





# Pope Pius X. On Catholic Policy.

A deeply interesting account is given in the Paris "Matin" of an audience which M. Henri des Houx had of His Holiness Pius X. a fortnight ago.

In the course of the interview, referring to the French Catholics, the Pope said:—

"Let them not forget that they are enrolled in the Church Militant. They are subjected to tribulations, but is not that the lot that Christ preferred during His life on earth? If He consented to be exalted above other men, it was on the cross of infancy. He did not promise to His Church terrestrial joys and triumphs. He foretold for it struggles and trials. It was at the cost of martyrdom that He reserved victory for it, and that victory was not to be huran. Our Saviour travelled through towns, villages and countries preaching to the crowds good works of kindness and charity. In like manner the French Catholics must not be ashamed to go into the public places, even though they should meet with their enemies, not to claim from Caesar the things which are Caesar's, not to promote human interests nor to give way to party passions, but to assert their Faith, demand their freedom, and give evidence of their fraternal union and their virtue.

"The salvation of the Church and of peoples is in Christ. That is the model, and it is God that gave it to mankind. The conception of God in His immensity, His eternity, and in His omnipotence passes human understanding. The most profound theologians, the most subtle philosophers can only form a faint conception of the Divine Majesty. That is why God sought to manifest Himself to man by the incarnation of His Son. He gave them, not only for their redemption, but also for their guidance through life, the admirable example of the God made Man Who is the intermediary between human infirmity and Divine omnipotence. To draw nearer to them God combined all the graces and all human virtues in a woman whom He destined to intercede for mankind with the Most High.

"He has also placed in their midst the Pope, who has been installed as successor to the prince of the apostles, to hold in his keeping the dogmas of the unity of the Faith -- the Pope, who is only a human being with all human weaknesses, and who solely derives what authority he possesses from the perpetual assistance promised by the Almighty to the Church and to its head. If Catholics never lose sight of the image of Christ, of His Mother, of the lessons of the Apostolic See, if they regulate their conduct on Divine models and on the precepts of the Gospel, how small will appear to them the preoccupations of parties, in so far as at all events, as they tend to merely human ends and aims. By fidelity to Christ they will impose on others respect for their liberties and their rights. Nobody will be able to accuse them of being the enemies of the State. It is true that they have to deal with redoubtable foes. The enemy of all Divine and human order is assiduously at work spreading discord, hatred, and impatient envy. A society founded on the principles of the evil spirit is already hell upon earth. And see in your own country, they have lately entered upon a policy which I would qualify as suicidal, for, in molesting the Faithful, it is Christ Who is attacked. It is Christ's humiliations and tortures that they seek to renew.

"It is, therefore, around Christ, that the Faithful must group themselves in perfect concord. The slightest division places fresh weapons in the hands of the impious and anti-social enemies. The Faithful can only be united in the Church--the church which cannot assimilate itself to any party. There have been good Emperors and good Kings, Charlemagne and St. Louis. There have been bad Emperors and bad Kings. There have been monarchs like Napoleon, who, after having rendered the Church immense services, persecuted it terribly. Are there not also republics where Catholics enjoy the plenitude of their liberties and rights. Cardinal Gibbons told me with what consideration he had been received by President Roosevelt, although a Protestant. May not French Catholics envy the lot granted by Protestant England to Catholics and to their works,

and also the situation acquired by German Catholics under the reign of a Lutheran Emperor."

M. des Houx here suggested that the generosity of William II. to the Catholics and his attentions to the Holy See were inspired by purely political and ambitious interest. To this the Pope remarked:

"He is, at all events, intelligent enough to understand the interests of his dynasty and of his people. He is not led astray by sectarian fanaticism in paths that are opposed to the national welfare. I must therefore admit with sorrow that Catholics in countries where they are in a majority, where the Catholic Church is officially recognized, as in France, Spain, and Austria, do not always enjoy as complete liberty and tranquillity as in countries where they are in a minority and subjected to the common law. But, once, more, they belong to the Church Militant. They are therefore suffering for the triumph of Christ. Let them not lose sight of their Divine Model, and their trials will be changed into joy."

It appears to M. des Houx that Pius X. subordinating politics and diplomacy to a popular apostleship, will devote more care to gathering the people round the pulpit than to negotiations with governments. Every Sunday he calls together in the Gardens of the Vatican some thousands of men, women and children. He comes into their midst alone, without a cortege, and like a preacher expounds to them with tender eloquence the Gospel of the day. The crowd is freely allowed to enter the Pontifical Palace. Poor people in peasant costume, town artisans, humble priests, and old women like those who fill the churches may be met upon its marble staircases and in its magnificent courtyards. All these simple folk seem to feel quite at home. The Pope gladly welcomes the humble and blesses with the same effusion the coarsely-clad peasant whom he meets in his walks as the bedizened personage admitted to the intimacy of an audience. He is not ashamed of his humble origin, nor does he pride himself upon it. He has brought his three sisters to Rome not to convert them into titled ladies, but to seek repose from the fatigues of his sacred office in the privacy of his family, and also to serve as a constant reminder that he has issued from the ranks of the poorest of the people. He invites his friends to his table, to the great scandal of the ceremonial officials. The ceremony of kissing the Pope's slipper and kneeling until invited to rise has been abolished.

## The Passionists And Mode of Life.

Fred A. McGill, a correspondent of the "Catholic Union and Times," writes of a recent visit to the monastery of the Passionist Fathers at West Hoboken, N.J., as follows:—

"Your correspondent visited the monastery a few days ago. Father Ward had not returned from a Western trip, made partly for the purpose of aiding in the selection and purchase of the Chicago site. Through the courtesy of one of the resident members of the order, the writer was permitted to inspect the buildings and get some glimpses of the beautiful life which priests and brothers lead.

Thine of going to bed at 9 o'clock and just four and one-half hours later, at 1.30 a.m., getting up and joining in a choir service that continues one hour and a half. After that two hours more sleep are allowed. That is all permitted in the twenty-four hours. This is the practice to which every priest, brother and student must conform 365 nights in the year. Throughout the day every hour is apportioned for prayers, meditation, public services, meals, a walk or a recreation period.

There are four or five full meals in a week. Breakfast includes coffee and black bread, except for students who may have butter with their bread. The most complete meal is in the middle of the day. At night there are green vegetables and sometimes cold meat. During Advent or Lent no meat is allowed. The walk is "silent," a half hour in the gardens, but no conversation. During the recreation period, three quarters of an hour, priests may chat among themselves, so may the brothers and students.

The large cross is the distinguishing mark which the Passionist always wears. The robes are black. On their feet all wear sandals. They are comfortable in the house, perhaps, but when one gets old they are not much protection against cold floors.

Each priest has his own little cell in which he sleeps and in which he spends a portion of the day allotted

for private prayers, studies and spiritual reflection. The brothers have their cells on another floor. In one is the brother who acts as the cobler for all. In another cell is the tailor. One of the brothers has sufficient knowledge of medicine to treat minor maladies not so serious as to call for the attention of the regular house physician.

It is a rigorous discipline, but the regularity maintains good health as a rule. The faces you see within the walls speak of high-minded lives, of cheerfulness and zeal, of inspiring devotion to duty.

In the sixties the Passionists started their work on a small scale, amid the mosquito-plagued and malaria-infected districts west of the Hudson. Since then the swamp lands have been drained and that section of New Jersey has become one of the most beautiful along the line adjoining New York. The order conducts the parish church which it built, adjoining the monastery. Priests are sent to give missions wherever and whenever they are requested. If a parish priest in the Newark diocese is taken suddenly ill, there is always a Passionist ready to step into his place until he recovers. In many ways they are an aid to the diocesan authorities and the pastors of various churches.

It takes ten years, from the time a student enters the Passionist preparatory school, until he is fitted for missionary labors and the thorough training produces priests of rare ability, learning and eloquence. After a visit to the monastery one no longer wonders at their wonderful success in preaching to men of Christ's passion, from which their name is derived.

## THE IMMACULATE CONCEPTION

JUBILEE YEAR, 1903-1904.

Light! light! across the dusky ages flashed from God's Almighty Word

To burst in glory at the noon of time around a maiden mild:

"A Virgin's foot the serpent's head shall crush!"--With awe High Heaven was stirred,

And trembling angels in reverence bowed, to greet the undefiled!

Light! light! Again through all the gloomy world, more fair than Eden knew,

When mighty Gabriel with pale radiance stood before the chosen one: Hail, Mary! Hail! The stars leaned down to hear,—his words fell soft as dew

Upon her heart,—"Hail! Full of grace art thou bless'd, thrice bless'd is thy Son!

And still the Light, around her holy name outspread its Christlit rays, To reach the centuries beyond, when lo, the Voice unerring rose

Upon the heights! The Church in anticipation of joy and peerless praise, Rang clear to Heaven's uplifted gate, her throne of glory to disclose!

Behold! Another year writ golden on a lily page of time, Dawns fair upon the universe! In jubilation souls arise!

Illumined spirits lift clear vision high, to seek God's truths sublime,

And Heaven opening, down from Mary's hand fall gifts of Paradise!

Oh, Light of Faith! Oh, Hope! Oh, rainbow Promise ever gleaming fair

Before our earth-dimmed eyes! All tribes and tongues and nations hail thee bless'd!

Joy soars triumphant in divinest chords of music and of prayer, And love exulting chants the tender name by Jesus' lips caress'd.

Bellelle Guerin, in the Canadian Messenger of the Sacred Heart.

## IRISHMEN IN DISTANT LANDS.

Colonel Thomas O'Reilly, Deputy Mayor of Capetown, South Africa, with Mrs. O'Reilly, had the honor of a private audience with the Pope a short time ago. He is a native of Limerick who has had a career full of adventure and romance, says the "Freeman's Journal," of Dublin. He has served in the Cape Legislative Assembly as one of the members for Capetown, and he was the very first Catholic and Irish Mayor of that city. He is an enthusiastic adherent to the National cause, and has called one of his sons after Mr. John Dillon. In the drawing room of his residence in Capetown, on the mantelpiece amongst many costly, beautiful ornaments, in the most conspicuous place is a sod of turf, which was brought all the way from Ireland as a memento of the Old Land.

## RANDOM NOTES AND GLEANINGS.

AN OLD HAT.—We are told that the Corpus Christi College, Oxford, has, as a rare treasure, "an old English hat which was found in an Egyptian tomb and must date back at least five thousand years." Possibly the tomb may be five thousand years old, but we are at a loss to see how "an English hat" could belong to a period four thousand years prior to the use of any kind of hat in Britain. At first we thought that this must have been a misprint, but then we have the next paragraph which reads thus:—

"Its simplicity of make has been its safeguard, for it has no nap or perishable trimmings, such as moths might corrupt." This must mean the hat, not the tomb. Then it goes on to say:—"It is closely akin to what is known as a Panama straw hat, and is of such excellent quality that it can be folded and crushed with any harm to its appearance. It is also quite as well adapted for practical use now as it was in the days of the Pharaohs." There can be absolutely no question now; it is the hat and not the Egyptian tomb that is five thousand years old. We do not dispute the existence of an Egyptian tomb five thousand years old, nor of a hat, or other kind of head gear, found therein, nor of the hapless, trimmings hat that has defied the moths; but we cannot agree that it is "an English hat." Just as well say that Pharaoh was an Englishman, a predecessor of Edward VII., a regular Cockney in accent and a dude who turned up his trousers and was in the habit of saying "don't you'r know." Oxford has some very queer relics; but this hat beats them all in interest and antiquity.

