomination was possi-ble. Well, the unexpected has hap-pened. Mr. Shepard is a candidate, and the only question before us In-dependent Democrats is to decide what attitude we should assume to-ward his candidacy. Now, I know there are some excel-lent but eccentric gentlemen in this community, whose aims I admire, all of equal degree; and they would have us believe that the identity of the nominee should play no part in the decisions of the electorate as to supporting him. Of course, with such persons reasonable argument would be useless. Such a nomination as eminent fitness of Mr. Shepard, but

be useless. Such a nomination as this is an important fact in the situation. tuation. To ignore the facts, to be incapable of construing their relation to each other, is a qualification for the lunatic asylum, and has no participation in political campaigns. Now, those of us who were not so profoundly convinced of our own

profoundly convinced of our own wisdom as to feel from the very be-ginning that an improvement in lo-cal political methods was at least, as probable as the degradation and self-abasement of Mr. Shepard, re-served our judgments and observed its course during the campaign to decide for ourselves whether this nomination was a great political movement to be encouraged, or an act of treason to ideals which should be punished. After the most careful observation of his words and of his bearing dur-

bose sue of the "True Witness" appears the battle in the great mayoralty contest will have been fought and won. There have been some bitterly contested elections in New York in the parts but it is out a safe to say and leadership. Leadership is an element of human existence, one of the features of civilization, abso-lutely essential to co-operation. Wherever civilized men are brought together for any purpose a leader-ship is immediately evolved. Even where a jury is empanelled to decide a single mind; a disagreement, accord-ing to the experience of every lax-yer, is the résult of a clash between two minds equally powerful. Leadership is a feature of Demo-cracy. Leadership is based upon the capacity of one man to formulate the ideas entertained by many and support them by arguments and to enforce them by arguments and to enforce them hand, depends and is built upon the capacity to do favors or to evelop the second

is built upon the capacity to do favors or to exclude persons from the public service. Leadership Democrats want to es-

the public service. Leadership Democrats want to es-tablish; bossism they want to over-throw, and they want to over-they want to be a service from the private office of an express company or from the back room of a social club. Now, in discussing bossism, it is well for us to consider the condi-tions from which it springs, the fruits that it has borne and those which it is likely to bear in the fu-ture, in order that by ascertaining the source, we may perfape devise some plan to remove it. In this we differ from the opponents of Mr. Shepard. We are supporting our candidate because we hope to put an end to bossism. Our opponents are opposing Mr. Shepard because they want to substitute one boss for another. for another.

THE TWO MACHINES.--Now, if we want to see bossism flourish in its greatest development, we need not look for it here; we should raits greatest development, we need inst look for it here; we should ra-ther turn our eyes to the neighbor-ing State of Pennsylvania. There we see it in the fruit; here we merely see it in the blossom. Here we have two machines-a local machine which is Democratic, and a State machine which is Republican. Their rivalries opierate as a check upon each, hold-ing out all the time a prospect of publicity to their acts, while their quarrels open up a prospect of their overthrow, as was evidenced by this very campnign. In Pennsylvania one machine dominates the State and the cities. There its power is so ab-solute that all opposition is crush-ed; its victims are reduced to the necessity of merely uttering pitiful lamentations. There is not to-day in the whole State of Pennsylvania a reasonable opposition; and let us exemine for a moment the social and a reasonable opposition; and let examine for a moment the social and economic conditions which the do-minance of such a machine produces.

panies furnishing electric light and every other public convenience, and sibility: of a strike on some great under such circumstances the police sublic utility. Do you suppose that under such circumstances the police could be regarded as the impartial agents of the law? Would they not rather be distrusted by one side of the controversy as the paid agents of the men who dominate the gory. They went further, did these leaders and a demonstration of the law and the impartiality of its agents which the understances that it would cause, aye, the anarchy that it port-ends, and that is the condition at least to which it is tending, if it has not already reached it. panies furnishing electric light and the citizens to-day for their suffrage,

verse, with two rival bosses. The worst that has been said of Mr. Shepard's election has been that he might maintain the existing conditions, that he might buttress the power of the local Democratic boss and thus hold him in rivalry with his Republican competitor. The worst that can happen from Mr. Low's election would be the combin-ation of all these powers in the hands of one boss, and if that came to pass in New York State, as it has come to pass in Pennsylvania, then here we, too, will sink under the same dreary tyranny; our hopes of relief will be uttering lamenta-tions, not in success at the poles. Bossism cannot be attributed to

an individual; bossism grows from conditions of government which are becoming general throughout this country and have grown enormously within the last fifty years. It springs directly from the growth of executive powers, from the cen-tring of the complete control of ap-pointment to office in the hands of a single officer in some States, and in nearly all of our citlys. The in-tention of that law is to crcate a Mayor who shall be a Boss of the t city, but in practical operation the but usually obeys the behests of the s man who controls the machine which so.") Yes, that is so. In Pennsyl-f vania it exists without a single ex-ception.

so.") Yes, that is so. In Pennsyl-vania it exists without a single ex-ception. There have been exceptions in this city and in this State. Governor Tilden exercized enormous political powers, and he founded a leader-ship. He has a Republican succes-sor to-day, and he is the instrument of a boss. Whether a bosship shall be established on absolute power de-pends not upon the character of the law, but upon the officer chosen to administer it. An independent officer can neither tolerate bossism nor cre-ate it. An officer who has shown a subserviency to a boss is always a dangerous person to intrust with extensive powers. As between the two men before

tion of the formation of a Catholic Labor League, in the "Catholic Times" of Liverpool, thus refers to the important matter. He says :---

the important matter. He says :-If too much has not already been said and written about the steps that should be taken for the purpose of forming a Catholic Labor League, you would perhaps be good enough to allow me sufficient space to say what little I have to say on that very important subject. It was not my intention to intervene in this matter at this early stage, but I am left no alternative by the publica-tion of the letter I wrote to Father Clemente encouraging him to go on left no alternative by the publica-tion of the letter I wrote to Father Clemente encouraging him to go on with the good work. There was so much ambiguity about the letter re-ferred to that I think it my duty to make my meaning clearer by lay-ing down the lines on which I, at any rate, think we ought to pro-ceed. Experience has taught me, and experience has the knack of teaching truths sometimes to one in a very unpleasant way, that before making a suggestion or offering an opinion a man should be extremely careful to master sufficiently well the sub-ject with which he intends to deal to enable him to speak intolligently about it. Well, I have read every-thing that has been written in your valuable paper about the matter, and as I have devoted some time to the study of social and industrial questions, I may perhaps be per-mitted to offer an opinion as to the best way of setting about form-ing go designable an organization. I don't know that I am over-burdened with modesity, but certain it is I make no pretensions to literary abil-ity. I say what I have to say in my own way, and anyone who in-tends going in for further develop-ments will be at liberty to accept or reject any or all of the sugges-tions I am about to make without saying as much as 'by your leave,'' and I won't feel either slighted or and the sugness of literary abil-ity. I say what I have to say in my own way, and anyone who in-tends going in for further develop-ments will be at liberty to accept or neglet any or all of the sugges-tions I am about to make without saying as much as 'by your leave,'' and I won't feel either slighted or and the suggest Affended. And so I begin. QUALIFICATION. - Now let us first make sure of the starting-point. I take it that the proposed League will be composed of and managed by Catholic working men. There ought to be no uncertainty about that part of the business. Bounders on the bounce, predatory philanthropists, and men. 'On the make" will be thus warned in time that if they want a field in which to exercise their talents, they must look for it somewhere outside the Catholic Labor League. The term "working man" is of course, suff-ciently comprehensive to include a lawyer, a doctor, or a shopkeeper.

cause, aye, the anarchy that it port-ends, and that is the condition of Pennsylvania to-day, the condition at least to which it is tending, if it has not already reached it. WHAT BOSSISM IS.--Now, in this State bossism cannot reach that development, because, as I have said, we are blessed, or the re-verse, with two rival bosses. The worst that has been said of Mr. Shepard's election has been that he might maintain the existing conditions, that he might buttress the power of the local Lemocratic boss and thus hold him in rivalry with his Republican competitor. The worst that can happen from Mr. Low's election would be the combin-ation of -all these powers in the hands of one boss, and if that came to pass in New York State, as it has come to pass in Pennsylvania, then here we, too, will sink under the same dreavy tyranny; our hopes of relief will be uttering lamenta-tions, not in success at the poles. Boss AND NOMINEE, -Mr. Cro-

BOSS AND NOMINEE, -Mr. Cro Bossism cannot be attributed to an individual; bossism grows from conditions of government which are ker is the boss of the Tammany or-ganization. I think if he lives two years under Mr. Shepard's rule he will forget it himself, or else, I say, himself, or else, I say, becoming general throughout this

THE LABOR QUESTION IN ENGLAND.

for their daily bread, whether they be professional men, shopkeepers, or ordinary daily laborers. But as 1 have found some lawyers, and doc-tors, and shopkeepers as much op-posed to the legitimate aspirations of the wage-carners as the most un-scrupulous, dividend-finding, soul-grinding capitalist, the greatest care should be exercized in the selection of the controlling body of the proreligionists.

ly, to see that the number of out-door collectors is so increased that no one would be obliged to spend more than one hour at the outside, each Sunday, at this work. Fourth-ly, to make out a weekly list giv-ing the names and addresses of each person whom it would be well one of the priests should visit for the purpose of seeing they attended to their duties or for calling the atten-tion of the members of St. Vincent de Paul's Society to them as the case may require. By adopting a scheme such as I hope to devise the priests would be saved much unne-cessary fatigue, and would, of course, be in a much better position to discharge satisfactorily the dut-ies of their sared office. How can any priest, worn out tramping through one of the London parishes, sit by the bedside of some poor fel-low, dying it may be from some foul, contagious disease and give the denaring soul that comfort and foul, contagious disease and give 1001, contagious disease and give the departing soul that comfort and consolation that a king's ransom could not buy? Save the priest phy-sical fatigue, let his mind be made easy by the knowledge that within his parish there is a band of organ-ized, workers operating who will be sure to call his immediate attention to anything or anybody required to be specially looked after. If the priest be saved this fatigue he will be always fresh and fit to discharge the sacred duties he was ordained to discharge and laymen will be doing a work that will console them when it comes to their time to shuffle off the mortal coil. To prevent possible misunderstanding let me here state that it would be and policy, in fact, in my opinion, it would be a fatal policy, to allow laymen the right to interfere in the antimistration of Church property or Church finances. Now there isn't a pricet in the the departing soul that comfort and little

Church property or Church finances Now there isn't a priest in the United Kingdom, probably, that wouldn't tell you that these ideas about organizing the parishes are all year weld in theory that the idea that about organizing the parishes are all very well in theory, but that it's impossible, or next to impossible, to put them into 'přaetice, 'Well, the man who undertakes to devise a scheme for a Catholic Labor League must be able to do that and a good deal more. He must make it to the financial interest of every parochial collector to do the collecting, and of every parochial canvasser to do the canvassing.

SOME AIMS.—The next thing re-quired is to provide for Catholics in old age and infirmity; to see that the best medical advice is at their disposal; to give daily laborers a weekly allowance when in enforced idleness-through no fault of their own: to safeguard the giving of this weekly allowance so as to preclude the possibility of its being an induceweekly allowance so as to preclude the possibility of its being an induce-ment to the recipients to pursue an aggressive policy in labor disputes, aggressive policy in labor disputes, and to encourage the workers in habits of industry and thrift by holding out to them advantages col-lectively that they could never hope for individually. To provide decent Christian burial for them, and to assist the widows and the orphans of deceased members. Without dis-couraging individual enterprise, or interfering in any way with indivi-

. . . . After pointing out the necessity of securing the cooperation of laymen prominent in Catholic ranks in or-der to study the subject of organiz-transformation of the subject of organization in all its details, the "Organ-

desist. Well, I hope the necessity for such a League has, by this time, be-come apparent. And existing organ-izations, as may easily be seen, do. not cover an inch of the ground we hope to traverse. The promoters, I am sure, could not if they would, and would not if they would, inter-fere with the progress or prospecity, of any trade or labor union, and there is not the slightest cause for either hostility or friction. As for employers, we are non-negressize. either hostility or friction. As for employers, we are non-nggressive, and unless they were actuated by miserable ptejudice or rank bigotry they would not seek to penalize us because we banded ourselves toge-ther to prevent the moral and so-cial degradation of our people. But if they did, well-time enough to bid his saintship good-morrow when you his saintship good-morrow when you meet him. We should not be the only sufferers, nor would w greatest. But of that more

3

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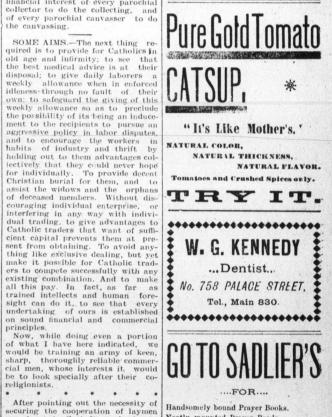
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nomination was a great political movement to be encouraged, or an act of treason to ideals which should be punished. After the most careful observation of his words and of his bearing dur-ing this canvass, weighing well the import of my words, I say that no man, himself honest and sensitive. who has heard Mr. Shepard's speeches, who has weighed the de-clarations that he has made of a firm purpose to administer this gov-ernment with findependence, with honor and with efficiency, who ro-flects about all the circumstances luvered, can doubt for a moment that in waging this contest and seeking this election he is governed by the loftiest circu virtue, by the under which those speeches were do it as anost heroic, and by a gen-eral devotion to the public interests without parallel in the history of municipal affairs. OPPOSEED TO BOSSES

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some priests be selected from differ-ent parts of the country, and that Father Clemente be the hon. sec. for Father Clemente be the hon. sec. for getting them together. At the first meeting arrangements might be made for a deputation to wait on made for a deputation to wait on the Cardinal for the purpose of ob-taining his approval. Afterwards ap-point a scretary whose duty it would be to write to every priest in England, Scotland, and Wales, ask-ing if they favored a movement of this kind, and if they were willing to co-operate with us. To as many as replied in the affirmative circu-lars should be sent, asking for the fullest information on the following points:--

grinding capitalist, the great stars should be exercized in the selection of the controlling body of the pro-posed organization. I have known some laborers even, who have be-come so much attached to political or other social institutions that it would be both unsafe and unwise to allow them, for the present at any rate, to occupy any position of in-fluence, or to exercise the slightest authority in the Catholic Labor League. Now should members of the aristocracy be admitted into the League? Why not? I take it there is one distinction, and a most import-ant one too, between the suggested League, and therein lies the distinc-tion. It is Catholic first and Labor aftewards. No one can forctell how far-reaching in power and results a league of this kind may become, and no one, from the duchess to the dairymaid, should be procluded from a towers. A duke or a duchess may have more sympathy with the toilers than the majority of toilers have with themselves, and i would not, therefore, prevent any one from joining our ranks, always provided they were in entire sympa-thy with the poor wage slave, and in entire accord with our aims and objects. This League places spiritu-al before temporal wants. While not neglecting the body; its first care will be, I hope, for the soul, and its policy, viewed from a trades Union standpoint, ought therefore be strictly non-aggressive. Let that be clear. <text><text><text><text><text><text>

WHAT 15 WANTED.-Now the next step is to see what is wanted, and then calmly inquire as to the best means of having these wants supplied. Well, the first thing want-ed is for laymen, by a house to house canvass to assist the priests in seeing there is a correct register topt of every Catholic in their re-spective parishes. Secondly, by a system of outdoor collections, if it only amounted to one halfpenny see horn to make sure every adult in the parish is kept in direct oon-tact with his parish church. Third-

We, the undersigned, owners of im-moveable property situated in the County of Hochelaga, call a meeting of owners of immoveable property situated in the counties of Hoche-laga, Jacquee-Cartier, L'Assomp-tion, Laval, and Terrebonne, for Wednesday, the 20th of November next at 8 o'clock, p.m., in the Post Office building, No. 956 Beaubles street. Boulevard St. Denis, Mont-real, to consider the organization et a Mutual Insurance Company against fire, as provided by the laws of the Province of Quebec :

of the Province of Quehec : Louis Boire, J. T. Ledoux, G. Ber-nard, J. D. Vezina, Damien Lalonde, C. T. Jette, Alfred Dubord, Eugene Martel, Adelard Pequette, Maxime Poirier, Guetave Major, Norbert Marcotte, V. Carmel, Paul G. Mar-tineau, Joseph Leduc, L. P. Dupre, J. O. Gareau, A. A. Masse, S. D. Valliere, Louis Fillion, F. X. Ma-louin, sr., Auguste Vezina, Oneximo Merinos, F. X. Malouin, jr., Chas. B. Lacasse, T. B. Chartrand, Jos-eph Dandurand, A. Larive.

Montreal, October 15th, 1901.

**MRS. MELOCHE** Licensed Ladies' Doctres 240 SEIGNEURS Street.

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#### EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourtage this ezcellent "TPAUL, Archbiokop of Montreal."

SATURDAY ..... NOVEMBER 2, 1901.

# Notes of the Week. for their lives on earth and their existence in heaven constitute an un-

ALL SAINTS DAY. - While the Church celebrates the anniversary of the death of each particular saint in heaven, in as far as it is possible to know the particulars concerning the sanctity and the dates concern ing them, still there is an army of holy souls enjoying the eternal vast majority of whom are entirely forgotten, in one sense, on earth Their lives have never been recorded, nor has an account been kept of their martyrdom or sanctified deaths. Amongst other potent reasons this is one why the Church sets apart one day in the year.' when she honors in a special manner every one of the saints-it is called All Saints Day, and is always the first of November. On that 'occasion the whole of the Church Militant is called upon to do honor to the members of the Church Triumphant.

Close to the great White Throne. the society of the angels, the archangels, the Holy Family, and of the Eternal Father, the blessed ones, whose lives on earth had been of such sanctity that they passed down the Vale of Tears in the un broken friendship of God, enjoy for ever the reward that had been prepared for them from the dawn of They are, in a particular manner, the beloved of God, and the glory that they gave to 'the Almighty, as they walked the ways of earth, has earned for them privileges of a nature surpassing all hu man comprehension, or power of expression. Whatsoever they ask God is certain to be accorded; for the saints will only ask that which is for the glory of heaven.

It must be remembered that the saints were at one time or other men and women, living on earth, undergoing all the ills that the human race experiences, knowing the weaknesses of man and conquering them, experiencing temptations and resisting them. They felt the pangs of hunger, the fatigues of labor, the -chills of winter, the oppressiveness of summer; they know what it costs poor humanity to wrestle with passions, to accept sacrifices, to endure hardships, to know misfortunes, to suffer reverses. Transferred though they be from the association of their fellow-men on earth to the company of the holy spirits in heaven, still they retain all that is noble

broken glorification. Let us, make friends for ourselves in that kingdom where we all desire to one day enjoy true happiness and unending repose from the miseries earth. It is impossible for the saints to be deaf to our supplications, and no matter how persistent ly and sincerely we pray for ourselves, our petitions can never have splendors of the Beatific Vision, the the effect that a single expression of desire, on the part of a saint, must produce on the Heart of Our Divin Lord. Honor the saints that some day we may enjoy their i-llowship in eternity.

> ALL SOULS DAY. - The whole month of November is dedicated in a particular manner to the holy souls in Purgatory, but the second day of the month is equally set aside for special devotions that af fect the dear departed ones. On this day, the very day of all souls we will not enter into any reasoning concerning the beautiful dogma of Purgatory. Moreover, the argu ments advanced by enemies of the Church against the practice of praying for the dead have been so frequently and so completely refuted that we could not well enter upon that phase of the subject without being exposed to mere repetitions. What concerns us most at this, solemn hour, if the fact that the Church suffering in Purgatory is inked at both extremities to the Church Militant on earth, and the Church Triumphant in heaven. If the saints, by their sanctity in life and dignity after death, inspire us with sentiments of devotion, the souls m Purgatory deserve from us in a far greater degree the prayers we are aught to offer for them. In the case of the souls we can aid them, we can curtail their terms of ap probation, we can hasted their exit from the cleansing fires into the higher region where a certain beatitude awaits them. Not only docs sentiment of religious devotion dictate to us prayers and good deeds for the souls in Purgatory, but even gratitude and love play their shares in thus inducing us to aid our friends. Might we call it a feeling of humanity? We know that they are powerless to assist themselves, and the Church teaches us that they constantly cry out to all who were their friends on earth to help them, because the Hand of God is upon

When the day comes, as come it must, that we pass from the arena of this life into the silence of God's judgment hall, infallibly will stand in need of assistance. If we are fortunate enough to escape th terrible frown of outraged justice, and to be accorded a space of time for the expiation of already forgiven faults, we will be as impotent to help ourselves as are the souls of departed friends in Purgatory our to-day. Then will we cry out for aid. Then will we call upon our former beloved ones, friends and acquaintances in life, to offer up prayers that we may be released from our sufferings. And if we have been entirely oblivious of the dead, how can we expect that the world will remember us? If we have never aided a soul in the passage through the hery furnace of God's justice, how can we hope for aid from the souls that have been taken to the glory heaven? If no other sentiment than the selfish one of securing help for ourselves in the future swayed hearts, reason would suggest our the wisdom of helping those now suffer in Purgatory. There is not one of us who has not some very dear relative sleeping the last sleep in some cemetery ; while we love to recall the faces, the forms, the voices and the sayings of those that are gone forever from earth, we should not forget that nore precious than flowers and than words of praise are the prayers we offer to God for their deliverance, and the deeds of charity that we perform for the good of humanity this dreary season of the dying year The falling leaves, the chilly blasts falling leaves, the chilly blasts, ursors of the long winter that

them.

### tumn skies—all speak powerful ser-mons on the certainty of decay and the ending of life. The mind turns naturally from the busy rush of fev-ered life to the quiet and solitude of "God's Acre." In accord with this sad inclination the Church ever mindful of her departed ones invites us by her ceremonials and her practices, to unite in her prayers for "the souls of the faithful d parted. She dons the funeral vestments of the day, she chants the undying 'Libera,' she invokes High Heaven for mercy on those who suffer, and she leads the way to the metery to there impress in a most effective manner upon us the salu tary lesson that "it is a holy and a wholesome thought to pray for the dead."

. Of all the churches, and all the fragments of creeds, that pretend to the glorious title of Christian, not one but stops on the confines of time and dares not cross the frontier of eternity to hold communio with the dead. The Catholic Church alone exhibits the nature of a mother, and claims as her own the children of her household that have gone before us. In this connection, and as an evi-

dence of how great is the import ance that she attaches to prayers for the dead, we will here translate a page from "La Semaine Religieuse" of last week :

"Again this year does His Grace the Archbishop invite all the Catholics of the city of Montreal and of the adjoining parishes, to proceed to the cemetery on the mountain, with their clergy, to there pray for the faithful departed. This commemoration of the dead is established : it must be retained as one of our most cherished tradițions. To secure a greater concourse of the faithful, it has been decided that it shall fixed for the first Sunday in November, instead of having it take place on All Saints Lay. It is, therefore, on the 3rd November that it will be celebrated this year. The public prayers will begin at three in the afternoon sharp. Two instructions will be given, one in French and the other in English; and the whole will close with the chanting of a solemn Libera. \* \* \* The members of the clergy will evidence their zeal by leading processionally the members of their respective congregations to the cemetery of Cote-des-Neiges.

CATHOLIC MUTUAL AID .- I has been set forth as one of the many advantages of our Catholic mutual insurance societies that they are based on a spirit of fraternity. bigot and the extremist. The binding together of the mem bers in a brotherhood, that tends to make them friends causes them to interaid each other in various ways that come not within the scope of other mutual insurance associations The visiting of the sick, the burying of the dead and the succoring of the widow and the orphan are amongst the many works of mercy incident to prior to such insurance. No value in mere money can be placed upon these in estimable boons. Apart from all this may say that the associating with each other is a constant sourc of mutual improvement, encourage brought forward by the descendant. ment, and assistance. It is well of those Huguenots who themselves, therefore, to further, as far as our when persecuted in France, gladly circumstances will permit, our Cathfound, and accepted, hospitality in olic mutual societies. stance of the persecuted becoming FRIDAY OBSERVANCE. - Else the persecutors, and the history of where we publish a very instructive the Pilgrim Fathers, who becam themselves bigots, penalizing article, from the Australian press Catholics who offered them refuge in on the subject of Meat-eating their hour of distress in Maryland, Friday by members of the Catholic This is far more general a comes back to our memory Church practice than many may suppo We meet with the meat-eating Cath-AGAINST SAINTS .- There is olic every day, especially in the pub Mr. Lamont in Duncon who has very original ideas of Christianity lic restaurants of the city. He seems to consider that this is a regulation Amongst others of his references to of the Church that applies only to the Catholic Church, in the the clergy, or to persons living in of a recent address, he said that "h religious institutions, and that he is dead against saints of every de by the fact of being in constant as scription." Possibly his choice is the sinner. If so he is a happy man sociation with those who are of an other faith, is exempt from the duty or should be so, for he is far of abstaining from flesh from the duty likely to come in contact with sinof fast and on all prescribed days ners than with saints. Very prob-ably he is of the same Christian such as the Fridays throughout year. It is indeed a great evidence faith as those travelling ladies an of moral cowardice as well.as anigentlemen who misname our street mal preponderance in our nature imply be cause they are so Moreover it frequently brings its against saints of every description' that they would rather be wrongly own punishment with it. We know of one case, in this country, in directed, in a strange city, than "saint." They ask the way to "saint." They ask the way to which a young man, who is struggling for an existence, might easily have long since attained an street," or "James street," and they do not seem to feel that they are making fools of themselves. However, the saints are not likely to suffer any diminution of their colorial slows and tension independence, had he once had the courage of his principles, and refrained from eating meat on a Fri-day. It chanced to be a Friday; he | was invited to dine by a merchan who intended appointing the young elestial glory and happiness in co man to a position of trust in his es-tablishment. When offered fish at the dinner, he declined it, taking meat and remarking that he did not pay any attention to the Catholic rule in this regard. He never got the of-fice, because the merchant concluded

fice, because the merchant conclud in his own mind that the young m

lightly as he did t

trusted. This Protestant gentleman subsequently openly avowed that this was his reason for breaking off the arrangements. It is not safe to disregard the affvice or the regula-tions of the Catholic Church in any the array particular. They are all for the good of humanity.

THE TRUE WITNESS AND CATBOLIC CHRONICLE

## THE POPE'S WORDS. - A thousand times, if once, we have referred to the unreliability of all secular reports concerning the Pope's health. The Catholic press of Rome, and all the Catholic correspondents are united in saying that the Holy Fa ther is in much better health than he was five years ago. A couple of

weeks ago the Pope was informed that a report of his illness was cir-culated; the aged Pontiff said, "I suppose there is again a scarcity of sensational, news, but I have yet This would inmuch work to do." dicate that he sees, or knows some very important work that must be accomplished by himself be fore the end comes. All along this Holy has been a conviction of the Father and it has served to buoy

him up when others, less certain of themselves, would have bent befor the oppressive forces of age and weakness. It is quite possible that Leo XIII. may yet see his centenary

TO STOP EMIGRATION - We learn that a "new idea for helping to stop emigration from Ireland is that of the Anglo-Celt (an Irish paper) which announces that to the person who succeeds in keeping the greatest number of would-be grants from emigrating between September 28 and May 28 next, it will present a gold medal for patriotism, together with a vellum certificate. Twenty silver medals will also be given to the twenty who come next, they also securing vellum certificates.'A certificate will be presented to every man, woman, boy, or girl who can prove that through their efforts one person was kept in

the country." At this particular juncture, when Mr. Chamberlain is launching his open threats of reducing the Irish

representation on account of popu lation, it would be a benefit to the cause if the tide of emigration could be stayed. It seems to us that this new attitude of the Colonial Secre tary will precipitate another and very important period in the tory of the Home Rule struggle. It is evident that the spirit of coercion is still alive in the breasts of Ireland's enemies, and that the lessons of history are entirely lost upon the

AGAINST ORDERS .- The Legislature of the Island of Jersey has adopted a bill prohibiting members of foreign religious orders living in communities greater than six whether in one or more houses. It does not affect orders settled in Jersey September of this year. Commenting upon this ungenerous and ungrateful piece of legislation, an English contemporary says :-'Our readers will be surprised to hear that this proposition is being

per contained sou respondence on the sub tame having been forwar The in forwarded to the Marquis of Ripon, gave that nobleman an opportunity of clearly es-pressing his conviction concerning the Irish Home Rule question, which sion is of the highest value. and is couched in the following lang-

uage—as a reply to a corresp Studley Royal, Ripon, October 2, 1901.

Dear Sir,-I have received your letter of September 24, and after a few days the copies of the "Irish Daily Independent" which you sent me. I have no personal knowledge of the transaction relating to the dismissal of Sergeant Sheridan, but, assuming that the statements made in the House of Commons by Mr. Wyndham are correct, they disclose the existence of a lamentable state of things. I remain of opinion that the grant of a substantial system of Home Rule for Ireland is the only effective remedy for the evils which exist in that country .- Yours truly, RIPON. 18

UNITING DENOMINATIONS. + The Rev. Walter Laidlaw, at the New York Christian Conference, af ter stating that "the Protestant Church was relatively weaker in evangelical power in the city than it was thirty years ago, while the Catholic Church had gained in power," suggested the formation of great American Church, combining all the weaker denominations."