LABOR LEADER.—At a recent meeting held in Boston, Samuel Gompers was re-elected president of the American Federation of Labor. He received 12,524 votes to 1,134 for Ernest Kreft of Philadelphia, the candidate of the Socialist delegates.

PECULIAR FRIENDLINESS.—An exchange says:—

If a slight error appears in a Catholic newspaper it is quickly noticed but there is no word of praise for the many splendid articles which appear in its columns. Anything labeled Catholic is not rightly appreciated by many of our Catholic people.

CHARGED WITH BRIBERY.—Warrants were issued last week for seventeen former city officials, of Grand Rapids, charging them with accepting bribes in connection with the Garman-Cameron scheme for supplying the city with water from Lake Michigan.

ANOTHER CRUSADE.—London has a new crank, Joseph Salomonson, who is waging a crusade against the use of salt and of all kinds of liquids and who believes that if these articles cut out of man's dietary the race will be greatly improved and men and women will live to biblical ages. Salomonson has not drunk any kind of liquid in 16 months and has not used salt for a longer period. He has established a colony of people, who believe with him, at Ascona in Switzerland and hopes to induce Londoners to join a colony which he proposes to found in England.

DERRICK USED FOR BURIAL.—Lee Trickey, aged 32 years, of Hammond, Wis., who weighed 637 pounds when he died on Nov. 12, was buried in Walnut Grove cemetery, Newport, Ark. He was said to be the heaviest man in the world, weighing 650 pounds. A large derrick was used to lower the casket, which was six feet long, three feet wide.

A BUSINESS VIEW.—A contemporary says:—

A wise man paid ten cents a week to insure his house against fire, and four cents a week to insure his child against the loss of their religion. The latter insurance he took out in the form of a Catholic family paper published weekly.

ERECT THEIR MEMORIALS.—A sad commentary on our sojourn in this world, may be found by those who are of a thoughtful disposition, in the following item which we have clipped from one of our exchanges:—

It is as follows:— "James Cauley, born April 16, 1803," Mary Cauley, born November 12, 1813."

These inscriptions appear upon two monuments, erected side by side in the Catholic cemetery, a half mile west of Racine.

Mr. and Mrs. Cauley, the earliest Irish pioneer residents of the county, are alive and well. They reside in an unpretentious two story frame dwelling at the north city limits. Neither ever had a picture taken, and they refuse to sit for them in their old age.

Should Mr. Cauley live until April, he will be 101 years old. The old man says he had the monuments placed upon his lot in the cemetery that he might mark certain his last resting place would be marked.

Mr. Cauley came to Racine over sixty years ago, and took up farm land on what is now known as the Milwaukee road.

LATE MR. SHAUGHNESSY.—The Milwaukee "Catholic Citizen" refers to the death and funeral of the late Mr. Thomas Shaughnessy, esteemed father of Sir Thomas Shaughnessy, president of the C.P.R. From the report we take a few extracts, as follows:—

Thomas Shaughnessy, for sixty-two years a resident of Milwaukee, died on Saturday night, aged 85 years. The death was due to old age, but the end came most unexpectedly as Mr. Shaughnessy had been downtown Saturday, apparently in the best of health.

Thomas Shaughnessy was born in County Limerick, Ireland, in 1818, and came to Milwaukee in 1841. He married on July 28, 1846, to Miss Mary Kennedy, a native of Killarney, County Kerry, who came to Milwaukee in 1844. They located in what is now known as the Third ward and lived there until the big fire, when they moved to the present residence in the Sixteenth Ward. Mr. Shaughnessy is survived by his wife, two sons and one daughter. Mr. Shaughnessy was a fine Irishman of the pioneer generation, strong in his adherence to his race and his religion. For years he was a leading member of St. John's Cathedral parish.

The funeral services were held at the Gesu Church. Solemn Requiem Mass was sung by Father Bosche, with Father Hayden, as deacon, and Father Joseph Ryan, sub-deacon. Rev. J. J. Keogh, delivered the sermon, highly eulogizing the deceased. The pallbearers were Jeremiah Quin, L. N. Roddy, and the nephews of the deceased—George A., John M., and A. J. Shaughnessy, and Frank Ellis.

PATROL WAGONS.—Kansas City police authorities are said to be thinking of placing a cover on the patrol wagon. The "Journal" of that city supports the project at length, saying: "It is not right, from any point of view, to haul prisoners through the streets in an open wagon."

PNEUMONIA.—The Chicago health bureau is trying to arouse a national crusade against pneumonia, whose list of victims in that city by far exceeds that of consumption in the cold weather months. Related returns from the county medical institutions increased the latter's disease record last week, but pneumonia still leads. Out of every 100 alcoholics attacked by the disease, it is declared, 70 will die, while of every 100 non-alcoholics so attacked only 23 will die.

CHILD LABOR.—State Factory Inspector McAbee, of Indianapolis, Ind., believes that if the state orders by statute that no child under fourteen years shall work, it should adopt means to supply a fund from which the child can be clothed and fed. While the state decrees that the child shall get the benefit of a proper development until the fifteenth year, neither society nor the state has established a way for an honorable support of the child, nor the widow and younger children, often dependent on the little money that the child can earn. Mr. McAbee thinks that the maintenance of a fund to support the child and his dependents who, if left to their own resources, would be able to support themselves, is the duty of the state.

EMIGRANTS.—A Toronto daily newspaper remarks:—

Able-bodied paupers are being trained in agriculture in Essex County, England, prior to shipment to Canada.

HARD ON THE PARTIES.—The following item is clipped from an exchange:—

"A barrister writes to the London 'Spectator' declaring that both political parties in Canada are in the pay of the manufacturers." The bloated manufacturer and his money-bags are all powerful in every land that enjoys what is called today constitutional government.

THE DOG CORNER.—This is a new department in some of the big daily newspapers wherein such subjects as "Dogs That Have Died of Grief," are discussed. Here is a paragraph taken from one article. Note its style.

The Scarborough Irish terrier, that has just died on his master's grave after a five years' vigil of love and grief, has supplied one more example of the devotion of which the canine nature is capable.

POWER OF MONEY.—Our Canadian millionaires having captured the hearts of the citizens of Canada by their munificent donations, are now in a fair way to achieve the same success in England, if we are to judge by the following item sent from London, Eng.:

"A writer in 'The Spectator,' suggesting the formation of an Imperial club for London, says: 'Possibly some millionaire of the empire, half Londoner, half colonist, like Robert Beit, Lord Strathcona or Lord Mountstephen, might be tempted to erect a monument to the empire by buying some great historic house and presenting it to the empire to serve as an Imperial club house.'"

SAD LOSS OF LIFE.—From Johnstown, Pa., comes the sad news that last week while over 100 Italian railroad laborers were asleep in a shanty near Lilly, Pa., on the Pennsylvania Railroad, the building caught fire and before they could escape 27 were burned to death and a score or more were seriously injured.

IRISHMEN HONORED.—It is somewhat significant of the times that two Irish Catholics each distinguished for their high offices in totally different spheres—Sir Thomas Shaughnessy and Mr. Justice C. J. Doherty—have been appointed as Governors of the leading French-Canadian Catholic University of Montreal, Laval.

## The Spanish American

By degrees, through the instrumentality of honest non-Catholics, the truth is becoming known about what we might call the Latin countries of South America, and of the southern part of North America. A couple of weeks ago we published a striking reply to the criticisms of the Christian Endeavorers from the pen of a former American representative in Peru; we have now before us a none the less emphatic statement made by Judge Baker, of Omaha, and associate judge of the Supreme Court of New Mexico, on the subject of Americans of Spanish or Mexican descent. On a recent occasion Judge Baker said:—

"When I went back to my old home the last time, some of my friends tried to make the people of New Mexico ridiculous in my eyes by calling them 'Greasers.' I returned promptly that I would sooner have any case at law tried by a jury of these same Americans of Mexican descent or Spanish blood than the sort of jury I had found in Omaha. That expresses my opinion of them precisely. They are good sons, husbands, and fathers; and their children are brought up religiously and well. When they come before me for jury service I find them fully intelligent, not in the least intimidated by wealth or bewildered by the bluster of attorneys, and with a scrupulous regard for their oath that is fine to see. They live contentedly, simply and well in their homes. They are accustomed to hard labor with patience. They are thrifty, and they are ambitious for their children, always giving them as good an education as their means allow. I am not a Roman Catholic, but I find the children of that Church make good citizens here; and the priests in New Mexico are liberal and intellectual men, who teach and uphold American ideals. Our Spanish-American population is a reason for taking the territories into the Union, not for keeping them out."

This is a simple, plain, unbiased statement of facts; and such statements, made by men who cannot be suspected of any leanings towards Catholicity, should go a long ways in opening the eyes of the ultra-prejudiced to the fact that their clamorous of the Church cannot stand any serious test.

## Restoration of the Pope's Temporal Power.

General intention of the emperor blessed by the sovereign Pontiff.

It was estimated that the grams were received a on one day of the la illness, and the press reported that all of the ery had to pass the se agents of the King fact gives us an idea, hand, of the extent of cations carried on bet See and the civilized and governments, civil tical rulers, societies a and on the other, of t the Church of her ow administration, which in the actual condition cely only by the Po sovereignty.

Some of this comple ence regards the thous daily arising from the Church and State.

The two hundred an lions who accept the sp macy of the Roman Po tributed among all the earth, and there is n worthy of the name bu in keeping up relation whom its Catholic sub, their spiritual head an Christ himself. As we expect the body to igni condemn its action and as an earthly king, th Catholic, to refuse out tion of the Pope.

It is mostly, however cise of his spiritual po own subjects that the I is dependent on outwar external channels of co Though the Kingdom of of this world, yet, dur of our earthly pilgrim the world occupying a the "city built upon a must strike the eyes of visible head and visible bishops, priests and pe the very exercise of th functions are dependent sense, and united by ex of communication with and one another. Each than thousand dioceses, up the great Church of kingdom in itself, havin a bishop placed by the to rule, with dependence the supreme head and sl universal flock of Chris ment, jurisdiction and a action. How vast and c not be that system of covering so many sover having its official tribun eils with appointments judgments, appeals, and graces, all centering of the Popes, uniting t with which" according of St. Irenaeus "on ac higher princedom all ot most correspond." The the Constitution of the t but imitated the wisdo Church in setting apart Capitol a small area t that should be compris ther the limits nor juris any State, but be an centre for all, under th control of the President cutive. And what are f compared to two thous ties spread over the ear

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tacked on, as a subordinate part, to that of a mere earthly city or kingdom? Can its security be thus assured against the vicissitudes of war and siege, upheavels from within and assaults from without, treaties and political revolutions? Even were it so, when Christ endowed His Vicar with supreme spiritual power over all peoples and nations, He must have made provision for its free and permanent exercise without dependence on any earthly power or government.

General intention for December blessed by the Sovereign Pontiff.

It was estimated that 70,000 telegrams were received at the Vatican on one day of the late Pope Leo's illness, and the press significantly reported that all of them before delivery had to pass the scrutiny of the agents of the King of Italy. This fact gives us an idea, on the one hand, of the extent of the communications carried on between the Holy See and the civilized world, kings and governments, civil and ecclesiastical rulers, societies and individuals; and on the other, of the necessity to the Church of her own independent administration, which can be secured in the actual conditions of human society only by the Pope's temporal sovereignty.

Some of this complex correspondence regards the thousand questions daily arising from the relations of Church and State.

The two hundred and twenty millions who accept the spiritual supremacy of the Roman Pontiff are distributed among all the nations of earth, and there is no government worthy of the name but is concerned in keeping up relations with one whom its Catholic subjects revere as their spiritual head and the Vicar of Christ himself.

It is mostly, however, in the exercise of his spiritual power over his own subjects that the Roman Pontiff is dependent on outward agencies and external channels of correspondence. Though the Kingdom of Christ is not of this world, yet, during the span of our earthly pilgrimage, it is in the world occupying a visible place—the "city built upon a hill" that must strike the eyes of all. It has a visible head and visible members—bishops, priests and people, who in the very exercise of their spiritual functions are dependent on organs of sense, and united by external bonds of communication with their head and one another. Each of the more than thousand dioceses, which make up the great Church of Peter, is a kingdom in itself, having at its head a bishop placed by the Holy Ghost to rule, with dependence, however, on the supreme head and shepherd of the universal flock of Christ, in appointment, jurisdiction and administrative action. How vast and complex must not be that system of government covering so many sovereignties, each having its official tribunals and councils with appointments, approvals, judgments, appeals, dispensations and graces, all centering in the city of the Popes, uniting the branches with the trunk, joining all to Rome "with which" according to the word of St. Irenaeus "on account of its higher principedom all other churches must precede." The framers of the Constitution of the United States but imitated the wisdom of the Church in setting apart for their Capitol a small area of territory that should be comprised within neither the limits nor jurisdiction of any State, but be an independent centre for all, under the immediate control of the President and his executive. And what are forty States compared to two thousand sovereignties spread over the earth?

Not only dioceses and bishops, but societies and individuals, priests and people have the right of direct intercourse with the See of Peter, who was appointed to feed both lambs and sheep of the flock of Christ. There is not a priest in the ministry nor confessor, who may not be called upon any time to correspond directly with Rome for graces, faculties and dispensations in such a manner or to preserve inviolate the secrets of conscience. It may be well asked: Can an administration of such extent and importance be merely

Jesus Christ founded His Church not only as a visible, but also as an independent society, to be free from every other in the full and perfect exercise of all its rights and jurisdiction. This independence supposes on the part of the head that he be subject even in outward appearance to no earthly prince, but also that his power be exercised over kings themselves. It must find its root and stability in itself without having to lean for support on the fickle will or shaky rule of a worldly potentate to whom was never committed the care of Christ's Church. It must be exercised as to beget in the minds of the faithful the assurance of full spontaneity, remove every grounded suspicion of outside influence, every reasonable conjecture of interference, and thus elevate the possessor above the plane of human strife and worldly contention. Finally the prerogative of spiritual and universal supremacy, than which nothing on earth is higher, ought to be maintained with such honor and dignity, adorned with such splendor, as to strike the eyes of all and compel their esteem and respect.

Not that these characters singly or taken together, are necessary for its very existence, that the moment one for all vanished the Primacy should cease. For three centuries the Church in the Catacombs enjoyed none of them, and there has been since scarcely an epoch of her history, least of all our own, but she has suffered some infringement of her liberty. They are, however, none the less necessary in their exercise for that full existence, that development of her powers, that natural expansion of her energies and the perfect accomplishment of her mission to mankind. Their absence might be supplemented by a miraculous or extraordinary intervention of Divine Providence, but could not be her natural and normal condition; else the Church of God would be left incomplete. His plan of mercy truncated, and His "work in the midst of the years," the greatest manifestation of His perfections, would remain unfinished.

True, there may be different ways by which God in His wisdom might secure to His Church upon earth the integrity of her independence, but history tells the plan his Providence has actually adopted, namely, the Temporal Sovereignty of the Popes. Gently but effectually, without ambition or injustice or violence on their part, by the course of events they were lifted into temporal sway over the city and territories which their heroism had rescued from ruin when the old order broke up, and Rome, the Empire of the Caesars, fell to pieces. They were enthroned forevermore in the Eternal City by the gratitude of the peoples whom they had saved, and the generosity of the Kings and Emperors who confirmed and enhanced their titles to possession. From the VIII century down to our time the Popes have held undisputed civil sovereignty over Rome and the Roman States.

When on that fateful Sept. 20th, 1870, after dispersing the little army of Pius IX., the King of Italy, astride the Revolution, forced the Porta Pia and entered Rome, a triple crime was consummated; the Pope was despoiled of his lawful heritage; the Catholic world was robbed of its capital; and sacrilegious hands were laid on the Church of God, by an attack upon her independence. Some crimes await not a future life for expiation. Especially Christ hastens to avenge the insulted dignity of His Spouse, Victor Emmanuel, the first king of a sacrilegious line, before not many years, went down into a dishonored grave; his son, the second, met an untimely end from the hand of an assassin that revolution which his father had fostered and thought to use with impunity for his own nefarious ends. The abettors of the sacrilege too met their Nemesis; a Louis Napoleon, whose prosperous reign had before astonished the universe, lost crown and empire and liberty on the field of Sedan, the morrow of the Roman usurpation, his only son falling soon after him in the wilds of South Africa. The Italian people, that allowed the sacrilege to be perpetrated in its name and afterwards hailed its accomplishment, has seen its fair plains desolated, its towns and cities reduced to starvation, and millions of its chil-

dren fleeing for bread to foreign and inhospitable shores, the result of the moral depravation, reckless expenditure and crushing taxation introduced by the army of so-called liberators from Papal tyranny.

The Kingdom of Italy has since occupied a position false before the world and disastrous for its own interest. It must continue so till the great wrong is repaired and the Eternal City is given back to its only rightful owner. One city cannot be the centre of Catholicity and the capital of an earthly kingdom. "It is clear to all," says Pius IX., "that the faithful people, nations and kingdoms would never have full confidence and observance towards the Roman Pontiff if they saw him subject to any prince or of government. The enemies of Catholicism point with an air of triumph to the glorious pontificate of Leo XIII., following the "accomplished fact" of the Roman occupation. Never did the spiritual power command such respect or wield more powerful influence! Never were the Church and her head held in such veneration! One has only to recall the monster pilgrimages that wended their way to Rome, the pomp and circumstance of royal visits, the world-wide homage paid the great Pontiff, especially at the close of his days. Such prestige, they say, is a proof that the spiritual power is never better than when freed from the burdens and trammels of a temporal government.

Those who speak thus fail to discern that Leo commanded such respect and devotion because of his strong assertion of the Temporal Power, his emphatic protest against the spoliation, his stern refusal to yield one iota of his princely dignity. For the twenty-five years of his pontificate he never once set foot on the usurped ground, remaining the prisoner of the Vatican on the only spot of territory left him. King or Emperor could not approach him unless recognizing his sovereignty, and observing scrupulously all the forms due to an independent ruler. The restoration of the Temporal Power he made the great cause and interest of his pontificate to which all others were subordinate. On other points he yielded as far as principles allowed, for sake of peace, but here not a tittle. The glory of his pontificate was precisely in the vindication of the Temporal Power. Had he appeared for one day in the streets of Rome among the subjects of the usurper, or even accepted his proffered protection, kings and rulers, instead of paying him their homage, would have passed him by without recognition if not with contempt. The Italian Government has seemingly thus far respected its engagements and refrained from offering violence to the illustrious prisoner of the Vatican, being on its good behaviour before the world and the European powers; its interests and the peace of Europe are at stake. How long the strain shall last no man can tell. Beneath the throne seethes the revolution, awaiting but the occasion to burst forth with unconquerable fury. We know that when it is let loose, Christ will protect His Church and His Pontiff, were it by a miracle. Even so, the temporal sovereignty of the Pope will be all the more apparent. As Leo XIII. said in answer to some who have pretended that it was a thing of the past, an institution that has had its day, and no longer designed by Providence: "An institution brought into existence by ways so legitimate and spontaneous, which has held tranquil and indisputable possession for twelve centuries, which has powerfully aided the spread of faith and civilization, which has acquired so many titles to the gratitude of nations, holds more than any other the right to be respected and maintained; and a series of wrongs and injustices that has oppressed it, is no reason for thinking that the designs of Providence have been altered. On the contrary, when we consider that the war waged on the principedom of the Popes has been always the work of the enemies of the Church and religion, and in our times, the chief work of the secret societies, who, by striking down the Temporal Power, wished to open the way of attack on the spiritual power of the Pontiffs, it is all the more clear that in these days the civil sovereignty of the Popes is intended by Divine Providence as the means for the regular exercise of their apostolic power, and as the efficacious safeguard of its liberty and independence."

The question, therefore, is no longer for Catholics an open one. Rome has spoken; and we, faithful children of God's Church, following the infallible teaching of her Supreme Pontiffs, will be ever champions of the Temporal Power, and during the month of December will offer, in union with the Divine Heart, our earnest prayers for its speedy restoration.—J. J. C., in the Canadian Messenger of the Sacred Heart.

The Student's Work.

A STUDY BY "CRUX."

TWO passages came under my eye this week, and as both, each in its own sense, suggested a long train of thoughts I took the trouble to hunt up the articles from which they are taken; and I consider that my time was not lost. The first extract is from an editorial in an American Catholic weekly, the second is an extract from an editorial in a Canadian Catholic college review. The former was written by a person with some practical experience of life and the latter by one who is evidently a student, whose theories may be based on good principles, but whose practical knowledge of the requirements of the day is not yet developed.

The first extract reads thus:—"Deeds, not Creeds," this is the popular shibboleth of to-day. In the sense that it issues glibly from everybody's mouth, it is the cant theology of the hour. Why not "Deeds and Creeds"? That is the principle to which we subscribe. "Good works—not Faith," is a theory destructive of its own merits. Faith, belief, principle—these are the very life-blood of benevolence, honesty and charity. Subtract from the world its high aspirations, its deep convictions, its earnest hopes, and where are our good deeds? I need not follow this quotation any further. It is self-evident that the writer speaks truth and from experience. I would only add that it would be better to write "Creeds and Deeds, than 'Deeds and Creeds'—for Faith comes first, and we are told of "Faith and good works." And again the word "creed" would be better in the singular, for it would then express more exactly the Catholic idea of the "Creed and the Deeds," that must be combined in the Christian life that aspires to perfection.

I have quoted this simply to point out that the writer thereof tells the truth when he says that "Deeds, not Creeds" is the world's cry to-day; and that in practice it becomes the false standard of life. Consequently, it is the reverse of the principle that should underlie the true Christian life and should form the foundation of all study for the young and aspiring.