After drawing a very amusing picture of the union between the various discordant and antagonizing ects, the "Freeman's Journal' wisely savs :-

"There is one way for these disunited and antagonizing sectarians to bring about a perfect Christian union; it is to go back to the old home from which their ancestors. like Prodigal sons, departed. There would be rejoicing at their return. as there was at the return of the Prodigal after his insipid and prolonged diet of husks."

In addition to this good advice on the part of our contemporary, we would add that two of the greatest men that Protestantism can claim, vere of exactly the same opinion the Lutheran Melancthon and the Calvinist Hugo Gratius. Bercastel and Feller relate that Melancthon's mother, who was a Catholic, having consulted him about her religion, he persuaded her to continue in the Catholic faith. In a letter to Fransis I., King of France, he said: "We acknowledge, in the first place, that ecclesiastical government is a thing holy and salutary, namely, that there should be certain bishops to govern the pastors of the several churches, and that the Roman Pontiff should be above all the bishops. For the Church stands in need governors, to examine and ordain those who are called to the ministry, and to watch over their doc trine; so that, if there were no bishops, they ought to be created." Now Gratius, writing to the minister Rivet, said : ;'All who are acquainted with Gratius (speaking of himself in the third person) know how earnestly he has wished to see Christians united together in one body. This he once thought might

Saturday November 2.

oubt very much if he has reach ed his fiftheth year, and it was very reasonably expected that the insti-tution which he so ably directed, would enjoy, for many years to come, the great benefits conferred upon it by his zeal, his administrative capacities, and his deep and va-ried erudition. Such men are the exceptions in the great world to-day, and no institution and no country can afford to lose their services. It is to be hoped that time and Care will restore the learned priest to his usual health and strength, and that he will yet have an ample field for the utilizing of all his talents for the glory of God and the greater good of his fellowmen

A MIGHTY VOID .- In the "National Review's Dr. William Barry has an able article upon the "Pro spects of Catholicism." (We would ave preferred had he called it "Catholicity.") A remarkable passage is that in which he describes the importance of Catholic dogma throughout the ages; especially does dogma he dwell upon the great void that would have existed in the world had the Catholic Church been unknown. The learned writer thus presents the case

Case :--"Strike out Catholic dogma from the ages; imagine the Catholic Hier-archy a fiction; and what is left? East answers West that nothing is left. In the concrete, as a religion. accepted, acted upon by nations, and larger than a mere sect or and larger than a mere sect or school, the Christian religion has alschool, the Christian religion has al-ways been Catholic, and is s) at the present day. All modern churches are fragments hurled forth, or brok-en off, from a centre at which the ancient Faith is still as refulgent as ever. And they remain Christian simply in so far as they keep what they have inherited. Survey them all, from the Anglican on the Ex-treme Right to the Unitarian or Universalist on the Extreme Left; what have they to call Christian which they have not received from Rome? Christ Himself, the Bible, the sacred ordinances, the creeds — all were brought to Western Europe and taken thence the America, from all were brought to Western and taken thence to America this single source. Histo merica from Historically, he dithis single source. Historically, creed and system are not to be di-vided. Rome is the Mother, as she was during centuries the Mistress, of all the churches with which we have any concerne " any concern."

THE CZAR'S VISIT .- It appears that the Czar's visit, lasting four days, to France, cost the Government about three-quarters of a million dollars. Amongst other items of extravagance, we learn that :-

"No less than three thousand rare "No less than three thousand rare volumes were taken away from the Bibliotheque Nationale and other priceless collections to form a li-brary for the Emperor, who is known not to have more than an or-dinary taste for reading and who had scarcely an hour to himself dur-ing his eventful visit."

We cannot see in what way France or any person in France, benefited by this costly and flying visit. While the country was supposed to be in height of delight over the honor, the French people saw but very little of the great little man from Russia Any, apart from President Loubet, the Cabinet ministers and the de tectives, who did catch a glimpse of the Imperial visitor, were obliged to use telescopes for the purpose Then he never went near Paris.

But the Government will in no wise be the loser; three-quarters of a million dollars is not a very large sum, considering the circumstances. and the confiscated properties of the exiled religious orders will more than make up the amount.

Court House, his work, the s to school. Ask "whither he w would unhesita he was proceed labor, or to th case might be; would ever drea he was rushing to the cemeter; of all men. He pointed ou has come to something that human being ex only when some is stricken dow that man begin the real separat too must one d ordeal. Every p gation can cour amongst the de mother, or othe know that noth heaven. It is your father, o cherished relativ to die stainless. must be expiate alty be paid for have been forgiv to think of your Hell that knows very instinct rel thought. Under justice that cher to you to assist the pains of Pur less of itself; bu

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DIVISION NO ary, A.O.H., wa County Presiden lahan, in St. Pat 10th. 1901. The were elected : Mi president; Mrs. 8 president; Miss recording secreta street; Miss Emr ecretary; Miss treasurer. The off by the County P Father McGrath, Church, has been Division No meeting on Th and has a member members. Meeting the first Sunday 4 p.m., and the p.m., in St. Patr Alexander street.

and good, loveable and true in hu man nature: and their natural sentiments towards those who now conbattle which they once so successfully waged, must be sympathetic and generous. All this Church so well knows that she teaches her children to honor and to invoke the saints of heaven, promising the faithful that their devowill receive a reward far sur passing their highest expectations. All Saints Day is consequently se lected as a special occasion on

which the Catholic may combine in his devotions every one of the holy band of sanctified souls in heaven. It is an opportunity afforded those in need of God's graces and special ssings of enlisting in their favor the powerful array of advocates ranged at the foot of the Almighty throne

In the ordinary affairs of life, even when the slightest favor is required at the hands of those in power position, men invariably secure OT est influence they can bring to bear, and request the assistance of every whose recommendation support might be calculated to ade their interests. Why should it be otherwise when the affairs of the greatest moment of all are at stake? We have the friends in heav en, they have the influence required ey are around the Eternal Give of all good gifts, and their advo-cacy is of such a powerful nature that it may be calculated on as ir-

While the Church th saints in heaven, it is the height wisdom for Catholics to solicit favors needed through the men of the holy ones above. In oring the saints, we honor God.

MARQUIS OF RIPON. - It was Jormon the Inperial House of Jormons that a Sergeant Sheri-an, of the Royal Irish Constabul-ry, was acting as an "agent pro-ocates" of crime in Gounty Limof crime in Co

ccomplished by a union among Protestants; but afterwards he saw that this is impossible. Because, not to mention the aversion of Calvinists to every sort of union Protestants are not bound by any ecclesiastical government, so

they can neither be united at present, nor prevented from splitting into fresh divisions. Therefore, Gratius now is fully convinced, as many others aare also, that Protestants can never be united among 'themselves, unless they join those who cours adhere to the Roman See, without which there can never be any gener al Church Government. Hence, he wishes that the revolt and the causes of it may be removed; among which causes the primacy of the Bishop of Rome was not one, as Melancthon confessed, who thought that primacy necessary also to restore union." After all these clear assertions, it may be asked what it was that kept both Melancthon and Gratius from submitting to Rome. The answer is easily giv-en; exactly that which prevents the New York minor denominations from taking the "Freeman's Journal" advice-pride, perversity, stubborn-ness, on the one hand and lack of illuminating Faith and Grace on the

A RECTOR RESIGNS .- It is only

a few weeks ago that we had occa-sion to dwell upon the many fine talents and splendid qualifications of Rev. Dr. Constantineau, ractor of the Ottawa University. It is with core regret that we hav

#### PROSPECTIVE CANDIDATES that

According to the daily press there are likely to be opposing candi-dates, at the next aldermanic elec-tion, in both divisions of St. Ann's Ward. We are not aware whether tion, in both divisions of St. Am's Ward. We are not aware whether these announcements are well found-ed or not. However, in case that, they be based on serious actions, we desire, at this early date, to make it clear that we will follow the course that we have heretofore ad-opted under like circumstances. That is to say, that whenever two Irish Catholics contest a ward we purpose remaining entirely neutral in the contest. We must reirain from giving any expression to our senti-ments or opinions upon a general principle. This paper is the organ of the Irish Catholic element, and is expected to advocate the national cause while defending the religious faith of our people. Consequently, each individual Irish Catholic has a claim upon us, and we do not feel justified in taking sides against any one of our race and creed. Conse-quently it may be thoroughly under-stood that as far as such contests. are concented while we hope that the better qualified candidate suc-ceeds, we cannot even indicate which we consider the fitter of the two. ceeds, we cannot even indica we consider the fitter of th Still, it seems to us passing that while preparations are made already for contests in dermanic elections the open

AT WESTMOUN last the Archbishe visited the Chu Westmount, and encouragement to striving hard to s population of that eded church and ings that, we trus ture, add to th ing town. The pos be summed up in t ner :-

"For more th Perron and the pa ave felt that the ers are not the be They meet every Hall, the altar be a room used, the as a dancing hall. improvement; so started for the pu a new church. Day the fund was stead the 1st September incient was on han start. The sum t variously stated at and \$15,000, but t s generally acce

Sa Jas November 2, 1901

# **FIVE MINUTES SERMON**

He pointed out how each one of t

human being except himself. It is

only when some near and dear one

is stricken down by Death's Angel,

that man begins to realize the loss

the real separation, the fact that he

too must one day undergo the same

ordeal. Every person in the congre-

gation can count some dead relative amongst the departed-a father, a

mother, or other beloved one. You

know that nothing defiled can enter

heaven. It is not probable that

your father, or mother, or other

cherished relative was happy enough

to die stainless. Even a venial sin

must be explated, so must the pen-

alty be paid for even such sins as

have been forgiven. You do not wish

to think of your parent being in the

very instinct rebels against such a

thought. Under the smart of God'

justice that cherished soul appeals

to you to assist in releasing it from

the pains of Purgatory; it is help

less of itself; but you can aid it,

all those sufferings; all you need do

is to pray and perform alms deeds in the intention of the departed. Po

you can hasten the termination

you intend doing so?

Your

Hell that knows no ending.

ar, and it was very ar, and it was very ted that the insti-so ably directed, F many years to benefits conferred eal, his administra-"Multum in parvo" seems to be the motto of the Rev. Father Connd his deep and va-uch men are the exdon from St. Laurent College, who preached at the eleven o'clock Mass reat world to-day Jean Baptiste Church, lest ion and no country Sunday. In anticipation of the comtheir services. It ing season, the month of All Souls, Care the eloquent preacher placed, in the earned priest to his briefest possible manner, the real strength, and that situation of life before the minds of an ample field fo all who were present. He came for through the cemetery of Cote des and the greater Neiges, and there noted the silence and the oblivion that hung over thousands who there sleep their last ID.-In the "Nasleep. Some beautiful monuments Dr. William Barry cle upon the "Pro-cism." (We would there are; a multitude of unknown graves surround them. Coming down into the city, with its streets full ad he called it of life and activity, he walked the remarkable pass-ch he describes the very pavements trod by the feet of those who rest up there on the mountain. In the city's rush he met dogma es; especially does the magistrate hurrying to the Court House, the laborer going to great void that d in the world had ch been unknown. his work, the school boy on his way

r thus presents the cholic dogma from the Catholic Hier-nd what is left ? i that nothing is the, as a religion, apon by nations, a mere sect or an religion has al-c, and is so at Il modern churchas de forth, or brok-tre at which the ill as refulgent as remain Christian s they keep what d. Survey them lican on the Exican on the e Unitarian the Ex mself, the Bible ces, the creeds -o Western Europe merica from Historically o America to be e Mother, as she es the Mistress, of th which we have Moth

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SIT.-It appears sit, lasting four ost the Governuarters of a mil-gst other items e learn that :-

ree thousand rare a away from the tale and other to form a li-peror, who is more than an or-bading and who r to himself dur-it." rom t. other li what way France France, benefited lying visit. While

pposed to be in er the honor, the out very little of n from Russia. resident Loubet, ers and the detch a glimpse of r, were obliged or the purpose. near Paris. ent will in no

hree-quarters of not a very large e circumstances, properties of the lers will more mount.

been designed to start both the church and the priest's house at the same time, but the small amount of money collected made it desirable to start the latter first. The contract was let to Gravel & Favreau, of Montreal, for a two-storey brick building 64 x 40, with 5,120 square feet floor surface, and to cost \$9, 000. Already the rectory is ' nearly half finished, and will be ready the middle of December. The church has not yet been started, but the contract was given some days ago to Mr. C. A. Deslauriers, the cost being placed at \$28,000. The found ations as yet have not been laid, but are being prepared. The plans for the church comprise a stone building, 100 x 70, with a spire 120 feet high. The floor area will be 7,-000 square feet, and there will be accommodation for 1,000 people."

work was begun. Originally it had

CONDOLENCE .- Ladies' Auxiliary Div. No. 5, at a recent meeting passed a resolution of condolence to Miss M. Cahill, a member of the Auxiliary, who recently suffered the to school. Ask any one of these "whither he was going," and he loss, by death, of her beloved brother.

would unhesitatingly tell you that BRANCH 232, C.M.B.A.-The first he was proceeding to business, to of the series of entertainments, held labor, or to the class-room, as the under the auspices of Branch No. case might be; but not one of them 282, C.M.B.A., Grand Council of would ever dream of telling you that Canada, took place on Friday even was rushing along to the grave, ing last, in the Drummond Hall to the cemetery, to the last abode and proved to be one of the greatest successes of this well known organization. That the entertainments of has come to look upon death as Branch 232 are eagerly sought after something that concerns every other was fully exemplified by the large attendance present. Upwards of 230 people entered into the progressi : euchre, there being 57 tables brought into requisition. Everything passed off in a highly creditable manner and reflected the greatest credit upon the Committee of Manamement President Cowan, in a neat speech extended a hearty welcome ' to all present on behalf of the Branch, af ter which the rules for the euchre were read, and playing started, which was continued without interruption until 11.30 p.m. When the following ladies and gentlemen proved to be the lucky winners. 1st, ladies' prize, Miss J. McDonald chocolate sett; 2nd, ladies' prize, Mrs. Finley McDonald, jardinier and pedestal; 3rd, ladies' prize, Miss L. Clerk, berry sett. 1st, gent's prize, Mr. Joe Neville, lamp; 2nd, gent's prize, Mr. D. A. Gillis, salad sett; 3rd, gent's prize, Mr. J. Mc-Donald, pudding dish. The prizes which were very handsome and called forth many laudatory remarks, were presented to the successful winner by the following gentlemen, well known in C.M.B.A. circles : Grand Deputies J. J. Costigan and J. H. Feeley, and Chan. P. Reynolds, of Branch 26, President W. P. Doyle