Using this as a preface I now turn to the second passage, taken for the College Review.

The article is entitled "The Student's work," and is, I suppose, intended to give the student an idea of the practical side of life—a very good intention, were it not carried out as it would be by a visionary, or one living in the realm of Utopia. It runs thus:—

"This is the day of creeds, of schools, libraries, unions, newspapers; of a democracy supreme or aiming at absolute dominion. The old regard for aristocracies and castes of any kind exists pretty much as a relic. In theory every man is the equal of his fellow; if he aspires to be their superior or leader—it has become the fashion to say, servant of the sovereign people,—he must prove that he is a giant intellectually and morally." This seems to me to be intended as a setting before the reader the subject to be considered, and it appears to mean that a species of democratic spirit now replaces the olden time spirit of cast or aristocracy, that the people now constitute the sovereign, and that the leader must be the servant of the people. Finally if he aspires to leadership "he must prove that he is a giant intellectually and morally." This is very nice in theory, but in practice we fear that it will prove to be baseless as a vision. Not one in fifty of those who "aspire" to be leaders ever attempt to prove themselves intellectually or morally; not one in seventy-five of those who become a political representatives are conspicuously above mediocrity, either intellectually or morally—and as far as political morality is concerned, the percentage of those who succeed is far smaller—note as an example the condition of affairs in leading centres to-day.

But to continue my quotation: the writer says—"He must lay down his platform, publish his programme of action, and convince people, before they will place him in a position of trust, that he knows how to promote their interests." This may be very well in the case of a politician who is about to seek the suffrages of the people; but I am not quite clear as to what connection there is between it ever being put into practice by

ing and "The Student's Work." I presume, of course, that the article has been written for the benefit of students in view of their preparation for public life in the world later on; if so there is not much likelihood of these this programme (sic) preparations for whose special interest it was written. I need not follow on through the long page of theorizing that follows the above quotation. I hurry on to the most important passage in the article. This, I repeat, must be read with the constant remembrance that it is addressed to students, and that it is intended to give them more exact ideas and principles in regard to study as a preparation for life in the world. In reading this passage I would also recall that which I quoted at the beginning in regard to Faith and Good Works, and the world's cry of "Deeds not Creeds."

"By all means let the student—in college and elsewhere—take up the classics. But the classics, whose claim to meet the needs of time has long been disputed, will be but part of his work. The same may be said of literary culture. Opinion no longer requires as much attention to be given as formerly to demands of a religious character." This I do not pretend to quite understand. I presuppose that the article was written in a Catholic educational spirit; if so, I fail to see the applicability of the foregoing. I am perfectly willing to admit that something more than the classics is now needed, both for the commercial and political careers that open out before young men. I am equally prepared to admit that the world has become too matter-of-fact to permit of success when literary culture is the aspirant's only recommendation. The "opinion" of the world, as we find it to-day, may be that the attention given formerly to "demands of a religious character" is not required. But, from the Catholic standpoint, the very existence of the new and materialistic conditions that obtain, demands more than ever a close and constant attention to matters of a religious character. Never before, perhaps, in the history of the world, was it so necessary that the student—the Catholic student—should be perfectly grounded in all that constitutes a religious education.

The writer thus continues: "Utopias and empty, if finely spun, theories find little sympathy because people now want practical results. Science must to-day receive more space than anything else in a curriculum; less a fetish than it was however, instead of solving, as was fondly hoped, it has only accentuated the enigmas which torment perpetually our existence." Do I properly understand this? Perhaps not; but if I do, I am forced to call it a contradiction. People want practical results we know; but the principles and teachings of religion—of the Catholic religion—are neither utopias, nor empty theories. Science must have its place in the curriculum, but not "more space than anything else;" for science has not solved, but has accentuated the enigmas that perplex us. Consequently religion, or to use the writer's own words, "demands of a religious character," which mean religious training, is far more important than science. The latter is admitted to be a failure in solving the most important of life's problems the former has long since solved them—hence the former is the more important.

Then we read: "It is, so we believe, the epoch of commercial and industrial turmoil. In the face of it appears the sudden haste to be rid of tedious old problems so that the best minds in Church and State may be free to grapple suitably with the graver matters of the moment." What kind of Liberalism is this? What matters of the moment are graver than those that occupied the solvers of those old problems of life and death? Are they commercial and industrial matters that should absorb the undivided attention of the "best minds in Church and State?" This is exactly the argument advanced by Combes in justification of his most unjustifiable course. He wants to free the "best minds in Church and State" from all consideration of olden problems in order that they may have unchecked liberty to study and attend to the "graver matters of the moment."

I will not transcribe any of the succeeding paragraph, as it simply amounts to telling the student that he must learn to know what he does not know, and to make use of what he knows for the purpose of acquiring what he does not know. No person is going to gainsay these axiomatic statements. The closing sentence of the article may, perhaps, serve to elucidate for some reader the main argument that preceded; in the hope that such may be the case I will quote it. "Thus an inflexible purpose to discover and advocate elementary principles, basic truths, will effect much towards the settlement and appreciation of simple things

which, destined in themselves to build up confidence and peace in society, are twisted to its disruption and ruin as long as they are disregarded, disputed and obscured in men's minds. Here is the student's work."

As far as I am personally concerned, I am not one whit better informed now than I was before I began to read that article regarding the "Student's Work," of the future. We have been told that he must discover and advocate basic truths. Decidedly. And before attempting to discover them for himself, he must go to the infallible source of basic truths, and learn all that is taught concerning them. The world to-day calls for "deeds not creeds—that is for practical results in the material sphere of action, and not theoretic principles, that affect the higher and broader life of man—the spiritual as well as the material. To meet this demand of the world, we are told that something more than "the classics, history, religion, science," is required. Admitted. We need the mastery of every-day facts, a knowledge of those small details that go to make up what I might style a full equipment in the industrial struggle. We require a sharpening of our wits; and a corresponding blunting of our consciences. That is, if we are to keep pace and have grace with a world that wants deeds and not creeds—material results and not Faith.

But that is not the purpose of Catholic education; consequently, I cannot, for one, subscribe to it.

MGR. SBARETTI AT VALLEYFIELD

On Saturday last the Apostolic Delegate, Mgr. Sbarretti, reached Valleyfield, and the reception accorded him surpassed anything that has ever been seen, of a like character, in that town. The decorations along the entire route from the station to the Episcopal residence were of an elaborate character. At the station a vast concourse of citizens, of all creeds, headed by the Venerable Vicar-General, the clergy, the Mayor, and the Council, received His Excellency. Addresses of welcome were read in both languages, and the Delegate replied in feeling terms. At the Church he was received by Mgr. Emard, the beloved Bishop of the diocese, after which ceremony the Benediction of the Blessed Sacrament was given, followed by the Apostolic Blessing. All day Sunday and Monday the rejoicings, welcomes, expressions of devotion to the Holy See and various functions in the Church and in the different institutions combined to render memorable the first visit of the direct representative of the Vicar of Christ to the young diocese of Valleyfield.

Great National Festival

Organization is now commenced, on a large and elaborate scale, for an imposing celebration of the feast of St. Jean Baptiste on the 24th June next. It is early to commence such preparations, but as the 24th June, 1904, will be the seventieth anniversary of the foundation of the St. Jean Baptiste Society of Montreal. So far the various committees have been selected, and will all go immediately to work. As far as can be learned the programme will be about as follows: On Thursday, 23rd June, the eve of the feast, the St. John's fire will be lit on Park Lafontaine. This is the revival and perpetuation of an olden custom that dates from pagan times and that has been for long centuries associated with the feast of St. John. In Ireland this was called the Bel-fire or Beal-fires—lit on midsummer eve.

On Friday, 24th June, a solemn and Pontifical Mass will be sung either at the Cathedral or in the Notre Dame Church. In the afternoon a grand picnic, with patriotic speeches of the occasion, and the inauguration of the Jacques Cartier cross on the summit of the mountain. And in the evening a gala festival in the Monument National. On Saturday, the 26th, a grand procession will take place. In the evening there will be a torchlight procession of local and visiting guards, and an illumination of the Jacques Cartier cross and fireworks from the different public squares. On Sunday, 26th, Monday, 27th, and Tuesday, 28th, meetings of the Congress of French-Canadians will be held. It is quite certain that never before has there been a celebration to equal that which is now proposed, and it is needless that we should assure the organizers or our hearty and fully sympathetic in their patriotic effort to commemorate the foundation of their national society.



# The A.O.H. Parade and Entertainment.

On Sunday last the Ancient Order of Hibernians held their annual church parade to St. Ann's Church, and the muster was one of the largest seen for many years. The patriotic and progressive Order was reinforced by the presence in the ranks of representatives and members of other Irish national organizations, the de Salaberry Guards, under the command of Col. John B. Lorge, the St. Ann's and St. Patrick's Cadets, and by four of the principal bands of Montreal.

The procession started from the hall of the A.O.H. on Notre Dame street, and marched through several

could the Irish people "look up to the saints of Ireland and say we are the sons of saints."

The musical portion of the service was characteristic of the enthusiasm and capabilities of Prof. P. J. Shea and his excellent choir. The Mass chosen was Mercadante's and the soloists and chorus acquitted themselves in a manner which leaves no room for doubt as to the place of honor St. Ann's choir holds in this city among sister musical corps. The soloists of the Mass were:—

auspices of Division No. 1, A. O. H., the annual memorial gathering in honor of the Manchester Martyrs was held in Victoria Armoury Hall, Cathcart street. The programme was not only characteristically Irish, but was marked by much judgment in its arrangement, notably in the number of items which it contained. Division No. 1 has given an example to all our organizations which are inclined to make their programmes for public celebrations rather lengthy.

His Worship Mayor Cochrane, who on all occasions, since his occupancy of the office of Chief Magistrate, has

Mr. Hugh McMorrow, President of Division No. 1, and others.

Mr. McMorrow delivered the opening address of welcome. He touched briefly on the history of the organization, its aims and its efforts to promote a spirit of patriotism and unity among Irishmen in Montreal; and of the endeavors it had made

encore, Mr. Quinn sang the "Boys of Wexford." Master E. Ryan, a pupil of St. Ann's School, gave a flute solo, "Irish Airs," with much precision and taste.

His Worship the Mayor in introducing the orator of the evening, Mr.

Canadian, an insipid and unsound paper—expressed during the week satisfaction that liberty of speech as understood in Canada did not exist in Ireland, and that Irish members could be thrown into prison with perfect impunity.

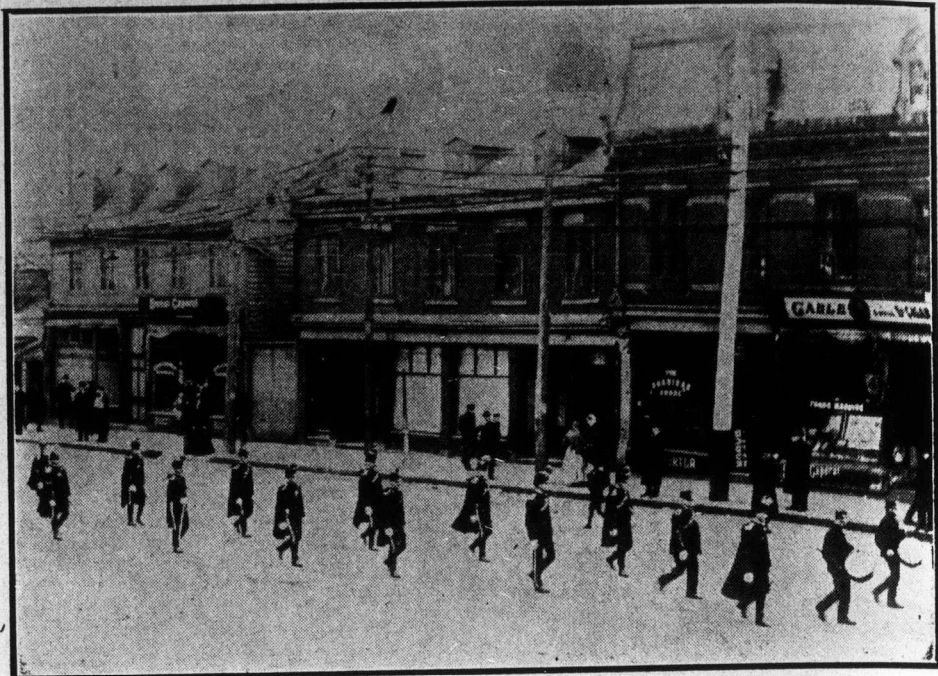
I ask this large audience, presided over by the Chief Magistrate of this



THE A. O. H. CHURCH PARADE.

The Hibernian Knights in Line under command of Captain P. Doyle, County President Keane, Honorary Captain, and Ald. D. Galgery, M.P., for St. Ann's Division, Walked in the Ranks of the Knights, in Uniform.

Photo by P. J. Gordon.



THE A. O. H. CHURCH PARADE.

The de Salaberry Guards in Line under the Command of Col. Lorge.

Photo by P. J. Gordon.

of the leading thoroughfares in the great Irish ward.

The marching of the Knights was much admired along the route.

In the Church Mr. Charles R. Devlin, M.P., the officers of the A.O.H., St. Patrick's Society, and our representatives in public life, were given seats of honor in sanctuary, while the attendance of the faithful in the body of the Church was so large that every aisle and corner was occupied.

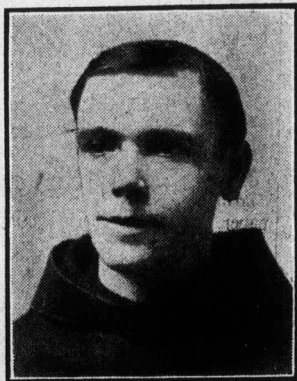
Rev. Father Riedvelt, C.S.S.R., officiated, assisted by Rev. Father Girard, C.S.S.R., and Rev. Father Saucier, as deacon and sub-deacon respectively.

After the Gospel, the esteemed rector, Rev. Father Caron, C.S.S.R., made a series of announcements concerning marriages, and pious requests for Masses for the repose of the souls of departed members of families in

Messrs. William Murphy, John Whitty and Ed. Quinn. At the Offertory the well known trio by Verdi, "Jesu Dei Vivi," was rendered by Messrs. Murphy, Norris and Quinn, with much impressiveness.

Prof. P. J. Shea made many an Irish heart that with pardonable pride as he played with exquisite taste touching selections during the entry of the processionists, such as "The Boys of Wexford," "Wearing of the Green" and St. Patrick's Day; and during the Mass "The Emigrants Lament."

After Mass the procession was reformed, and returned to the A.O.H. hall by way of McCord, Ottawa, Notre Dame, McGill, St. James and Inspector streets. Owing to a change in the route returning from Mass, which was not generally understood, several of the sister societies were



REV. FR. CHRISTOPHER, O.F.M.  
Photo by P. J. Gordon.

and are now making to encourage pupils in schools of Irish parishes of this city to cultivate a love of the study of the noble yet sad lessons of the history of Ireland.

His Lordship the Mayor then introduced Prof. P. J. Shea, organist of St. Ann's Church, who contributed a piano solo, "Irish Airs," which whetted the appetites of the enthusiastic audience. He was followed by the newly-formed Choral Union composed of the pupils of St. Ann's School, who made their first public appearance. "Let Erin Remember the Days of Old" was their selection, and their interpretation of the grand old song evoked much applause. The "Boys of St. Ann's" have sweet voices, and have been trained to use them in a way which is full of promise.

Mr. Fred. Hogan, who has won for

Charles R. Devlin, M.P., paid a high tribute to the distinguished young Irish Canadian who had for such a long period been a leading figure in public affairs in Irish Canadian ranks. He expressed the wish that Mr. Devlin would some day in the near future return to Canada and enter the House of Commons at Ottawa.

Mr. Devlin on rising was tendered a reception of which any public man might well be proud. Cheer after cheer greeted him, and it was several minutes ere he could proceed with his task.

In acknowledging the kind words of His Worship, Mr. Devlin said there was no prospect of his returning to Canada at present as his first duty was to Ireland. Proceeding he said:—

I feel at home to-night— at home

greatest city in Canada—I ask you: Stand you for liberty, or do you approve those revilers of the Irish people?

How often is the charge made against us that we are beggars? If we are, it would be interesting to know who have made us so. Who are responsible for the suppression of the energies of our people, the confiscation of their property, the destruction of their commerce? Who must bear the responsibility of the famines which at different times caused so much misery in many sections of Ireland? Who are responsible for all the real sorrows and terrible grievances of Ireland? Let Englishmen answer! Who have created the discontent, the misery which we find related in every page of Irish history? Robbed of a constitution, her parliament closed, treated with greater fa-

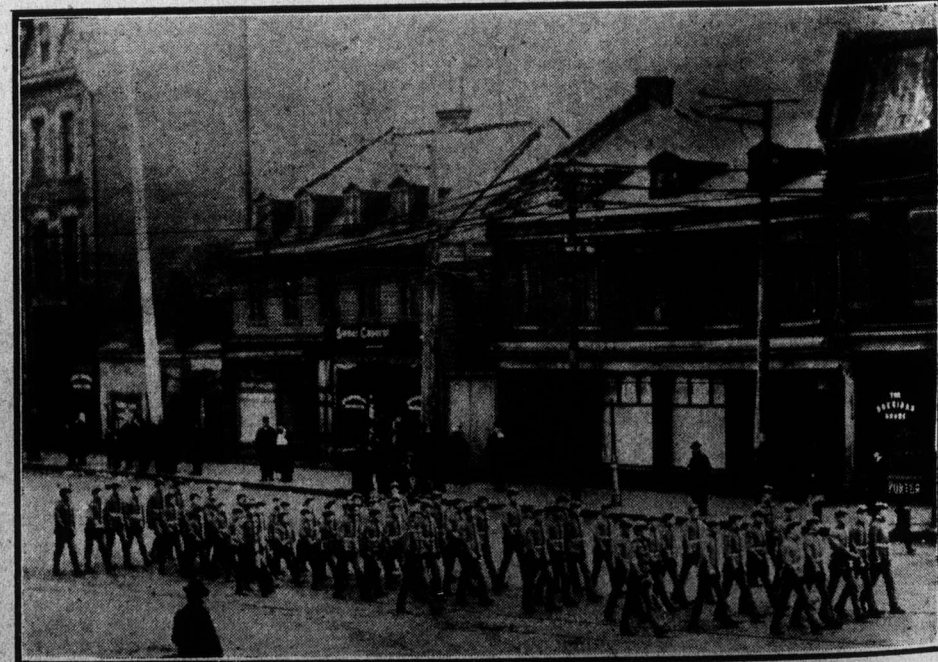
reality too much.



THE A. O. H. CHURCH PARADE.

Invited Guests, Officers and Members of Societies in Line.

Photo by P. J. Gordon.



THE A. O. H. CHURCH PARADE.

St. Patrick's Cadets in Line.

Photo by P. J. Gordon.

the parish, which were truly edifying and spoke volumes for the grand Catholic spirit that prevails in the parish.

The sermon was preached by Rev. Father Christopher, O.F.M., of this city. It was an eloquent tribute to the Irish race for the steadfastness to the Faith, through all persecution and suffering. Well and deservedly

unable to avail themselves of the opportunity of attending at the A.O.H. hall at the close where it was the intention of County President Keane to specially congratulate them for their kindly co-operation.

MONDAY EVENING, under the

shown sympathy with our people, occupied the chair.

Among those who occupied seats on the stage were:—Mr. Charles Devlin, M.P., Galway, Ireland; Hon. Dr. Guerin, M.L.A.; Dr. F. E. Devlin, 1st vice-president of St. Patrick's Society; Patrick Keane, County President; Mr. P. Scullion, treasurer;

himself a prominent place in amateur dramatic circles, recited with much vigor and pathos the charming poem of Dr. J. K. Foran, the "Manchester Martyrs." He was followed by a true type of an Irish vocalist, Mr. Ed. Quinn, whose commanding presence and well modulated voice, infused new life into the old favorite "The Minstrel Boy." In response to an

with my Hibernian friends, and the reception tendered this evening compensates magnificently for the insults heaped upon us—insults anyway which become compliments when we consider the source whence they come.

An Ontario paper—not a Conservative one, not a Liberal one—but a paper extremely hostile to anything Roman Catholic, Irish and French-

city and cruelty than any nation in the long history of the world ever suffered. Ireland on such nights as the 28th of November has the right to ask her children in every part of the world to preserve the memory of her martyred sons. It is not so many weeks since we fortified our patriotism at the shrine of Emmet; and indeed we could commemorate on

every day of the year to some martyr for Irish recall the testimony of stone: "There is no such in human affairs, go to seek it—there is no failure as in the treatment by England for 700 years which time I must say hardly been 700 days—700 weeks—of content. Every horror and that could disgrace the 'tween a strong country one is written upon all page of the history of with Ireland."

You are aware that our French-Canadian in no uncertain language with regard to certain papers find fault intentionally to laud Berlin. I said nothing present fiscal campaign mentioned as strong I could command that land's friend. The very I read in the paper 'claimed American' political, and that this was to the Irish people in States. In the face of we have the right to distinguished gentleman find nearer home whose existence has been reports of Royal Commission pointed out that at the Mr. Gladstone was officer of justice, Mr. Chamberlain dashed the from the lips of Ireland three lines from a speech Mr. Chamberlain at 15 years ago. It is taken Echo," of London, England as follows:—

"I do not believe the majority of Englishmen slightest conception of under which this free tempts to rule a sister a system which is found bayonets of 30,000 sold permanently as in a try. (Cries of 'Shame.' ten as completely bureaucratic as that which governs Poland. (S Irishman at this moment a finger in any parochial or educational work, confronted, interfered by a foreign Government out a shadow or shade of authority. I say come to reform altogether and irritating which is known as Dub sweep away altogether boards of foreign officials substitute for them a administration for pure ness." (Cheers).

But now his sentiment opposed to Ireland, and ed to overlook the insur heaps upon us, his refusal justice to our country really too much.