LOCAL NOTES: and Chan. P. Doyle, of Branch 50. and Mr. Frank Bussiere, Grand DIVISION NO. 5, Ladies' Auxili-Council of Quebec. Refreshments ary, A.O.H., was organized by the were then served, and Bro. W. J County President, Mrs. Kate Cal-lahan, in St. Patrick's Hall, on Oct. Shea, as on former occasions, added fresh laurels to his already well 10th, 1901. The following officers known ability as a successful caterwere elected : Miss Annie Donovan er. After full justice had been done president; Mrs. Sarah Allen, viceto the good things provided, a represident; Miss Nora Kavanaugh, turn was made to the hall, where recording secretary, 155 Inspector dancing was indulged in. Everyone street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, was loud in their praises of the treasurer. The officers were installed social was carried out. by the County President. The Rev. Father McGrath, of St. Patrick's THE LADIES OF CHARITY of Church, has been appointed chap-lain. Division No. 5 held its first St. Patrick's are so pleased with the success of their euchre party on meeting on Thursday, Oct. 17th, Tuesday eveniog last, that they have and has a membership of about 70 decided to hold another on Thurs members. Meetings will be held on day, November 21st.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

the first place, the manner of the accident was something unheard of. On May 30, 1900, the little girls vere riding on the rear seat of an open car of the Lynn & Boston. Near Lynnhurst the trolley rope which was uncommonly long, and ung down loose-there being no coil box-over the rear seat, struck and slightly cut the older girl, Miss Nellie. Presently it twisted itself in some unaccountable way about the arm of little Bertha. The trolley wheel, as was testified, though the wheel was not shown in court, was broken and had been jumping the wire. Just as the rope had coiled itself upon the child's arm the trolley arm jerked up, pulling the slack taut, and lifting the child. nearly to the roof of the car and dropped

her violently. The second notable feature of the case was its pathology, says an American newspaper. Two eminent nerve specialists, Dr. George L. Walton for the railway, and Dr Joseph W. Courtney for the Murrays, agreed on the stand that they had never seen or heard of a cas presenting like symptoms. The immediate effect upon the injured arm was atrophy of the nerves in that member. Afterwards the nerves throughout the body became sympathetically affected, and the child was soon the victim of two contra dictory diseases-hysteria and pain. The doctors declared that hysteria vas never accorpanied by pain, yet pain was real in this case, though the railway company attempted to show it was an illusion, and then was no other name but hysteria to apply to Bertha's other manifestations. It was shown that for a year and a half the child had cried almost without ceasing, day and

night Her piercing shrieks and moans ad not only been racking torture to the members of her family, neighbors, even some dwelling at a considerable distance, that been so wearied by the sound that they visited the house and asked if something could not be done to stop it Upon the little sufferer herself the effect was most pitiful. She wasted till she was no more than away skin and bones and nerves and agony

Ether and opiates were given to ner, merely to keep her from crying herself to her death. The physicians hold out no hope either that she will long survive or that she will have relief while she lives.

Next among the elements of a pitiful case was the striking scene in court when the sight of the wretched little figure with its pinched and twitching countenance compelled a oomful of people, many of them roomful of people, many of them familiar with scenes of sorrow and suffering, to sob as if the little one were kin of their own. She was carried before the jury, not even the unaccustomed surroundings divert-ing her thoughts from the cruel throbs of the disease, which wrench-ed from her such cries and groans as made the proceedings for the mo-ment impossible; though no words of her attorneys could have deepen-ed the impression then being made on the jurors.

TOPIC OF THE WEEK IN SCOT-

LAND.

The announ

may declare, but as a 'revert.' It unlikely that are of here at here a he may declare, but as a 'revert.' It is unlikely that any of his congre-gation, hysterical and tearful ladies, or tearless men, will follow him. They may weep in secrecy of their hearts, but they will let him go, in the hope that they may find in his successor a thinker and preacher free from religious hysteria and sa-cerdotal theatricality. Nor is it at all probable that the Presbyterian Zion will be shaken through the de-parture of one who, after all, goes to seek peace as a Christian in an-other Christian fold." to seek peace as a Chi other Christian fold."

TOPICS OF THE WEEK.

JOHN REDMOND. - We have learned that arrangements are likely to be made to invite Mr. John Redmond, leader of the Irish Parliamentary Party, to visit Montreal during the course of his sojourn on this side of the Atlantic. We can say nothing definite on the subject, as we have no official information in that regard. But we are confident that should Mr. Redmond pay us a visit his reception would be worthy the occasion. He is a man who de serves the highest credit as a political leader. He decidedly found the Irish representatives split into antagonistic sections, and he succeed ed, by tact, perseverance and ability in forming a powerfully united Parliamentary Party. The last session alone would suffice to prove his capacity as a leader, and the very attempt to reduce Ireland's representation in the House of Commons is a direct compliment to Mr. Redmond and his following. If the anti-Home Rulers and extreme Unionists had to do with a disorganized set of members and incompetent leader they never would suggest the reduction of Ireland's representation. In any case the leader of the Irish Parliamentary Party deserves a hearty

reception in every Irish centre on this continent. THE PENALTY PAID. - On last Tuesday morning the assassin of the late President of the United States paid the penalty of his crime. The only satisfaction that can be expressed, concerning the whole tragic drama, is that the murderer received none of the much-coveted notoriety which has been the evil spiration of crimes in many other instances. That he died unrepenting is not a matter of wonder since .he declined to accept the proferred consolations of religion. We might, however, have been spared all the sickening details of the post mor tem, and the manner in which the remains of the unfortunate man were used. Prior to his trial it

might have been of some interest to know in how far his brain power rendered him responsible; once ecuted, we fail to see what benefit is to be derived from the examination so minutely detailed.

THE WESTMOUNT MURDER.-It is rarely that Montreal is made the theatre of such a deed as that which was committed last Saturday in Westmount. It is a consolation know that the one who has confessed to the crime, was both a stranger and a very recent arrival. We have no desire to dwell upon the sensational details of the sad affair, but we cannot refrain from pointing

ens by stopping the water- possi bly to give more work to the Health Department, and to increase its expenditure. When will the day come that water will be as free as air? In the East, to-day, as in the days of the patriarchs, the wells of the cities and along the highways, and in the deserts were held sacred, and no man dare prevent another-be he as poor as Job-from enjoying the benefits of the water that they contain. There are some who are absolutely unable to meet this tax. To do so they would have to become criminals. Would the city drive them to that stage?

CATHOLIC SCHOOLS .- The Very Rev. Dr. McFaul, Bishop of Trenton, recently explained most clearly what the Catholics of the United States needed concerning schools. He was both misquoted and misrepresented. What, he asked, was de manded by American citizens as such, and not as Catholics. In view of the many false ideas set afloat by those who saw proper to criticize the Bishop, the New York "Sun" reproduced his exact words, from which we take the following :-

"Here we have a system of schools wherein all religious teaching is eliminated. Catholics consider the system dangerous to free institutions. Still, if our fellow-citizens, regardless of results, must have this system, we can only appeal to themfor we also are American citizensnot to tax us for the support of schools which our conscientious convictions will not permit us to patronize. It is no answer to say us : "There are the schools ready for you or anyone else; if you do not desire to send your children to them, it is no fault of ours.' Non-Catholic citizens select a system of schools which is obnoxious to their Catholic fellow-citizens, and then they have the hardihood to say to them:

'You shall be taxed for their support; whether they are suitable to you or not does not concern us. Must not the freedom of conscience to which an American citizen is entitled be held inviolable, and should not his fellow-citizens, by virtue of the Constitution, protect him in the exercise thereof? Shall not our counry supply our Catholic children with a system of education acceptable to the Catholic conscience?"

And then he adds :-

"Let some sort of a compromise be made and the parochial schools become a part of the public school system. The State should not pay for religious education. The parochial schools should be examined at certain times, and the State pay for the results attained in secular branches. Such a compromise is necessary because secular or intellec tual and religious training should go hand in hand to make loyal citizens and good Christians."

Nothing could be fairer than this. Possibly the "Land of Liberty" might take a leaf from the educational book of this province and apply its contents with success and satisfaction to its own citizens. The question is one of vital importance and must eventually be solved in a proper manner if the country expects to have the principles of its constitution respected and applied. It seems to us that Trenton's learned Bishop has offered a fair solution of the problem. Hence, perhaps, the serious misrepfesentation of the Bishop's words. FATHER, QUINLIVAN.-By next week it is expected that Rev. Father Quinlivan, the good pastor of St. Patrick's, will be once more at home. We learn that the pupils of St. Patrick's Academy are prepar-ing a reception, which will be tend. ing a reception, which will be tend-ered him in the halls of that institution. In doing this the younger generations set an example that might well be emulated by others of more advanced years.

tions that have been put to him. It has been suggested that he might receive a knighthood; but he very humbly declares that he would be satisfied with the simple title of "Newsman to Royalty." Whether he receives that distinction officially or nut, it is certain that he deserves it,

5

### DUTY OF CATHOLICS.

Catholics have the greatest re-sponsibilities, and that responsibil-ity is to stand out from the world by their lives like true men and women, as Christians, as by their lives like true men and women, as Christians, as men and women who are animated with the Spirit of God; to stand out from the crowd by your virtue, by your uprightness, by your honesty and justice in deal-ings, by the integrity of your lives, in politics, everywhere that a man may live and it there should shine; having the virtues of the Christian man, then you would be an aposte, and they would come and ask you, "what is it that makes you such as you are? Why are you such a man?" And you could say sweetly and humbly, it is because I am a Chris-tian and a Catholic. I believe in God, I believe in His divine Son, who became incarnate for me, and I believe, I pray, and try to live un-der the inspiration of the Spirit of God. I try to make my life a su-pernatural life and use all things of this world to my eternal end. I wish you this life, the work is yours rather than ours, and this must come from you and your life individually as you mingle among men in your daily walks. Show then world to be baptized. Show to the world that it is a glorious thing to have faith and believe in God Al-mighty. Show these things to the world clearly and strongly and then

mighty, Show these things the to world clearly and strongly and then the world will come to charity; the world will come to charity; the world will come to the Church of Christ; the world will ask for bap-tism; the world will ask for that su-pernatural life, and these actions shall shine gloriously in your lives. In your prayers pray that God may send His spirit to the world; pray that God may renew the face of the world; pray that God may regenerate human society and purge it of the old leaven of sin, of cor-ruption, of hatred; of double-deal-ing, of sensual pleasures. All these things are a war against the Spirit of God, which is the spirit of jus-tice. You know the world are hear the world clearly and strongly and then the world will come to charity; the

tice. You know the world, you know it better than I do, you know its crimes better than I do, you know its wants better than I do. Have you any sympathy for Christ died for all this world? Have you any sympathy for Christ who died for all this world? Have you no care for this city, for this State, for this nation? Have you no care that these people do not acknow-ledge the reign of the spirit of God in the world? Have you no care for these things? If you have not, then you have not the spirit of God in your soul. You are lacking sympa-thy and zeal for Christ.— Rev. Dr. Garrigan. Garrigan

#### MGR. DUHAMEL'S ANNIVER-BARY

On Monday last the clergy of the On Monday last the clergy of the Archdiocese of Ottawa celebrated the twenty-seventh anniversary of the consecration of His Grace Arch-bishop Duhamel. The distinguished prelate, attired in his full robes of office, celebrated Pontifical High Mass at the Basilica, assisted by Mer. Bouthier and the

assisted by Mgr. Routhier and the deacons of honor, Rev. Canon Cam-peau and Rev. Canon Bouillon. Among the other priests who as-Allong the other priests who as-sisted at the service were Rev. Canons McCarthy, Michel, Plantin and Deguire and Rev. Father Pale of the Seminary, Rev. Fathers Cha-borel and Feat of Hull. The Rev. Father Deguire was master of cere-monics monies

#### CANDIDATES

laily press there laily press there piposing candi-ildermanic elec-ons of St. Ann's aware whether are well found-in case that ious actions, we date, to make date, to make ill follow the heretofore ad-circumstances. whenever two ist a ward we direly neutral the first Sunday of every month at 4 p.m., and the 3rd Thursday, at 8 p.m., in St. Patrick's Hall, 92 St Alexander street. AT WESTMOUNT. - On Sunday last the Archbishop-Mgr. Bruchesi-visited the Church of St. Jean Westmount, and his presence lent est a ward we ntirely neutral ust refrain from n to our sentiencouragement to those who striving hard to supply the Catholic population of that section with the eded church and presbytery buildpon a gener is the organ ings that, we trust, will in the near ement, and is the national the religious Consequently, Catholic has a future, add to that rapidly growing town. The position to-day may be summed up in the following manner -Catholic has a we do not feel les against any creed. Conse-oroughly inder-s such contests we hope that andidate suc-indicate which r of the two. passing strange ons are being cons are being tests in the al-the one, great, ntest of the be apparent. ter case, how-most emphatic resy important "For more than a year Father Perron and the parish of St. Leon have felt that their present quart-ers are not the best for their work. They meet every Sunday in Elm Hall, the altar being at the end of a rdom used, the rest of the week, as a dancing hall. All this required improvement; so about the begin-ning of this year a subscription was started for the memory of the start ning of this year a subscription was started for the purpose of erecting a new church. Day in and day out, the fund was steadily rising till by the 1st September of this year suf-ficient was on hand to warrant a start. The sum then available is variously stated at \$7,000, \$12,000 and \$15,000, but the second figure is generally accepted as correct. Two lots aggregating 10.000-square feet on Western Avenue near Met-calls were purchased for \$3,000, and ortant

BOYS' BRANCH .- The first regular meeting of the boys' branch St. Patrick's T. A. and B. Society be held on Tuesday evening will next at eight o'clock.

VERDICT AGAINST A STREET RAILWAY.

A verdict of \$21,000 against the Lynn & Boston Street Railway Company, said to be the largest award ver made for personal injuries in Middlesex County, was returned reently by a jury in the Superior Court, before Judge Sheldon, ting at East Cambridge. sit-

There were three plaintifis- little Bertha Murray of Stoneham, aged 8, who was brought into court on a stretcher, crying aloud with pain which the physicians say never stops and never will; Edward Murservices since the accident, and Net-lie Murray, a sister, who was slightly injured at the sgme time. The jury explained that the \$21.-000 was divided thus:

The lawyers for the Murrays were Timothy W. and Daniel H. Coakley, While the Hon. Henry F. Huriburt handled the defendant's case. In several distinct, respects the case was unusual and remarkable. In

John Charleson has left the Church of Scotland and resigned the past-orate of the Thornliebank parish church, Paisley, in order to become a Catholic, has caused quite a sen-sation in Scotland, says an English order of the theory of the set of church, Paisley, in order to become a Catholic, has caused quite a sen-sation in Scotland, says an English exchange. The rev. gentleman ad-dressed his congregation for the last time on Sunday, when there was a large attendance. It was, he said, his duty to say the most painful word that could ever fall to his lot to say to them, his people, who were dearer to him than life itself - the word farewell. After long and delib-erate study and prayer and struggle, a vision of God had come to him, and he could not but obey the Heav-enly call. Perhaps he did not do wrong in confessing how hard had been the conflict of his soul before he could resolve to leave that church which had been built and raised, as it were, one of his very heart's life; but that was a smaller matter com-pared with the saying of farewell to those who had lovingly and devout-ly assisted him and joined with him in that house in worshipping the Eternal Father. How dear and help-ful and comforting they had all been to each other, or rather they had been to him, especially during the last few years, words could not ex-press. That pulpit was not a proper place for his expressing the reasons for his withdrawal from the Church, and, no doubt, they would have an opportunity of learning them later on. His prayers would never cease to be offered up for them, that they might be led in the way of truth. After his statement Mr. Charleson completely broke down, and many of the ladies of the congregation was moved to tears. The benedic-tion was solemily pronounced, and for a minute or two afterwards Mr. Charleson stood facing the altar en-gaged in silent prayer. The congre-pation retained their seats until he alter due vestry, and the sil-lence was most impressive. The editor of the 'Glargow Even-my News'' is greatly disturbed over the conversion, and does his beit to discomt its importance. He says : "The Charleson is not the first transbytement mist her the sile to discomt its importance. He says :

nent that the Rev. out that the apparently immediate cause of the crime being perpetratwas drink. It is a terrible los son. The question was recently discussed as to when a man can be called drunk, or intoxicated. Probably the standard must vary according to the physical strength, the endurance, the disposition and the circumstances surrounding the individual. But, as no man knows whither drink may lead him, every one who takes a glass of liquor voluntarily abdicates his own power o control over his nature. Once the passions are freed from the restraint of reason there is no power on earth can calculate how far they may not lead a man. Hence it is that in taking a glass of liquor, though he may not be able to see it, a man exposes himself to become a mere heap of misery, and possibly to be a criminal. The fiery thirst is the advance breath of our doom.

"STOP THE WATER!"-The city needs revenue; the citizens need water. Tax the water supply and the taxation will swell the reve The city might possibly, if its affairs were directed by a majority of competent men, find other means of filling the treasury; the people find no substitute for the water that God gave to earth. Some are un-able to pay the tax; the city stops their supply. It costs a very consi-derable sum of money to stop the derable sum of money to stop the water, far more than the interest of all that is due. Stopping the water, in many cases, will not enable the consumers to pay the tax — on the contrary. Faccination is ordered, the cleaning up of the filthy lances is demanded, the preservation of a healthy condition is required, and all these cost money; therefore, the

cost money; therefore, the

## NEWS VENDOR TO ROYALTY

No small sensation was caused on the occasion of the last passage of the Duke and Duchess of York through Montreal, by an incident calculated to awaken the grave suspicions of the detective force. When the Royal train was passing the St. Henri Station, the well-known figure of Pete Murphy, the veteran newsdealer of Montreal, approached the car and sought to present a large bundle to the Royal party. Natural bundle to the Royal party. Natural-ly the Secret Service Agency men were on the alert. Who knows? The package might contain a bomb or an infernal machine? After a very an internal machine? After a very careful examination of the bundle it was found to contain the latest English illustrated papers, just ar-rived by morning mail, and intended as a gift for the Duchess. Needless as a gut for the Duchess. Needless to say that Mr. Murphy's thought-fulness was appreciated, and that he received the hearty thanks of Their Royal Highnesses. Since the event "Pete" has had to exercise his good nature under the volleys of ques-

his own great work in that immense archdiocese. Mgr. Duhamel is ap-parently as vigorous as the day up-on which he first ascended the epis-copal throne, and, in joining all his clergy, his flock, and his countless friends all over Canada, in the con-gratulations of last Monday, we fer-vently trust that he may be spared for many long years to perfect the splendid work that he has so ad-mirably carried on for over a quart-er of a century. er of a century.

## THE CAUSE OF TEMPERANOR

Rev. Francis T. Moran, in a s at St. Mary's Church,

mon at St. Mary's Church. New Castle, Pa., recently, on the subject of intemperance said :--"'It is claimed," he said, "that liquor makes a man strong. The Scientific American, which is an authority, in an able article pub-lished recently, stated that there was more nourishment in one tea-spoonful of wheat four than in a keg of beer." spoonful keg of be

keg of beer." "Many ancient nations," he also "Many ancient nations," he also stated, "took drastic measures to prevent the spread of the drink hab-it. The Spartans made their slaves drunk and marched them before their young men for an example. The Medes and Persians also fought the spread of the habit of liquor drink-ing, and when they caused to do bat-tle with this common enemy they fall.

all, "I might give statistics prov-many ways the curse of the er-st statistics are tiresome. I w V, however, that more money and in the United States for dri-un for bread."

## THE TRUE WITNESS AND DATEOLIC GERONIOLE

# ASSOCIATION OF PERPETUAL ADORATION.

readers are the extracts referring to the establishment and the object of the Association of Perpetual Ador-ation. Father Lasance writes as follows :--

plety, stateme of alcost, in 1946. The Sisters of Notre Dame de Na-mur-the same religious, who have founded Trinity college, Washing-ton, D.C.-were, from the very in-ception of this holy work, its most generous supporters. This accounts for the fact, so often commented upon, that in so many cities the Tabernacle Society is attached to convents of the Sisters of Notre Dame, namely, in Philadelphia, Pa., Beston, Mass., Cincinnati, Colum-bus and Dayton, Ohio, San Jose and San Francisco, Cal. Other so-cieties affiliated with the arch-asso-ciation of Rome, are flourishing in Washington, D.C., New York, De-troit, Albany, Kansas City, Balti-more, Providence, Wilmington and Indianapolis.

"The aim of the association is in the words of the 'Manual,' to make Jesus Christ in the blessed sacra-ment known, loved and perpetually adored.

repair the many outrages re committed against him in To that are

"To furnish gratuitously to poor churches, the requisites for divine

worship. "The conditions of membership are very simple, and the benefits are attainable by every Catholic man or woman of good will, without excep-tion. To become a member and to participate in the indulgences, granted so lavishly, by the Holy See, it is necessary, first, to have one's name enrolled on The register of the association, secondly, to worship. "The one of of the association; secondly, spend once a month, at least hour in adoration before the blo to an blessed sacrament; members are privileged to keep the hour of adoration at any time and in any church. A fixed hour however, is a desideratum. A papal indult for the division of the hour of adoration into tw hours was granted in favor two halfof the Tabernacle Society in October, 1897; thirdly, to make a yearly of-fering for the benefit of the work for

"The amount may be either great "The amount may be either great or small, according to circum-stances, but some offering is requir-

stances, but some offering is requir-ed each year. "The customary annual offering in this country is one dollar. "All the tabernacle societies in the cities previously mentioned are canonically affiliated with the arch-association of Rome, which has a cardinal protector. They also enjoy the privilege and exercise the right of enrolling parishes concreations of enrolling parishes, congregations, societies and individuals in any part of the world, outside the limits of the eternal city. By a brief of May 2nd, 1878, His Holiness, Leo XIII. approved and encouraged the asso-

divine companion of his labors. To such localities as these the church extends her most earnest solicitude and zeal for the exterior worship of her divine Spouse in the adorable

Eucharist. "A fruitful means of attaining Eucharist. "A fruitful means of attaining this end, as is well known. is the 'Work for Poor Churches,' whose vocation is to labor for the estab-lishment and the development of devotion to the Blessed Sacrament in places where it has hitherto been impracticable or neglected. This work is first and above all things one of reparation to the Sacred Heart of Jesus; in truth, the mem-bers of the Tabernacle Society deem themselves especially bound to hon-or Our Lord in His Great Sacra-ment. They condole with their lov-ing Saviour on the coldness and in-difference of men, and seek to allay that divine thirst which He has to be loved in the Eucharist. The prin-cipal means they employ to glorify Jesus hiden in the tabernacle, is to improve the condition of poor and destitute missions and churches

cipal means they employ to giority Jesus hidden in the tabernacle, is to improve the condition of poor and destitute missions and churches in which the Adorable Sacrament has not been becomingly surrounded with the visible marks and evidences of living faith. "The Tabernacle society is there-fore a work evidently blessed by God and cherished by the church, in keeping with its unchanging spirit, for one of its principal aims is to honor Jesus in the Eucharist by adorning His altars with 'those ex-ternal beauties which are the sym-bol of gracious internal dispositions and affections.' All Catholics should then pray and exert themselves in behalf of this good work, that its sphere of action may be enlarged; that its circle of associates and be-nefactors may be immensely widen-ed; that by spreading practices of the outward honor and worship of the Blessed Sacrament. it may be the outward honor and worship of the Blessed Sacrament, it may be the fruitful means of exciting or re-newing in many souls the spirit of

newing in many souls the spirit of love and reparation to the Sacred Heart of Jesus. "Madame de Meeus, who in 1848, organized the first Tabernacle So-ciety, became in 1857, the founder of a new religious institute, known as the 'Ladies or Sisters of Perpe-tual Adoration and Work of Poor Churches." The Tabernacle Society, which was the parent of this insti-tute of religion, and the inspiration or cause of its foundation, is quite which was the parent of this insti-tute of religion, and the inspiration or cause of its foundation, is quite naturally the object of its most earnest solicitude. In March, 1896, Madame de Meeus addressed a letter to the managers of the Tabernacle Society, of Cincinnati, from Water-mal-Beitsford, near Brussels, where she resides—as the "superioress of the Sisters of Perpetual Adoration, saying : 'It is truly pleasant to hear that the Tabernacle Society of Cin-cinnati, one of our latest branches in America, is already bearing ab-undant fruit for the Divine Master, and showing itself so truly pene-trated with the spirit of the work. It is always with particular satis-faction, that we see the interest shown in the association by the good Sisters of Notre Dame in their different houses in America. We can never lose sight of the fact, that they were among the first to encour-avas founded in 1848." "In November, 1900, 'Emmanuel,' the official monthly of the Priests' Eucharistic Leage, announced an Eucharistic price, and interest to the Tabernacle societies in the Unites States, name-ly, the arrival in this country of a colony of five ladies or Sisters of Perpetual Adoration and Work for Peor Churches, on the tenth of Oc-tober, 1900."

has been a particularly good season for crops in Ireland, but for the last five or six years the weather has been somewhat changeable and difficulty in gathering harvests has been experienced. The people are sa-tisfied that this is a good year; Irish crops will contrast favorably with the condition of yields in Eng-land, Scotland and some continental countries.

with the condition of yields in Eng-land, Scotland and some continental countries. "The potato crop has been excep-tionally good this year, and if it can be gathered in there should be no apprehension about getting our peo-ple through the coming twelve months without difficulty. This is considered a good omen at a time when we are all making stremuous efforts to stem the tide of emigra-tion and to provide a living for our people at home." "He will visit Rochester, Boston, Bufalo, Chicago and Washington, Bishop Clancy is considered one of the most eloquent speakers of the Irish hierarchy. His see embraces part of Sligo, the whole of Roscom-mon and a sizable part of Galway. He has been bisflop of Elphin more than six years. He was educated by the Marist Fathers at Sligo, Sum-merville College, Athlone and May-nooth College. He served as profe-sor in the seminary at Sligo for seven years. He succeeded Most Rev. Dr. Gilhooly as bishop of Elphin.

THE MEAT-EATING CATHOLIC,

With perhaps more desire to ingratiate themselves with their Protestant friends than to gratify their appetites, there are, it is sad to re-late, a large number of Catholics who break the law of Holy Church by eating meat on a Friday. It is a phase of shoneenism fortunately found little among the poorer peo-ple, who make the majority of the church in this country, but affecting chiefly those well-to-do and fairly-to-do who benefit so little by pro-sperity that as they get on in the world they begin to think more of the approval of man than of heaven. By ordering a steak in a public res-taurant on Friday they hope to give the impression that they are broad-minded, that there is no big-otry about them, and that they be long to altogether a superior class to those benghted co-religinaits of theirs who scrupulously order fish. appetites, there are, it is sad to retheirs who scrupulously order fish. This type of Catholic is to be found theirs who scrupulously order fish. This type of Catholie is to be found well represented in Sydney, and in the various eating houses' we have seen them in numbers aping this false liberalism in religion. But if they only knew it, fistead of cre-ating a good impression on Protest-ants, whose opinion they would ap-pear to hold dearer than that of God, His Church and their fellow-Catholics, they are earning con-tempt and derision, for curiously enough the Protestant mind can no more be reconciled to a Catholic eating meat on a Friday than the Christian mind to a pork-eating Jew. Instead of impressing his Pro-testant friends with the idea that he is a decent fellow with no non-sense about him, they regard him with a vague distrust, and among themselves talk of him as a bad Catholic. His action savors of hypo-crisy esnecially when they theose themselves talk of him as a bad Catholic. His action savors of hypo-crisy, especially when they know that he goes to Mass, and they are rather inclined to dislike than like him for his laxity.

We are at present treating this subject from a purely worldly point of view, and we can assure Catholics who are so very anxious to stand well with Protestants that they will never lose their friends by remain-ing faithful to the precepts of their religion. The Catholic servant who enters a Protestant household and hopes to secure her position by eat-ing mutton on Friday at once be-comes an object of suspicion, and religion. The Catholic servant who enters a Protestant household and hopes to secure her position by eat-ing mutton on Friday at once be-comes an object of suspicion, and her mistress is far more likely to count the spoons daily than raise her wages. It has been observed that when a Catholic girl has de-scended to petty peculation she has grown careless of her Church and grown careless of her Church, and one of the first signs of Catholic in-difference is the non-observance of the law regarding Friday. In society the same feeling obtains. The Cath-olic young man who happens along on a Friday to take pot luck with

a Protestant family, and with and affection of liberality, and says no-thing which he is helped to beef in-curs the suspicion of his hosts. "He is ashamed of his religion." they whisper, and they regard him as a poor fellow, a weak-kneed syco-phant, who cannot be trusted. On the other hand, respect and esteem is the portion of the man who quietly declines the meat, and re-minds them that it is a day of ab-stinence with him. It is just what they would expect, and he wins that additional regard which any man of any denomination inspires by unaf-fected adherence to his principles. It is just the difference beteen the shoneen and the gentleman, and Pro-testants are quick to appreciate it. Dr. Corbett, Bishop of Sale, once met a Protestant gentleman who sought to pose as a liberal man in religious matters, half hinting that he was ready to become a convert, "Tor," said he, "T am afraid that I am a bad Protestant." "There-fore," observed the Bishop icily, "I am also afraid you would make an equally bad Catholic." Just as un-desirable to Protestant. is the meat-eating Catholic. In fast, they would prefer even a pork-eating Jaw. eating Catholic. In fact, they would prefer even a pork-eating Jew.