Dealing with the qu Catholic University for Devlin pointed out that ants of Ireland had a which had been found Elizabeth for the purpose of affirming the Protestant Ireland. Does any one Hear what the heads declared in a petition to The petition sets forth University of Dublin was Dublin by Queen Elizabeth for the purpose of promotion in Ireland based on pies of the Protestant r for three centuries Th has faithfully fulfilled posed on it by its found factors, and has in con joyed the confidence of ant people of Ireland tioners, therefore, humb in any legislation affecting education in Ireland testant constitution of city of Dublin may be impaired, and that the people of Ireland may of privileges which tloyed without interrupt years."

Mr. Devlin, to show v lies in Ireland had to gainst, quoted the pled Mr. James Campbell, M ity College. Mr. Cam Solicitor-General for Imination day last Marc bell declared:—

"I am opposed to an the endowment and esta a Roman Catholic Univ also opposed to the four Roman Catholic Colleg tion with the University and, should legislation for such a purpose, I attempt or resign my s Mr. Balfour, Mr. Wyl



ent.

inspid and unsound during the week...

audience, presided of Magistrate of this



Photo by P. J. Gordon.

Canada—I ask you: liberty, or do you ap-

the charge made a- we are beggars? If we interesting to know us so. Who are the suppression of the people, the confisca-



Photo by P. J. Gordon.

ty than any nation story of the world ever d on such nights as November has the right children in every part of reserve the memory of sons. It is not so once we fortified our the shrine of Emmett; could commemorate on

every day of the year the memory of some martyr for Irish liberty. Let us recall the testimony of Mr. Gladstone:

"There is no such record of failure in human affairs, go where you will to seek it—there is no such record of failure as in the treatment of Ireland by England for 700 years, during which time I must say there has hardly been 700 days—certainly not 700 weeks—of content and satisfaction. Every horror and every shame that could disgrace the relations between a strong country and a weak one is written upon almost every page of the history of our dealings with Ireland."

You are aware that a week ago our French-Canadian friends spoke in no uncertain language their feelings with regard to Ireland, and certain papers find fault because I failed intentionally to laud Mr. Chamberlain. I said nothing about his present fiscal campaign. I merely mentioned in as strong language as I could command that he is not Ireland's friend. The very next morning I read in the papers that he claimed American politics were corrupt, and that this was entirely due to the Irish people in the United States. In the face of such insults we have the right to tell the distinguished gentleman that he will find nearer home augean stables whose existence has been revealed by reports of Royal Commissions. I pointed out that at the very moment Mr. Gladstone was offering a measure of justice, Mr. Chamberlain intervened and dashed the cup of hope from the lips of Ireland. Let me read three lines from a speech delivered by Mr. Chamberlain at Islington a few years ago. It is taken from "The Echo," of London, England, and is as follows:—

"I do not believe that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule a sister country. It is a system which is founded on the bayonets of 30,000 soldiers encamped permanently as in a hostile country. (Cries of 'Shame.') It is a system as completely centralised and bureaucratic as that which Russia governs Poland. ('Shame.') An Irishman at this moment cannot lift a finger in any parochial, municipal, or educational work, without being confronted, interfered with, controlled by, an English official appointed by a foreign Government, and without a shadow or shade of representative authority. I say the time has come to reform altogether the absurd and irritating anachronism which is known as Dublin Castle—to sweep away altogether these alien boards of foreign officials, and to substitute for them a genuine Irish administration for purely Irish business." (Cheers).

But now his sentiments are bitterly opposed to Ireland, and we are asked to overlook the insults which he heaps upon us, his refusal to do common justice to our country. It is really too much.

Dealing with the question of a Catholic University for Ireland, Mr. Devlin pointed out that the Protestants of Ireland had a great school which had been founded by Queen Elizabeth for the purpose of converting the Protestant religion in Ireland. Does any one doubt this? Hear what the heads of Trinity declared in a petition to Parliament:—

"The petition sets forth:—'That the University of Dublin was founded in Dublin by Queen Elizabeth in 1591 for the purpose of promoting education in Ireland based on the principles of the Protestant religion. That for three centuries Trinity College has faithfully fulfilled the trust imposed on it by its founder and benefactors, and has in consequence enjoyed the confidence of the Protestant people of Ireland. Your petitioners, therefore, humbly pray that in any legislation affecting University education in Ireland, the Protestant constitution of the University of Dublin may be observed unimpaired, and that the Protestant people of Ireland may not be deprived of privileges which they have enjoyed without interruption for 300 years.'

Mr. Devlin, to show what Catholics in Ireland had to contend against, quoted the pledge made by Mr. James Campbell, M.P. for Trinity College. Mr. Campbell is also Solicitor-General for Ireland. On nomination day last March Mr. Campbell declared:—

"I am opposed to and will resist the endowment and establishment of a Roman Catholic University. I am also opposed to the foundation of a Roman Catholic College in connection with the University of Dublin; and, should legislation be attempted for such a purpose, I will resist the attempt or resign my seat."

Mr. Balfour, Mr. Wyndham and

many others had admitted the justice of the Irish claim; but prejudice stood in the way. However, Catholics would win the day in this matter.

Mr. Devlin dealt at length with the Land Bill, insisting that if properly administered and approached in a fair spirit by the landlords that it would prove a measure of immense benefit to and relief for Ireland. But after all, it would only settle the land question.

There remained the great, always the first question of Home Rule. Ireland will never surrender her nationhood. The aim of the Irish party is to secure the regeneration of Ireland and they are giving to that object all their energy, their time, their life. The triumph will be won, but it is only fair that the Irishmen of Canada should help in this great work—and he strongly appealed to his countrymen to do their best in this respect.

Hon. Dr. Guerin moved, seconded by Mr. U. A. McDonnell, a hearty vote of thanks to Mr. Devlin for his magnificent address, which was adopted with cheers.

The second part of the programme opened with "Descriptive Irish Melodies," by Mr. Thomas Flood, which were much enjoyed. Mr. Frank Feron, Montreal's popular baritone, gave with much fervor and sweetness the "Wearing of the Green." Then followed selections by pupils of St. Ann's Boys' Choir, in which Masters Emmet, Harney and Percy Dunphy, were the soloists.

One of the most enjoyable Irish gatherings was then brought to a close by singing "God Save Ireland" which was taken part in by the audience.

Happenings in Scotland

Under the heading "First Catholic Magistrate Since the Reformation," the "Catholic Times" says:—The election of Councillor O'Hare to the dignity of the magistristerial bench brings out the fact that he is the first Catholic in the Glasgow Town Council since the "Reformation" to be raised to such a position. Councillor O'Hare, who has served the city faithfully for a number of years, was, we understand, long ago offered the honor now conferred, but at the time declined its responsibilities. By every section of the community worth considering the new Ballie is held in the highest esteem.

COWCADDENS WARD.—Mr. D. J. M. Quin, the unanimously selected candidate of the above ward, has been unfortunately defeated in the recent Town Council election, a correspondent of the "Times" says: The forces of bigotry, beer, and bluff have for the time being triumphed; but a good purpose has been served by Mr. Quin's candidature. It brings out the fact that Mr. Quin's creed, country, and calling are still prejudicial in the eyes of a considerable section of the community to his speedy advancement in civic life, and that in order to silence this section and render it through time powerless the Catholic and Irish forces of Glasgow must become more united, strengthened, and consolidated.

A NEW CHURCH.—The new Catholic Church at Renfrew, which was last Sunday solemnly blessed and dedicated by Archbishop Maguire, who also preached for the occasion, provides accommodation for a congregation of 700.

HIS MEMORY GREEN.—The pastor and parishioners of St. Patrick's Church, Anderson, cherish the memory of their late pastor. The best evidence of this fact is the following report of a recent meeting held to devise ways and means of erecting a suitable memorial:—

At a large, enthusiastic and representative meeting of St. Patrick's congregation, Anderson, held last week, and presided over by Rev. Dr. Mullin, it was unanimously resolved to erect a grand memorial altar to the late Very Rev. Canon Condon, and at the same time to add other needful ornaments to the handsome church, which their late beloved pastor had been the means of building. Subscriptions at this meeting were intimated to the extraordinary extent of \$3,500, and a few days later it was intimated that other parishioners who could not attend the meeting had also sent their subscriptions, bringing the sum up to the generous figure of \$5,500. Dr. Mullin has much reason to feel proud of his wealthy and generous congregation.

OUR TORONTO LETTER.

(From Our Own Correspondent.)

A rather curious fact forces itself upon one when engaged on these short sketches of prominent young men of Toronto, and that is that the majority are the product not of our beautiful Queen City or any other metropolis, but are principally from outside districts. This does not apply in all cases, as we have shown, but it appears to be applicable, speaking generally. Were the occasion opportune one might ask the cause, is it that city life with facilities near to hand, has a tendency to destroy ambition, or have the better part of the young men born in our midst taken themselves to still more ambitious and wider fields. It seems a question worthy of solution.

Mr. Andrew J. McDonagh, L.D.S., is one of those who have come to us from outside, and has won for himself a conspicuous place in the professional life of our city. He is an Irish Canadian, his father being an Irishman, Patrick Michael McDonagh and his mother a McDonnell, Canadian by birth. Not many years ago there lived a loved and venerable priest who was Vicar-General of the diocese and parish priest of Perth; this was Very Rev. Father McDonagh, about whom was written the pathetic poem "God rest the soul of the priest of Perth;" this gentleman was the uncle of Mr. Andrew J. McDonagh; a brother of Mr. McDonagh, was Father McDonagh, the genial parish priest of Hastings, who died four years ago, but whose memory is still a fresh and loved reality in the hearts of his people.

Mr. McDonagh was born near Perth, but at the age of eight years moved to Nanaimo; here he attended the primary and high schools, and obtained a second class departmental certificate; he then decided on dentistry as his life-work, and to equip himself he attended the school of dentistry, and the Royal College of Dental Surgeons. Sixteen years ago he came to Toronto, where, without any exaggeration, it can be said, he is now one of the leading men in his profession. His knowledge of his subject has been shown in his late professorship of "Crown and Bridge Work" at the Royal College; outside places too have had the benefits of his lectures, and it is known that he has refused invitations to address important bodies, on account of pressure of work at home. He is connected with all the leading societies relating to his work, being on the executive of the Canadian Dental Association, and on the committees of the Ontario Dental and Toronto Dental Society. In Catholic circles Dr. McDonagh made himself felt almost immediately on his coming to the city, and when St. Mary's Truth Society was established he was chosen its first president; he is still its honorary past president. The two years active presidency of Mr. McDonagh with this branch did a great deal towards making it the power it became for good; and the position it holds as first of its kind in the city is due in no small measure to the zeal he displayed while at its head.

The "Impartial Witness," a paper published and distributed free throughout the western part of Toronto during the presidency of Mr. McDonagh was in part, though not altogether, a result of his endeavors; he was one of its editors, and one of the several who ventured money—and lost it—in the cause of propagating Catholic Truth amongst the non-Catholic residents. He is also a member of the present active Canadian Catholic Union.

Doctor McDonagh does a large practise at his offices on Spadina Avenue, where he also resides. He is married to Miss O'Byrne, daughter of Mr. Lawrence O'Byrne, one of Toronto's wisest known and most respected Irish Catholic citizens.

A NEW CHURCH.—A meeting was held a few days ago, at which plans for a new church were submitted to the parishioners of St. Peter's, by Mr. J. P. Hynes, architect; the plans included a basement hall, which is a most useful addition to any church. The proposals and ideas generally were well received, and when carried out, as they undoubtedly will be in the near future, will fill a long felt want in the north-western portion of our city.

St. Peter's as at present constitut-

ed, is the last remnant of what may be called pioneer days in Toronto. That such a thing is still existent in so progressive a city as ours is almost a wonder, and to find exact reason for things as they are would be a not altogether easy task. For nearly a quarter of a century St. Peter's Church was merely a poor frame building representing part of the large parish of St. Mary's. It did double duty as church and school; seven years ago it was made an independent parish, and the energetic parish priest, Rev. Father Minnehan, with the hearty co-operation of his parishioners, set to work on developments. New ground was bought, a substantial and well equipped school-house was built, a fine parochial residence raised its head, and the old frame church was renovated and beautified in such a way as to be scarcely recognizable in its new outfit. Now the time seems opportune for crowning the work by erecting a church befitting its mission and in keeping with the new accompaniments and the ever-expanding conditions of the part of the city in which St. Peter's is situated.

Even when laboring under the disadvantages of remoteness from business centres and the disabilities of poor church and school accommodation, the people of St. Peter's have been prominent amongst the other parishes for the energy with which they entered into all works whether local or general in which Catholic interest were concerned; perhaps these very disadvantages made them thoughtful for others; whatever the cause they were never behind and the entire atmosphere of the parish is that of an all-alive and healthy vitality.

It is safe to predict that when the new Church is started, that every assistance will be given the zealous pastor of the parish by the always ready parishioners, and that the thoroughness they have heretofore displayed in recent improvements, will make itself felt in the building of the new Church, making it when completed something to which the people of St. Peter's and Catholics of the city generally may look with pleasure and pride.

A PRESENTATION.—The regular weekly meeting of the Catholic Young Ladies' Literary Association was held on Monday evening last at the home of Miss Hart, Northcote Avenue. In the unavoidable absence of the president, Miss O'Donoghue presided. The study of Ulysses under the direction of Mrs. O'Neil, was continued, and a most interesting paper, containing much instructive matter bearing on the Hundred Days incident in the history of Napoleon, was read by Miss K. O'Donoghue. Variety was added to the proceedings by a presentation to Mrs. W. J. Fulton, who as a member of the association for some years before her marriage, had earned the recognition of the associates, on account of her share in the work of carrying on the society.

Miss O'Donoghue in a short and happy address spoke on behalf of those present, acknowledging their indebtedness to Mrs. Fulton—then Miss O'Rourke, B.A.—for the able manner in which she had led the members through the different phases of "Dante," a work which the leader's knowledge of the poem in the original, had so well fitted her for. The Society could not allow the occasion of Mrs. Fulton's marriage to pass—though the holidays had caused some delay—without giving some expression of gratitude and congratulations on the event.

The recipient was genuinely surprised and expressed herself as such; she, however, was delighted at the expression of the Society, and accepted the gift—a pretty brass kettle with spirit lamp and fixtures—with pleasure. Mrs. Fulton intends to continue her connection and interest with the Association.

Coffee was then served, and music and song ended a very pleasant evening in the history of the C.Y.L.L.A.

Be Sure of Prayer.

If you are young look onwards to the opening trials of life. If you desire to find yourself strong in God's grace and established in holiness you must be sure of prayer. If you are middle aged and not so holy as you feel you should be and look on to old age and its peculiar difficulties you must be sure of prayer. If you are old and look on to the death, etc., be sure of prayer. Let us all look into the bright heaven above us. Are you to be there? Is it to be your everlasting home? Be sure of prayer.

NOTES FROM ENGLAND

CATHOLIC UNION.—On a recent occasion His Grace the Archbishop of Westminster, says the "Universe" of London, expressed a wish to see in the near future a consolidation of Catholic forces on both sides of the Thames. His Grace has viewed with pleasure the solid work done by the South London Catholic League in safeguarding the interests of the Catholic body generally in the Southern missions.

At the meeting of the South London Catholic "Five Hundred" on Monday evening, an attempt was made to give practical form to the suggestion of His Grace, and with a view to this end Mr. P. J. King, one of the Vauxhall delegates proposed the following resolution:—That our secretaries, the Rev. W. F. Brown and Mr. Councillor O'Neill, be, and are hereby instructed to take the necessary steps to bring about a conference between a committee to be now appointed by this body and representatives from the other Catholic organization in North London, with a view of forming one association to look after Catholic interests in the whole of London, in accordance with the expressed wish of His Grace the Archbishop of Westminster. That the committee for the Catholic "Five Hundred" consist of the Very Rev. Canon Murnane, the Rev. Father Buckley, one of the Franciscan Fathers from Peckham, Messrs. Shevlin, O'Byrne, McCarthy, MacHugh, and our hon. sec. Mr. King, in briefly moving the adoption of the motion, said the Catholic Association was very much in favor of the scheme. A letter had been written to another Catholic association on the matter, but the secretary had not deigned even to reply.

GAELIC LEAGUE.—The Gaelic League's local schools are now in full working order throughout London, and there is a considerable increase in attendance in many quarters, while an added interest is noticeable generally. The Clapham school, which meets on Thursday evening at the Assembly rooms, outside Clapham station, is proving one of the most active of South London centres. Its teachers are Messrs. Faby, King, Grehan, and Murphy. The new school for the Tower Hill district meets on Friday evenings at the Catholic schools, Great Prescott street. The children's classes in various districts are amongst the most interesting features of the League's work. A large number of new members have joined the League since the session began, and it is found necessary to open yet another class for beginners at St. Andrew's Hall. This begins on Monday evening, November 16th.

The League's musical festival at the Queen's Hall on Tuesday evening was an unprecedented success from an attendance point of view, every available seat being filled, and many being unable to gain admission. Of the programme we need not speak in detail. It will suffice for our purpose to mention the names of Messrs. Denis O'Sullivan, Joseph O'Mara, Plunkett Greene, Patrick O'Shea, and Miss Kate Rooney and Miss Marie Narelle to show the class of talent which was provided for the occasion, not to speak at all of the instrumental music and the exhibition dancing. Truly the League celebrated "Samhain" in a purely Irish manner. Of course the programme was not all that Irish enthusiasts could expect. The League, however, knows its own business best. As a musical festival it is without a parallel. The Dublin war-pipers were an attraction in themselves. They got a hearty reception. The audience was delighted, and showed its appreciation by the vociferous applause with which each artiste was greeted. Irish London expected much from the Gaelic League, and it was not disappointed.

POOR HOUSES.—Under the caption "Chorlton Union Workhouse," the "Chorlton Times" says:—

At a meeting of the Chorlton Board of Guardians, held in Manchester on Friday afternoon, it was reported that the Chorlton Union Workhouse was overcrowded to a serious extent. Last week the inmates numbered 2,818, an increase of 257 on the corresponding week of last year. At the meeting the clerk reported that he had been seen by Mr. Hill, of Salford, who said that the Salford Catholic Rescue Society was unable to find accommodation for the fifty Catholic children in the workhouse, and he suggested that application should be made to the Local Government Board to renew the full certificate to the Tottington schools in order that they might be

able to take the Catholic boys from the workhouse between the ages of two and eight years. Mr. Michael Bushell (Catholic) moved that the Chairman and Dr. Rhodes be appointed to wait upon the Local Government Board in London and endeavor to get the suggested certificate issued. The present overcrowding of the workhouse made it necessary, he pointed out, to attend to this matter as soon as possible.

The Chairman (Mr. W. Ramsden), said there were fifty Catholic children in the workhouse, and 119 Protestant children, and that the building at Styal was overcrowded by about forty. They had been accused by municipal candidates of being a very extravagant Board. A candidate in North Manchester said that the rates in North Manchester were very much smaller than in South Manchester, and he did not hesitate to say this was the fault of the extravagant Board of Guardians. "I deny that this Board is extravagant," the chairman said. "I maintain that the Board is efficient, and if you are going to have efficiency you must pay for it." The increased number of paupers necessarily involved increased expenditure, and he did not think the Board had spent one penny more than was absolutely required. It would evidently be necessary before long to provide additional accommodation at the Workhouse.

Dr. Rhodes said there were reasons for an increase of pauperism in that district. The Ship Canal and the large works in Trafford Park had brought much unskilled labor into the district. A large number of those employed at the docks lived in Hulme, and when they were sick and out of work they came on the books of that Union. It was also said that the Board did not give a sufficient proportion of out-relief. But in Manchester they were bound to have a greater amount of indoor relief than other Unions. There were a large number of unmarried laborers to whom it would be absurd to give out-door relief. The resolution moved by Mr. Bushell was carried.

SANTA CLAUS FOR POOR.—A movement is being started in Liverpool to provide the poor children of the courts and alleys with a warm garment, a doll or toy, and a bag of oranges, sweets, and biscuits, on Christmas morning. The children are first selected, and then those in charge of the movement see the child on Christmas morning and give it its present. It is called the "Santa Claus" scheme, and is successfully working in other towns. Mr. E. C. Gerosa, of 12, Buckingham road, Tuebrook, Liverpool, is the hon. treasurer of the fund, and the committee appeals for gifts in money, material, or toys, to make Christmas Day brighter for the most wretched of our children.

A CHALLENGE ACCEPTED.—There was a crowded gathering at the fifth of the public meetings on the Town Hall Square on Sunday evening, held under the auspices of the Bolton Catholic Defence Association. The chairman on the occasion was Mr. T. Dobson, and the speaker Mr. Chas. Unsworth. In his opening remarks Mr. Dobson said a few weeks ago one of their Protestant League friends threw out the taunt that they (the Catholics) dare not bring out the Catholic religion into the open; he said it could not stand the open air. Well, they had brought it out, went on the speaker, and hardly had they done so than the Protestant Press Agency were howling for them to take it in again. But they had taunted them too far this time, and they meant to see it through. Mr. Chas. Unsworth then proceeded to deal with the arguments advanced by Mr. Limerick the previous evening, who had contended that the history of the "Reformation" only went to prove that the institution of the Protestant religion three hundred years ago was not the commencement of a new religion, but the revival of the old faith in England. Mr. Unsworth made a spirited reply to the charge. The usual Catholic hymns were sung at the meeting, and at the close the Catholic Truth Society publications were distributed.

The essential elements of giving are power and love—activity and affection—and the consciousness of the race testifies that in the high and appropriate exercise of these is a blessedness greater than any other.

They say that at the sight of the Apollo the body erects itself and assumes a more dignified attitude. In the same way the soul should feel itself ennobled by the recollection of a good man's life.



# Catholic Women In Department Stores.

In Montreal there are scores of Catholic women employed in department stores who occupy positions of importance.

To them and the constantly growing number who are striving to emulate their example, the following article contributed to the "Carmelite Review," by a manager of a department store in the United States, is worthy of careful study.