But this meat-eating practice is not confined to public restaurants and chance dinners where silly and cowardly Catholics try to be smart and semi-atheistic to win an approv-ing smile which they are astonished to find is withheld. It is to be found in the home of the really bad Catholics, and in the home of the mixed marriage. The wife who mar-ries a Protestant will sometimes plead that she has an excuse to ignore her religious obligations. But there is none. Her husband has mar-ried her as a Catholic, and only in extreme cases does he endeavor to extreme cases does he endeavor to make her lax in her religious duties. extreme cases does he endeavor to make her lax in her religious duties. Even agnostics prefer a religious wife, if only for the sake of the children, who in after life reflect their mother. The excuse sometimes advanced by the Catholic wife for her laxity is the trouble of prepar-ing two sets of meals on Friday — one for her husband and one for her-self and children. So out of noth-ing more than lazines she sits down to meat and offers her children the worst possible example. How can she expect her little ones to grow up good Catholics if they see her every week violating one of the or-dinances that at school and in church they have constantly im-pressed upon them? 611 the mother is prepared to take the church so lightly the children will come to re-gard their religion in the same way, and from esting meat on Friday. gard their religion in the same and from eating meat on Fridays will soon leave off attending Mass. Sometimes ill-health is pleaded, but they do not trouble to get the dis-pensation any priest will readily grant if the case is genuine.

grant if the case is genuine. Very rarely has the meat-eating Catholic the shadow of an excuse. Usually the habit is begotten of ei-ther indifference, laziness or shone-enism. It is the thin end of the worst results. Complete neglect of Church duty very easily follows, and the breaking of any one or sev-eral of the commandments, becomes a very easy thing. Once a Catholic becomes indifferent to, or breaks away from, his faith, his complete spiritual ruin becomes only a mat-ter of time. Yet, perhaps, the ma-jority of the meat-eating Catholics do not imagine they are running any such danger. So absorbed in things of the world are they that, do not imagine they are running any such danger. So absorbed in things of the world are they that, losing sight of the spiritual aspect of the case, they backslide with the hope of gaining the most frivolous of material advantages. Some want to get on in society, others do not desire to put their hosts to a mo-mentary inconvenience; others, cuse menceating on Fridays is the outcome of moral cowardice, and in every case, too, the object is un-worthy of the sacrifice, even if it were attained, which is very rare. One can generally exclaim, at the sight of a Catholic eating meat on a Friday: "Here is a shoneen," a creature upon whom no one can re-ly for he is betraying, for the sake of his stomach or through moral cowardice not only a sacred law of the Church but a principle which Catholics all over the world, in all stages of life and under every cir-cumstance, have honored through-out the ages. Ir. Johnson said a man who would make a pun would pick a pocket, and while many are disposed to regard punning as an amiable weakness, it is certainly true that all classes and creeds in every country look with suspicion on the Catholic who puts his appe-tite above a religious principle. — From the Sidney (Australia) Cath-olic Pres.

mothit of draining is to be done at the Central Experimental farm. Four arloads of the pipe arrived this

week. The last of the roots, with the ception of turnips, we deposit in the root house Wedness.

In the root house wedness... " WINTER. - Preparations for win-ter are going on at the Experiment-al Farm. The machinery is being stored away for the winter. One of the rules at the Experimental Farm is to keep the machinery under cover during the summer. A fine imple-ment shed was erected last year in connection with a new root house. An entrance is made from the arm hands bring the summer the farm hands bring the various imple-ments into this building instead of heaving them in the fields. A.O.H. IAD "ES" AUXILIARY, Di-vision No. 5. Of canized Oct. 10th, 1901. Meeting as held on 1st. Sunday of every mon.", at 4 p.m.; and 3rd Thursday, at 8 Q.m. Miss Annie Donovan, president; Miss Sarah Allen, vice-president; Miss Nora Kavanaugh, recording-secre-tary, 155 Inspector street; Miss Emma Doyle, financial-secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

THE FOWL at the Central Exp rimental Farm consists of about 500. This is a larger stock than usual. Before winter-feeding com-mences this number will be reduced to about 180 old fowl and 60 or 70

mences this humber will be reduced to about 180 oid fowl and 60 or 70 pullets. As many as can be profit-ably sold will be sold and the others will be fattened for killing. As a rule all the surplus fowl can be sold alive for breeding purposes. Nearly all the birds for sale are cockerels. They comprise the breeds Lang-shans, Wyandottes, Plymouth Rocks and Brahmas. Rhode Island Red is a new breed recently introduced for experiment. Seven pullets and six cockerels were purchased. The pullets will be kept until their laying qualities are test-ed. The cockerels will be fed to see the profit compared with other breeds. So far the Rhode Island Red seems to be a good breed for teeding purposes.

feeding purposes. The bird resembles the common Rock. It is a buff color of fai fair size.

Four buff Orpheron hens and two cockerels of the same breed been imported from England. same number of Faveroles are in the

been imported from Faveroles are in the same number of Faveroles are in the poultry department. The latter is a good table bird, and comes from France, being the result of a cross. Experiments in feeding with these birds have not yet begun. A line, the cross of Brahmas and Plymouth Rocks to the number of ten, were fed shorts and corn meal and ground oats. They are off these rations, but may be put on in a few days. In four or five weeks fowl on any ration will reach as high a standard as they are capable of. About the middle of November the fowl will be brought in and the cockerels and pullets separated. They will not be placed together until Fe-bruary.

concerns and punches separated. They will not be placed together until Fe-bruary. When the weather gets colder feed-ing bone will be introduced. This is a very profitable ration. It is cut by a grinder run by the threshing engine. Bone will not keep long in the warm weather and it is thus not much used during that period. Hens are not laying well. The molting season has just passed. This period at the farm generally extends from August to October. In some poultry yards the season is diffe-ent. The fowl are well fed at the Experimental Farm and the season is therefore a little earlier. The poultry house will be heated by coal stoves in the winter. \*The temperature is such that the water will not freeze. Any warmer would be damaging to the fowl. som differ-the

THE CORRESPONDENCE at the THE CORRESPONDENCE at the Central Experimental Farm contains about 15 reports daily from farm-ers who have tested the samples of grain sept last spring. About 1,000 of these samples are sent out year-ly, and if farmers take advantage of it there is a means for them to pro-cure good seed. The grain multiplies fast.

fast. In some cases farmers take much interest and make careful and prompt returns to the director. These are sometimes rewarded by be-ing sent 10-pound samples, which will sow one-tenth of an acre with some grains.

FARMERS' INSTITUTE. — The meetings of the Farmers' Institute will commence on November 21st. Mr. George C. Creelman has sent out 50 lecturers. The subjects most at-tended to will be poultry raising, fruit growing, silo products. There is a feeling among particultural science. is a feeling among agricultural scien tists that the next subject for Farm ers' Institutes to take up should be sanitation. It is understood that a

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est satisfactory in results. ives the whitest clothes, n and sweet. ou make the best bargain in o when you buy

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reat loss is suffered every year rom the lax methods of protecting he health of live animals, as well is that of human beings. Bad water, oor ventilation, allowing danger-us odors to continue, and so on, re responsible for a great deal.

Saturday, November 2, 1901

Socrety Directory.

ST. ANTHONY'S COURT, C. G. F. meets on the second and fourth Friday of every month in their-hall, corner Seigneurs and Notre-Dame streets. A. T. O'Conneil, C. R., T. W. Kane, secretary.

LITTLE BO

One time my Ma To stay all nigh And left me With Papa, Ted And Uncle Jim s And Cousin Will And cook an

And when I wok There wasn't th And I heard It sounded like a Or a grizzly beau A-hunting litt

"Twas like a' aw And oh, oh, oh, And sob and Then Papa came And Unble Jim a And cook and

And when I told ed, They said I must ed,

ed, For there wa But Papa poked And under chairs And hunted e

And then they al

And I hope my M Away again and All by myself, With Papa, Ted a And Uncle Jim a And Cousin Will.

And cook and

BRAVE BOY A der what makes I He keeps snuffing

something," and hand on the curly

black.

black dog. "Maybe he thinl rabbit somewhere Paul, to whom sh up the pail of w pumping to carry you needn't think Rover," he added ing of that till in "Do you think night?" "I hope so. Ht to go when mothed and 1 know he w soon as he can." Half an hour lai out of the barn, a attention. Pausia across the wide-1 where a thin haze along the horizon he watched it seen thicken. Paul's face palee ed in the sight and or to the dweller prairie fire. He alarm with bic file.

prairie fire. He alarm, with his f his mother sick; l and his little siste

Presently Ruth what is that I

"Hush! don't sp around behind "Why, Paul, wha she asked.

she asked. "It's a prairie fi it would die down fising and blowing Way." "Oh, Paul!" win "Wuhat shall we de "Hush, Ruthie, this from mamma-can; there's nobod We must be brave! "But what can Ruth,

"But Minh. Ruth. "I've been thinki ther say that a fu fore a fire would did not stop it, a """ ""

'But can you?" "Of course I can stoutly. "I've held sometimes in the f

were left alone

ck dog. Maybe he think

ST. PATRICK'S SOCIETY.-Estab-lished March 6th, 1856, incorpor-ated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wed+ month. Committee meets last Wed-nesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran; 1st Vic?, T. J. O'Neill; 2nd Vice, F. Casey :: Treasurer, John O'Leary; Corres-ponding Secretary, F. J. Currans, B.C.L.; Recording-Secretary, T. P. Tansey.

And then they all once, And said I was a To be so scar They told me no And left the ligh And went awa Now if my Mami She'd hugged me me dear And softy sm And wouldn't pol And under chairs When there w

 A.O.H.-DIVISION NO. 2.- Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine, street ; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, tele-phone Main 2239, Recording-Se-cretary, Thomas Donohue, 312 Hi-bernia Street, -to whom all com-munications should be addressed ; Peter Doyle, Finmcial Secretary ; E. J. Colfer, Treasurer. Delegates to St. Patrick's League :- J. J. Cavanagh, D. S. McCarthy and J. Cavanagh, Cavanagh.

A O.H., DIVISION NO. 3. meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Al-derman D. Gallery. M.P., Presi-dent; M. McCarthy, Vice-President; Fred. J. Devlin. Kec.-Secretary, 1528F Ontario street. I. Bronby Fred. J. Devlin, Rec.-Secretary, 1528F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Com-mittee; John O'Donnell, Marshal.

ST. ANN'S YOUNG MEN'S SOCIE-ST. ANN'S YOUNG MEN'S SOCIE-TY organized 1885.-Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.SS.R.; President, D. J., O'Neill; Secretary, J. Murray; Delogates, to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casev.\*

ST. PATRICK'S T. A. & B. SO-CIETY.-Meets on the second Sun-day of every month in St. Pat-rick's Hall, 92 St. Alexander St., immediately after Vespers. Com-mittee of Management meets in same hall the first Tuesday of every month at S P. m. Pay Exther Mosame nant chest ruessay of every month at 8 p.m. Rev. Father Mo-Grath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. An-toine street, St, Henri.

C.M.B.A. of CANADA, BRANCH 26.-(Organized, 13th November, 1883.-Branch 26 meets at St. Pat-rick's Hall, 92 St. Alexander St. Monday of each month. every The regular meetings for the trans-action of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch on the each may communicate with the follow-ing officers: Frank J. Curran, B, C.L., President; P. J. McDonarh. Recording Secretary: Robt. War-ren, Financial Secretary; Jno. H. Feeley, jr., Treasurer.

approved and encouraged the asso-ciation; and by an apostolic decree, under date of February 1st, 1879, the arch association was assigned a house in the city of Rome. This gives the work the highest sanction of the church. The Holy Father is himself a member, and has repeated-ily expressed his desire to see this association, so exceedingly well ad-apted to spread among the faithful the devotion to the Holy Eucharist, established in every diocese of the universal church. To set forth the beautiful object and lofty aim of the Tabernacle Society, we quote from an article on the subject which ap-peared last year in the July number of the Philadelphia Annals : 'The August Sacrament of the Altar is the treasure and clore of the educab ciation; and by an apostolic decr

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## FRAIL LITTLE ONES.

Their Hold Upon Life is Slight, and Mothers Have a Great Responsibility

<text>

## NOTES FOR FARMERS.

THE-ROOT CROP in the Ottawa THE-ROOT CROP in the Ottawa vicinity does not promise to be heavy, says the "Free Press." In most places, mangels, beets, carrots and cabbage have been raised and the return is much below other years. On high lands the scarcity is most noticeable. The early rains and hot sun when the plants needed nourishment are responsible for the failure.

The experimental plots of turnips at the Central Experimental Farm have been taken up, and an estimate of the yield shows them to be about 10 tons per acre lower than last year. They have yielded about 22 tons per acre. The field crop was planted somewhat later, and work will not be commenced on them un-til atter November 1st. Farmers are advised to leave their turnips in the ground as long as possible as the present weather is good for

wing. he gang of 15 men who red at the roots have work at draining. Th paring lands for the cro

ST. ANN'S T. A. & B. SOCIETY. established 1863.-Rev. Director. Rev. Father Flynn. President. D. Gallery, M.P.; Sec., J. F. Quinn. 625 St. Dominique street: M. J. Ryan, treasurer 18 St. Augustin struet. Meets on the second Sun-day of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.80 p.m.

GRAND TRUNK BA The INTERNATIONAL LIMITED

Leaves Montreal daily at 9 a m , reaching To-ronto at 4 40 p m. Hamilton 5.40p.m. Londou 7 Sop.m., Definiti & 4 y m (Central Lime), and Chicago at 7.20 following morning A Cate Paylor Car is strahed to this train, severing luncheon a in carte at any hour during the day convenient to passengers.

PAST BERVICE Between AND OTTAW MONTREA

AND OTTAWA: Past trains lower Monte daily, escent Su day at 9.15 m and 410 pm, arriving at Ottaw at 1155 m, and 6 30 pm, arriving at Ottaw Local trains for all C. A. R. points to Ottaw Local Wontrain at 7.40 nm daily, scent Sunday and 6 60 pm daily.

So Paul harness horses to the plow had now and them field, but only for in the soft earth.' sward he soon fou different matter, strength was not a deep a furrow as wished. But he m cuite till he had a turned damp earth closure of the hous "There, I don't if tross that!' he e aused, tired and aching arms." 'I don't believe agreed Ruth, who ing him around, pi ying away all the tubbieh they thoug the danger. By this time, with what, the smoke he hearer, and hung o gray pall. Mrs. Steel; who ing, was awake who the house. "Ch smoke!" was her a you set anything o "No; indeed, mar Picturesque Pan-American Route to Buffalo

Paul. She caught the l between them. "Something is th exclaimed, quickly.

OITY TICKET OFFICES. CANCERS Cured

, November 2, 1901' a suffered every year methods of protecting live animals as well an beings. Bad water, an, allowing danger-continue, and so on, for a great deal.

## Directory.

25' AUXILIARY, Di-di canized Oct. 10th., g a e held on 1st. ry mon'h, at 4 p.m.; sday, at 8 0.m. Mis-vice-president; Mis-ugh, recording-secre-pector street; Mis-financial-secretary; to Sparks, treasurer. McGrath, chaplain.

'S COURT, C. O. F. second and fourtharry month in their-Seigneurs and Notres A. T. O'Connell, C... ne, secretary.

S SOCIETY.-Festab-6th, 1856, incorpor-vised 1864. Meets in Hall, 92 St. Alexan-first Monday of the ittee meets last Wed. ittee meets hast Wed-cers: Rev. Directory. ivan, P.P. President. n; 1st Vic?, T. J. Vice, F. Casey : ohn O'Leary: Corres-etary, F. J. Currans. ding-Secretary, T. P.

Now if my Mamma had been here She'd hugged me close, and called me dear And softy smooved my hair; And wouldn't poke up in the flue And under chairs and tables too When there wasn't any bear! ON NO. 2.— Meets y of St. Gabriel New Centre and Laprairie 2nd and 4th Friday b) 2nd and 4th Friday, at 8 p.m. President, th, 885 St. Catherine, th, 885 St. Catherine, and Adviser, Dr. Hugh Centre street, tele-2239. Recording-Se-has Donohue, 312 Hi-,-to whom all com-hould be addressed; Financial Secretary: Treasure. Delogates k's League :- J. J. S. McCarthy and J. And I hope my Mamma'll never go Away again and leave me so, All by myself, alone With Papa, 'led and Sister Lou And Uncle Jim and Aunty Sue And Cousin Will, and little Prue And cook and Pat and Joan!

ION NO. 3. meets on third Wednesday of third Wednesday of third Wednesday of third Wednesday for third Wednesday for third Wednesday arthy, Vice-President; evilin. Rec.-Secretary, o street L. Bronk o street; L. Brophy, hn Hughes, Financial Young street; M. man Standing Com-O'Donnell, Marshal.

UNG MEN'S SOCIE-UNG MEN'S SOCIE-1885.-Meets in its awa street, on the of each month, at ritual Adviser, Rev. S.S.R.; President, D. beretary, J. Murray: S. Patrick's Leagues: J. O'Neill and M.

'S T. A. & B. SO-s on the second Sum-month in St. Pat-2 St. Alexander St., fiter Vespers. Com-Inter Vespers. Com-anagement meets in first Tuesday of every .m. Rev. Father Mc-President; Janes J. Vice-President; Jao. Secretary, 716 St. An-St, Henri.

CANADA, BRANCH d, 13th November, d, 13th November, 26 meets at St. Pat-2 St. Alexander St., nday of each month. eetings for the trans-ness are held on the Mondays of each. .m., Applicants for egarding the Branch cate with the follow. Frank J. Gurran, B. t; P. J. McDonarh. scretary; Robt. War-1 Secretary; Jno. H. reasurer.

November 2, 1901

And when I woke up in the night There wasn't the least bit of light, And I heard a drefful noise; It sounded like a kinkalou, or a grizzly bear, or wanderoo, A-hunting little boys.

"Twas like a' awful awful dream, And oh, oh, oh, how I did scream And sob and cry and moan; Then Papa came and sister Lou And Unele Jim and Aunty Sue And cook and Pat and Joan.

And when I told them why I scream

ed, They said I must have surely dream

ed, For there wasn't any bear; But Papa poked up in the flue And under chairs and tables, too, And hunted everywhere.

And then they all laughed out at once, And said I was a little dunce

To be so scared; and then They told me not to tremble so, And left the light a-burning low, And went away again.

-Exchange.

One time my Mamma went away To stay all night and all next day, And left me all alone With Papa, Ted and Sister Lou And Uncle Jim and Aunty Prue And Cousin Will and Little Prue And cook and Pat and Joan.

There was a moment's silence, then. "There is a fire out on the prai-rie," Ruth said, hesitatingly. Mrs. Steel's pale face on the pil-low grew whiter. "A fire, and your father away?" "Don't be frightened, mamma," Paul's voice was eager, "I've done just what I think he would. I've plowed a double furrow all round the house and barn; the fire can't cross that even if it comes as far as here." But even as Paul spoke he looked out of the window at the swift rolling smoke clouds, and his own heart sank a little with fear. Slowly and anxiously the time wors away. Closer and denser the smoke folded around them, and as the darkness gathered, in place of

BRAVE BOY AND GIRL.—"I won-der what makes Rover act so queer? He keeps snuffing as if he smelled something," and Ruth Steel put her hand on the curly head of the big

hand on the curly head of the big black dog. "Maybe be thinks there is a inde-rabbit somewhere," and her brother Paul, to whom she had spoken, took up the pail of water he had been pumping to carry to the barn. "But you needn't think of hunting to-day. Rover," he added; there'll be noth-ing of that till father gets home." "Do you think he will come to-night?" "I hope so. He dreadfully hated

### THE TRUE WITNESS AND CATEOLIC CHRONICLE.

Begins by the time and sinter Low

thing." "Give you what, little son?" "Let La Stella come to ch

"Let La Stella come to church again." My interest was roused. La Stel-la was a young actress who had ris-en like a rocket. Her beauty, her genius, her moods were talked of; but no one spoke of her faith. "Do you know her?" I asked. He nodded. "Know her? Yea; as one knows the eur when it warmed

a be some and mark the inra can't see a room of the second the s

To needuit think of humting to-days in a due gladness of seeing it exing its of that till father gets home.'' To go ut hink he will come to algorithm of the addet there is the addet is the addet there is the addet is the addet there is the addet is the addet is the addet there is the addet there is the addet is the addet there is the addet is the addet is the addet there is the addet i

all the saints and martyrs the faith ful little heart had loved. I knelt down beside him, and said a prayor with tear-dimmed eyes. And as I prayed the answer of Mary to his patition came. A carriage with a woman in it drove up, and when she heard of the tragedy she got out and came hastily up to me. She was in her first youth and had most peculiar eyes—dark blue with a look in them which said, "Lo. I have looked into the deeps of life and that which I have seen I cannot forget." I knew her from her photos. It was Estelle Devine—La Stella. She knelt down beside me and joined in my prayer. "Father," she whispered. "It is my dear little friend Pietro. I was with tear-dimmed eyes. And as a prayed the answer of Mary to his petition came. A carriage with a woman in it drove up, and when she heard of the tragedy she got out and came, hastily up to me. She was in her first youth and had most peculiar eyes—dark blue with a look in them which said, "Lo, I have looked into the deeps of life and that which I have seen I cannot forget." I knew her from her photos. It was Estelle Devine—La Stella. She knelt down beside me and joined in my prayer. "Father," she whispered. "It is my dear little friend Pietro. I was going to take him back to Italy with me. Oh, life is cruelt." "But Christ knows. He is behind the veil which looks so dark to us; and He has taken him—who can say —from what? He came to Benediction only a week ago and he said that when he heard the words—

ended we were silent for a space, and I think that all of us were thinking of the child exile's love and devotion' to the beautiful 'Star the Sea.

IRONING LINEN.—The laundering of table-linen needs special mention. With heavy double damask no starch should be used, but where the linen is of lighter weight a very thin starch will make it iron easier. Ta-blecloths should be well starched and hung evenly on the line after washing, otherwise it is hard to pull them straight before ironing. When ready to iron they should be damp-ened thoroughly, and ironed until perfectly dry. All embroidery should be ironed on the wrong side. If nap-king and all small pieces of this kind are laid in large towels and wrung out of very hot water they will iron much better and be stiffer than when sprinkled in the usual way. IRONING LINEN .- The laundering way

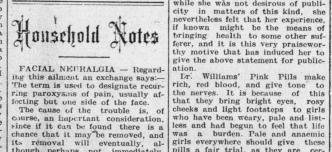
# PALE YOUNG GIRLS

HOW THEY MAY GAIN BRIGHT EYES AND ROSY CHEEKS.

The Story of a Yonng Girl Who Suffered From Headaches, Dizziness, and Fainting Spells - Her Wealth Became so Bad That She Was Forced

to Give up School.

enme so Bad That She Was Forced to Give up School. Miss Catherine McLellan is a young lady well known in Char-lottetown, P.E.I., and greatly es-teemed among her acquaitances. Like many other young ladies throughout the land, Miss McLellan fell a victim to anaenia, or poor-ness of blood, and although several medicines were tried, she found no-thing to help her until she began using Dr. Williams' Pink Pills for Pale People. Miss McLellan tells the story of her illness, as follows—'I am now eighteen years of age, and for a considerable time suffered much from anaemia. My blood had al-most turned to water, and I was very weak and pale; in fact could not undergo the least exertion. My appetite failed me; I suffered from headaches; if I stopped I would be-come dizzy, and frequently I suffered from faining spells, I tride several kinds of medicine and doctors pre-scribed for me, but instead of get-ting better I was gradually growing weaker, and eventually had to dis-continue going to school, About this time I read the testimonial of a girl whose condition was similar to mine, who had been cured by Dr. Williams' Pink Pills, I then decided to try these pills, and have every reason to be gratified that I. did so, as they have completely restored my health. Every one of the symptoms that had made my life so miserable have disappeared, and I am now en-oring as good health as any girl of my age could wish, and I shall al-ways have a good word to say for my age could wish, and I shall al-ways have a good word to say for Dr. Williams' Pink Pills." Miss McLellan further stated that while she was not desirous of publi-city in matters of this kind, she



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A. & B. SOCIETY. 863.-Rev. Director. Tynn. President, D. Sec., J. F. Quina, ique street: M. J. rer 18 St. Augustim on the second Sum-nonth, in St. And's Young and Ottawa 10 p.m.



aily at 9 a m , reaching To-Hamilton 6 400p m , London 4 p m (Central time), and wing morphag r is attached to this train, a carte at any hour during to passengers.

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Pan-American Route to Buffal KET OFFICES,

**RS** Cured

Ruth. 'T've been thinking. I've heard fa-ther say that a furrow plowed be-fore a fire would often check, if it did not stop it, and I'm going to turn it'

try it

"But can you?" "Of course I can," he answered stoutly. "I've held plow for father sometimes in the field."

sometimes in the field." Sometimes in the field." So Paul harnessed the two farm horses to the plow. As he said he had now and then guided one in the field, but only for a little time, and in the soft earth. This in the tough ward he soon found was quite a different matter, and that his strength was not enough to cut as deep a furrow as he could have wished. But he made several cir-cuits till he had a wide line of up-turned damp earth around the in-closure of the house and barn. "There, I don't think the fire can cross that!" he exclaimed, as he paused, tired and panting, with aching arms. "I don't believe it can, either."

"I don't believe it can, either," reed Ruth, who had been follow-g him around, picking up and car-ing away all the bits of weeds and bbien they thought might add to e danger.

this time, with the stronger this time, with the stronger the smoke had begun to drift r, and hung over them a soft the smoke had begun to drift, r, and hung over them a soft pall. Steel: who had been sleep-was awake when they went into house. "Children, I smell el" was her greeting; " have et anything on fire?" indeed, mamma." answered

l. be caught the look that passed

them. ething is the matter!" she ed. quickly. "What is it?"

sengers related a thrilling experi-ence in their lives to entertain and amuse a sick man-one Mr. Gibson who, poor fellow, was subject to melancholia.

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Even so, in His strange mysterious way, God had taken him to the Eternal City above, in which were HARMLESS AS MILK

Look out what you put into the child's stomach ! Children are especially sensitive to the action of medicine. But

you need never fear Scott's Emulsion. That is one reason why it is so popular as a children's medicine.

"As harmless as milk"that is saying a good deal. But we may go even further and say that Scott's Emulsion will stay on the child's stomach when milk will not.

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We'll send you a little to try if you like. SCOTT & BOWNE, Chemists,

its removal will eventually, al-though perhaps not immediately, terminate the attacks.

This tracing of the pain to its source—the point where some form of inflammation irritates the deli-

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# NUKS AND POOR RATES IN IRELAND.

A case was recently heard at Lurgan, Ireland, the details of which will be found of interest to our readers. The facts are as follows : The Ur-ban Council of Portadown, in the name of the rate collector, entered an action against Catherine Harbi-son, superioress of the Presentation Convent, Portadown, to recover £11 10s 111d, poor rates and town

ATT tos fift, poor faces and the second states of the Nuns of the Presentation of the Plaintiffs, and state seessment. Judge Xis-us of the assessment. Judge Xis-balance (Messac Carleton, At-state assessment of the Plaintiffs, and state admitted, and the amount was ad-mitted, which the aston was ad-mitted, which the aston was ad-mitted, which and the amount was ad-mitted, which all though the process was issued in the name of Catherine Harbison, the action was really fresentation Convent, and he hoped to be able to satisfy His Honor that the Convent, which was the re-sidence of the Nuns who were the teachers of the national schools, should be exempted. He asked His Honor to bear with him while he traced the history of the institu-tion, which, he submitted, was a charitable one. Some time prior to 1791 a Miss Nagle, of Cork, who average quantity of the institu-tion, which, he submitted was a charitable one. Some time prior to 1791 a Miss Nagle, of Cork, who with a discould in the rudiments of religion and secular knowledge, and to teach them to work and to visit the sidek. She fitted up a house in the city of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the them Bishop of Cork sought the approprise to establish, and through the the Bishop of Cork sought the approprise to establish,

whe their time to the instruction of servant women. These rules prov-ed conclusively that the instruction in question was purely a charitable one, and for the benefit of the poor. The nums were introduced into Port-adown in the year 1982, where they took up teaching, in William street, and continued to teach there until the year 1900. In '97 they leased a plot of land, on which they since erected a convent and schools, and have been since August, 1900, teach-ing in the new schools. The 'schools are suited to accommodate from 500 to 600 children. There are four-teen nuns, five of whom are classified teachers, but they all in turn assist in the education of the poor. They feetive

that, hering come to the conclusion that as the case came before him he had no option but to give a decree in this case, the defendant not hav-ing appealed against the rating; but if the case comes before me on ao appeal against the rating; as he was sure it would, he would then be able to come to a different conclu-sion. ion

A RELIC OF '98

<text><text><text> diately took steps, which proved successful, for the vindication and successful, for the vindication and release of her husband. With the poor steed, however, it fared very differently-next morning he was found a corpse. The memory of such a faithful servant was not, however, destined to perish. Mrs. Gordon shortly afterwards returned to Tem-plegowran, accompanied by her hus-band and the tail of her gallant steed. Mr. Gordon remained at Templegowran up to his death, at the age of eighty-four years, on the ation and With the the age of eighty-four years, on the 22nd of March, 1833. Anne Gordon, 22nd of March, 1833. Anne Gordon, his widow, survived him, and died in July, 1840, at 80. As for "the tall," it has, so far as we can as-vertain, been faithfully preserved at Templegowran up till the 14th of December, 1898, when it was pre-sented to me by my friend, Mr. Rob-ert Cooper, the present occupier of that interesting old spot.

GLEANINGS

HARVARD has the statue of Bos HARVARD has the statue of Bos-suet in full canonicals in a niche of her temple of oratory. Yale may in some future day raise a statue to Archbishop Ireland, whom it has just honored with an LL. D., the first time that institution has so honored a Catholic prelate.- West-ern Watchman.

AN AGED PRIEST DEAD .- Rev. AN AGED PRIEST DEAD.— Rev. Henry Mueller, the oldest priest in Ohio, died on Oct 23, at the Good Shepherd Convent, Bank street, Cincinnati. Father Mueller was born in Osnabrueck, Germany, in 1821, and was ordained there December 23, 1848, together with the late Father Hahne, of Dayton. In 1870 he came to America.



such a public demonstration when confirming the nomination of a pro-fessor, however eminent."

A JUBILEE.-St. Mary's Semin-

A JUBILEE.—St. Mary's Siemin-ary of Cincinnati, last week, cele-brated the golden jubilee of its foundation. Referring to the sermon delivered by Bishop Spalding ca the occasion, the "Catholic Universe" of Cleveland remarks :— An intelligent and discriminating priestbood can unde God do more than any other power to lift the Church to the place of preminence and effectiveness that teiongs to her Every priest should be the best he can be, as learned as the can be, as kind and gentlemanly as he can be, and this kind of priest should. In the words of Bishop Spalding, be found, not here and there, but in every parish, standing at every al-tar, preaching in every pulpit until the ten thousand priests that con-stitute the sacerdotal army: of the United States, can present an uo-broken front to the enamies of the faith and an enthusiastic and safe leadership for God's ncople. until L. faith and an enthusiastic and leadership for God's people. safe

PROTESTANT BISHOPS. — The fortures of some Anglican bishops are estimated as follows by "Rey-nolds' Newspaper": Dr. Fraser, Bishop of Manchester, left £85,000; Bishop Strand, Stand Strand, Stand left £85,000; Bishop Jacobson, of Chester, £65,000; Bishop Baring, of Lurham, £120,000; Bishop Baring, of Lurham, £120,000; Bishop Baring, stand, £72,000; Bishop Baring, of Lurham, £120,000; Bishop Sum-ner, of Winchester, £80,000; Bishop Wilberforce, of Oxford, £60,000; Bishop Auckland, of Bath and Wells, £120,000; Bishop Philpott, of Exe-ter, £60,000; Bishop Lonsdale, of Lichfeld, £90,000; Bishop Tavys, of Peterborough, £40,000; Bishop Matby, of Durham, £120,000; Arch-bishop Benson, of Canterbury, £85, 000; Archbishop Tait, of Canter-bury, £35,000, and Bishop Stubbs, of Oxford, £50,000. PROTESTANT BISHOPS.

ARCHBISHOP RIOBDAN'S NOBLE WORDS.

At the High Mass opening the sec ond convention of the Catholic Staatsverband of California in San Francisco recently, Archashop Rior-

day afternoon. William, Theodore Isaac, John James and Edith Violg are their names, and they are ex-pected to live long and prosper with them. them. The christening was an event for all St. Cecelia's parish. When the Ormsby triplets were christened in the church two years ago there was a mighty gathering of the curious, but yesterday's celebration far sur-passed that event. The children were brought to the church in three carriages, drawn by milk-white horses.

BAANCE OATHOUGE OHRORIGAN

GENEROSITY WASTED.

GENEROSITY WASTED. We frequently read of cases of gen-erosity, in which the one who gra-tuitously gives, instead of creating happiness has engendered strife; but it is rare to find an example as striking as that presented by Mr. L. W. Lawrence's donation to the town of Palenville, in the pictur-esque Catskills. In memory of his dead wife, Rowena, this merchant decided to build a school house at Palenville. The story is thus told by a New York daily :--The village schoolhouse is an arch-itectural gem and also the cause of a bitter war of factions in the dis-trict.

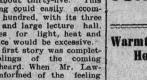
trict.

trict. For many years Mr. and Mrs. Law-rence spent their summers in Palen-ville. They boarded at the Winchel-sea House, opposite which is the home of Mr. C. F. Payne, for six-teen years principal of the upper dis-trict school. in newest designs, satin finish. Size 2 by 3 yards. Special \$1.55. Size 2 by 3 yards. Special \$2.00. Size 2 by 3 yards. Special \$2.70. Size 2 by 4 yards. Special \$3.70. § Napkins to match above. Spe-cial \$1.65 doz.

Fine Full Bleached Linen Tray Sloths, pretty patterns, with fringe. Size 17 by 25 inches. Special 22c. Size 19 by 27 inches. Special 25c. Size 20 by 28 inches. Special 30c.

trict school. Messrs. Lawrence and Payne be-came great friegds and evolved a scheme of uniting the upper and lower districts and building a ine schoolhouse to accommodate the children of both. The building was commenced in 1900, Mr. Lawrence agreeing to build it entirely at his own expense if the district residents would support it, and promising that the expenses should be not more than those of the two districts; it was understood also that Mr. Payne should be principal. A faction, however, was strongly

was understood also that Mr. Payne should be principal. A faction, however, was strongly ouposed to Mr. Payne. As the build-ing progressed the taxpayers began to ask themselves, "How are we go-ing to support this thing?" An edifice was growing that would be an ornament to a large town. The children of Palenville do not ex-ceed forty in all, the average attend-ance being about thirty-five. This great building could easily accom-modate two hundred, with its three class rooms and large lecture hall. The expenses for light, heat and janitor service would be excessive. Before the first story was complet ed the rumblings of the coming storm were heard. When Mr. Law-rence was informed of the feeling against his chosen principal another imeeting was called. Every resident meantime was not ifed that the ap-pointment of Mr. Payne was not ar-



I adies' Coats in fine quality Beaver Cloth in fawn, drab and black, cut double breasted, lined through silk, trimmed with fancy stitching and silk velvet contar..... Price \$10 50. Ladies' Fancy 34 Coats, made of fine imported Beaver Cloth, cut double breasted, with semi-fitted back. lined heavy satin coid, Princess May collar, trimmed with rows of stitching all round ; colors, black, fawn and drab, Special price, **\$15** 75. Ladies full 34 Coats, made of very fine Eskimo cloth in black only, with double breasted front, beautifully trimmed with braid and fancy stitching, lined through with satin. Price \$22 50.

Ladies' Fawn Beaver Cloth Jackets, double breasted,

lined through mercerized satin, buttoned pearl button Price \$7 25.

niar, November 2, 199)

SATURDAY, November 2, 1901.



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Full Bleached Linen Table Cloths,

than you'll find at a regular fur store, and from 15 to 25 pr, ct. lower in price. Read these special prices : New Hamster plate Fur Linings, extra large size, selected skins, worth \$5 ; our special price, \$3 75.

New White Coon Coats, selected skins, full size, and with pale blue sateen, silk finish, high storm collar, worth \$7.50. our special price, \$6 00. New White Coon Coats, selected skins, full size, lined with

#### TABLE CLOTHS.

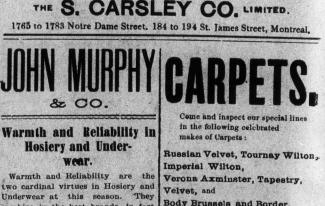
A Linen opportunity of unusual merit will pre-sent itself on Monday morning. Careful house-keepers who are aiways on the lookout for good things will be charmed with the goodress and beauty of these Linens. They come from one of the best makers in "the Land of the shamrock" who makes only tubstantial Linens from pure flax. This Linen Sale opens up a grand vista of possibili-ties for the Winter season in the dressing of "The Dining Table. Dining Table. READ THE PRICE HINTS.

Bleached, with fringe, very ser-

Bleached, with fringe, very s viceable. Size 14 by 24 inches, Sc each. Size 20 by 36 inches, 14c each. Size 21 by 41 inches, 26c each. Size 23 by 46 inches, 46c each. Size 26 by 45 inches, 40c each.

Made of Pure Bleached Linen Flax. Size 17 by 24 inches, 14c each. Size 20 by 42 inches, 18c each. Size 22 by 42 inches, 26c each. Size 22 by 45 inches, 40c each.

These goods are designed and woven to-



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the West Side which we take th

which we take the Within the pro-kindly helpers around with welce daughters of St. the hour had com own care in great God's providence if possible, their upon His poor. more as in the en-great as in the en-great as in the book of the holds striking ca and suffering but stands forth one late as April of t late as April of t A request came priest, that Siste in advance of him poor woman for t last sacraments. alone and was to hospital that da been sent to the been sent to the c ber. To give a cl the poor creature' to depict a scene

POOR OF N. garet E. Jordan

ticle to the "Ro der the title "A

Vol. LI

CAIHO.

CATHOLIC topic which is minds of memi ties in the Re

to by the "G

ays :-



teen nuns, nive of whom are classified teachers, but they all in turn assist in the education of the poor. They receive no remuneration except whatever is paid by the Commission-ers of National Education, which would not meet the expenses of the school and the money expended from time to time on clothing and food for the poor children attending the schools. Mr. O'Hagan submitted that the convent, being the resi-dence of the teachers and subsidiary to the schools, and being occupied by them the better to enable them to carry out the work of education of the poor, and their occupation not being beneficial in any way, they were entitled to be exempted. His Honor-The only question that is troubling me, after the argument and authorities quoted, is whother this question can be raised in this form. I think it has been decided that where the rate has been legally made a defence cannot afterwards be raised. Mr. O'Hagan submitted that if the

Mr. O'Hagan submitted that if the rate was made where there was no jurisdiction to make it, the rating was bad ab initio, and the defend-ant could therefore raise the ques-tion when sucd for rates in any form.

for when such that the very state of the such or the such or the second response of the second raise the question, but he was inclined to chink that where the premises were rated the question could not be

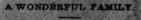
and the question could not be nised. Mr. Sloane, for the plaintiffs, said the particular case rested on its warmerits, and it was vary hard to and a procedent. His Honor said he was entirely the Mr. O'Hagan in his contention hat the ladies in question should be swamp, and if the matter came be-we him on appeal from the valua-it he would be prepared to give hem the benefit to which they ap-eared to be entitled. It always ave him great pleasure to give rever uncouragement to people, no uniter to what form of Orristiantly hey Leionged, whilst they were,

PRIEST'S BRAVERY. William St. Elmo Smith, chaplain in the New York Fire Department, did more than a chaplain's duty the did more than a chaplain's duty the other day. In rubber coat and hel-met, Father Smith dashed down in-to a Park place sub-cellar, where firemen were falling fast, knocked-out by smoke and gas, and rescued Battalion Chiel Kenny. The chief had dropped among his mea uncon-scious. The priest carried him up the ladder to the street and helped re-store him to consciousness.

A NEW INDUSTRY (says the "Ta-ble") is being opened up for North-ern Ireland by the enterprise of a parish priest. The peasants of Done-gal, it seems, are nearly all aplar-ists, and the honey produced is said to be of the most delicious descrip-tion, but hitherto the Irisbman of this district, have not real-ized how to get it sold. Father Michael, of Kilmacrenan, has now not only taught them to emrather Michael, of Kilmarrenan, has now not only taught them to em-ploy the parcels post as a means of conveyance, but the sweet uses of advertisement as well, and this sea-son Irish honey has come to Eng-land in large quantities.

land in large quantities. HIS CATHOLIC SUBJECTS. --For several weeks there has been a sharp controversy in the German press over the appointment of Ir. Spann to the chair of history in the University of Strasburg, as he is a Catholic and a son of the well-known Clerical leader in the Teich-stag. Emperor William has first con-firmed the appointment, federaph-ing as follows to the "Statthalter": "I rejoice to show to my Catholic ablicts that récognized scientific ablifty, based upon patriotism and fidelity to the Empire, will be util-ized by me for the welfare of the fa-therland."

Commenting upon the despatch 'the "Vossische Zeitung" says ;



A despatch published in the A arican press, from Chicago, und date of Oct. 21, says:--The Ormeby quadruplets were he tized in St. Cecilia's Church yest

meeting was called. Every resident meeting was called. Every resident meantime was not affect that the ap-pointment of Mr. Payne was not ar-bitrary. The meeting was large and stormy. Trustees were elected, but they were divided on the choice of Mr. The matter was finally referred to the State Superintendent of Schools in Albany, who sent a representative to Palenville. Dr. Holcomb, a rela-tive of Mr. Payne, was dropped from the Board. Another house to house visitation was made and the election of Calvin Godwin was the result. His sym-pathies being with the Paynites, the principal was related with an in-creased salary. As the whole assessable property of Palenville amounts to about \$200,000, the taxpayers waited ner-vously for the new rate. Before the consolidation of the districts it had been a little less than one per cent. With skilful management the new school should not cost as much to operate as the two district schools. Nearly two per cent is now asked for and Palenville quivers with in-dignation.

tor and Palenville quivers with in-dignation. So it comes about that the beau-tiful gift of Mr. Lawrence, the art-istic structure that fits so well into the picturesque mountain scenery, is an actual eyesore to the residents of Palenville. It is the cause of dis-ruption of familes and of quarrels between lifelong friends. The belief gains ground that the building will eventually have to be torn down or there never will be peace again in the little town.

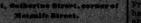
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popular prices! Here are a few lead-ing lines :--Ladies' Bibbed Wool Vests, extra and warm, 50c, 60c, 75c, \$1.00 and \$1.25 each. Ladies' Ribbed Wool Drawers to match. Ladies' Ribbed Wool Vests, very warm, \$1.00, \$1.10 and \$1.25. Ladies' Lamb's-Wool Vests, \$1.00, \$1.75 and \$2.00. Ladies' Black Wool Tights, 80c, \$1.10, \$1.25 and \$1.90. Ladies' Ribbed Wool Combina-tions, \$1.25 and \$2.25. Ladies' Ribbed Wool Combina-tions, \$1.25 and \$2.00. Ladies' Natural Wool Combina-tions, \$1.26 and \$2.50. Ladies' Anth-Grippe Bands, 25c. Men's Shetland L. W. Combina-tions, \$600 and \$3.50. Ladies' Anth-Grippe Bands, 25c. Men's Shetland Lamb's-Wool Shirts, 60c, 80c, \$1.00, \$1.10, \$1.80, \$1.50. Men's Natural Wool Anti-Grippe Bands, 35c, 60c, 75c. Children's Ribbed Wool Vests, 25c, 35c, 50c. Children's Ribbed Wool Combina-tions, 75c, 90c, \$1.26. Ladies' Black Cashmere Hose, very soft and warm, 25c, 35c, 60c, 75c. Men's Black Ribbed Cashmere Hose, 30c, 40c, 50c, 75c.





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