He writes:—It goes without saying that the Catholic young woman of to-day finds a large field for employment in the modern large store. Those who are in a position to know agree that her ability enables her to keep pace with the progressive spirit of the times, and she almost invariably wins her way to the front rank where promotion is reached solely by merit.

My many years' experience in the department store convinces me that the Catholic young woman is, generally speaking, a most desirable employee, but be it understood that I do not include in this statement one who is Catholic in name only. I have noticed at various times that the Catholic young woman who is most exact in the observance of her religious duties is a more conscientious worker than one who fails to practice the religion in which she professes to believe. When, therefore, I speak of the Catholic young woman being a valuable acquisition to a business house, I refer, of course, to the practical Catholic.

One rarely finds in her the prototype of the alleged humorist in the comic papers. The lofty, imperious air toward the customer—the idle gossip with her associates—the gum-chewing propensity—the never-ceasing slang and the frigid indifference to everything pertaining to business—these and other hallucinations which emanate from some minds will not be found in the Catholic young woman of the department store, nor will such a condition of things be permitted for an instant in any well regulated business house. On the contrary, the well brought up young woman behind the counter is courteous and painstaking even with customers who often have little or no consideration for those who attend to their wants in shopping.

But it is not in the capacity of saleswoman alone that we find the Catholic young woman; we also see her occupying the positions of bookkeeper, cashier, inspector, stenographer, typewriter, department manager and buyer, the latter position calling for an unusual amount of tact and executive ability—a position which she has reached by faithful, intelligent service, courtesy, promptness and ability to acquire a comprehensive knowledge of business principles.

The young women who attain this degree of proficiency are exceptionally bright, but comparatively few, as most employers prefer men for the higher positions, knowing as they do that the young woman's ambition is eventually to preside over her own domestic hearth. The most successful Catholic young woman in the large store is one who enters upon a business career with a firm determination to perform faithfully whatever duties are required in her position, and in their performance to adhere to the line of conduct which she has been taught from her earliest years to follow. She can always be true to her teaching and at the same time achieve the highest measure of success. She will find a contrary course more of a hindrance than a help to her progress. She should not grumble at the outset if her work seems a task, but she should endeavor to like the employment she has chosen and persevere in it until it becomes a

pleasure to her. Her faculty of adapting herself to her environments will go a long way toward lightening her labors, and here it may be said that the adaptability alone will often accomplish more than experience without adaptability. But whatever her occupation, she will find that courtesy, neatness, punctuality and an intelligent earnestness in her work will win for her the respect and good will of her employers as well as her associates.

On the other hand, the young woman who is discourteous, who reports late for work several mornings a week, who impatiently watches the clock during business hours and thinks only of pay-day, who shows in her manner an ill-bred indifference, who is untidy or slovenly in appearance, who is disloyal to her employers, who idles away the time which she should devote to her employer's interest—this young woman need never hope to retain her position, much less the esteem of those with whom she comes in contact.

The influence of example is so far-reaching in its effects that the Catholic young woman cannot exercise too much care, or be too guarded in her words and actions. When she builds up for herself an irreproachable reputation she not only receives her own reward but also brings honor to her religion. But if, on the other hand, she so far forgets herself as to be guilty of actions which are questionable or dishonest, she does an irreparable injury to herself, to her friends, and to her co-religionists.

The Catholic young woman in the department store is numerically strong. But greater than the strength of numbers is the strength of character with which she is fortified. She may in some cases be ill adapted to the requirements of the modern store, but the instances in which her honesty is brought into question are so rare as to be remarkable. There is as much difference between stores as there is between homes. The individuals who make up the organization of a store leave as much of an impression on the visitor as do the members of a family in the home. Some stores seem to have an entirely different atmosphere from others. One will have a business-like, accommodating air, and employees with happy, contented faces; another will seem to be permitted with a spirit of discontent, discernible in the looks and actions of its employees; here will be found something wanting in the management, perhaps rules too rigidly enforced or service indicating compulsory compliance instead of voluntary co-operation. A shopping tour through the large store districts will soon reveal these and other store characteristics to the observant young woman, and when she seeks a position she will often, with good judgment, accept a small salary in the better store and soon demonstrate her ability, if she be possessed of it, to hold a more remunerative position.

The home life of the Catholic young woman is generally reflected in her conduct in the store, and the reflection is usually creditable. In addition to earning her own livelihood, many a Catholic young woman contributes toward the support of other members of her family. It may be a widowed mother who needs her assistance, or, perhaps, an invalid sister, or both; she bears the burden cheerfully, and heartily enters into the spirit of doing good. And when circumstances permit, she will be found engaged in philanthropic work—lending a helping hand to others less fortunate than she is. She will be numbered among the officers and leading members of societies in her parish, and her name will be prominent on the programme of church entertainments.

The Catholic young woman's store life makes her no stranger to domestic science or to social requirements. She is often gifted with high intellectual attainments, an accomplished musician, a splendid entertainer, an expert with the sewing set, a good housekeeper, and ready to lend a helping hand in any of the many duties of her home when her assistance is needed.

Sometimes she has a large circle of acquaintances who will patronize her if she be a saleswoman, and as, in this capacity, her advancement depends largely upon the good sales, she will take particular pains to please her friends, help them to make the best selections, call their attention to the exceptionally good values which are offered, and in this way acquire what she chooses to call her "steady trade." This is a valuable asset, as customers will often follow a favorite saleswoman from one store to another.

Summing up all the estimable qualities of the Catholic young woman in the department store, one is forced to the conclusion that those from whom she receives her education and training have reason to be gratified at the splendid record which she has made.

# The Word "Catholic."

(By a Regular Contributor.)

Many times have we explained why the word "Catholic" suffices to designate our Church and why there is no necessity of adding the word "Roman." The word Catholic does not admit of any qualification or limitation. Hence the wrongful use of it by those who are outside the true fold. In certain Protestant communions they make use of the term Catholic to designate a particular church, or denomination, basing themselves upon the Apostles' creed, in which they say: "I believe in the Catholic Church." The question having been put to an American Catholic organ some time ago, the reply given was most complete—even if brief compared to the importance of the subject. The answer pointed out that the true Church—and there can be only one Church that is true—must be Catholic as to time, as to territory and as to unity of doctrine. Basing the reply upon Scripture, as to time, "Behold I am with you all days even to the consummation of the world;" and "The gates of hell shall not prevail against it;" as to territory, "Teach ye all nations," and "Go ye into the whole world and preach the Gospel to every creature;" and as to unity of doctrine, "Teaching them to observe all things whatsoever I have commanded you."

This, in itself, drawn from the very source that Protestantism claims for all Christianity, would suffice to establish the Catholicity of the Church and her sole right to the term. But these quotations are followed by a brief explanation that is of the greatest value, especially on account of its clearness and accuracy. This we take the liberty of quoting.

"Catholicity as a distinctive mark of the Church of Christ does not mean that she must exist in every country in the world at once, but that she have within her the germ of growth and development, which in the course of centuries no human power can ever successfully retard. She must ever be a missionary church, and though by heresy and schism many way go forth from her, she will as a matter of fact be far more numerous than any, and stand forth with so universal a unity of government, doctrine, and the means of grace as to witness to her unique claim of teacher of the complete Gospel of Jesus Christ.

"Protestantism can never claim the title of Catholic, for it is built on the disintegrating principle of private judgment, every man discussing at will the meaning of a mysterious Bible, of which he possesses no certain interpretation. The germ of error, discord, contradiction and denial is within the bosom of Protestantism, and therefore its tendency is neither to maintain Christianity nor to spread it in the universal unity it should possess. Again, Protestantism is not Catholic in time, for it did not dawn upon the world until the sixteenth century, and we need more than the mere word of men of the stamp of Luther, Calvin, Henry VIII., or Knox to bridge the chasm that divides them from the beginning. The denominations are known by the names of their founders, who, without any commission, assumed to have unearthed a forgotten gospel; they are over 1,500 years too late to be in any sense Catholic.

"Nor is it Catholic territorially, for, strange enough, for over two hundred years, it manifested no missionary spirit whatsoever, but, identified with the princes upon whose favor it flourished and grew, it kept within national and local lines, caring nothing for the pagan in distant lands. And, in our day, when Protestantism has reached out its hand to the pagan, its success has been ridiculously small, as its own ministers testify, despite the expenditure of many millions, and the distribution of countless copies of the Bible.

"Nor is it Catholic in matters of doctrine, for the various denominations deny, many doctrines of Christ's Gospel. Each voices a different interpretation of His teaching, and allows, even within the limits of one sect, all manner of doctrine, from the denial of such elementary Christian teachings as the Trinity and the Incarnation, to the holding of all the doctrines of the Catholic Church minus Papal Infallibility. Since the Reformation the tendency has ever been towards infidelity, and the average Protestant to-day indignantly repudiates the teachings of Luther or

Calvin, and frequently is an indifferent in matters of belief.

"On the other hand, the Catholic Church is Catholic in time, for she goes back to the beginning, and no man can trace any other religion for her than that of Jesus Christ and His Apostles. She is Catholic territorially, for there is nothing local in her constitution. She is just as much at home in a Republic as in a monarchy; she has her message for the cultured American or the barbarian of mid-Africa; she ministers to the multi-millionaire and then to the poor of the tenement house; she speaks to the greatest saint and to the most degraded sinner. Like Christ, she is for all men, for all places. A striking illustration of her universal jurisdiction was the Vatican Council of 1870.

"She is Catholic in doctrine, for, although growing and developing as Providence guides her, making new definitions of old doctrines as new errors arise to confuse the minds of men and render clearer statement necessary—she is ever the same unchanging church, guarding infallibly the divine deposit of one Gospel of Christ under the divine guarantee of the abiding presence of Christ and the Holy Spirit."

In closing this admirably reply the writer says that Catholics are more numerous than Protestants to-day, although in that matter exact statistics are difficult to obtain. O. Werner (a Catholic writer) gives 230,000,000 Catholics and 215,000,000 Protestants. "The Bible Atlas," (a Protestant publication) gives 172,000,000 Catholics and 208,000,000 Protestants. Behm and Wagner, (Protestants), give 215,938,500 Catholics, 130,329,000 Protestants, and 84,000,000 Greeks. The London "Tablet," of Oct. 11th, 1895, gives 275,000,000 Catholics. Groffler, (a Catholic), gives 212,100,000 Catholics, 123,800,000 Protestants, and 83,810,000 Greeks. Thus we see that no two are exactly of the same opinion as to the numbers. But let us suppose that there, in all the world, 250,000,000 Catholic (which is a very conservative figure), and 215,000,000 Protestants (which is the generally accepted figure), these prove very little in favor of the latter. Protestantism cannot be taken as one church. To be exact you must contrast each individual denomination with the 250,000,000 Catholics—then the truth flashes upon you in all its intensity.

# LETTER WRITING.

Lord Chesterfield is renowned more for his advice to his son on letter writing than for his proverbial politeness. Lady Montague gave some exceedingly good rules for epistolary correspondence. Madam de Sevigne did not lay down so much precept as she set the example in her style. But it is no easy matter to establish any cast-iron set of rules for letter writing. It seems to us that this is an accomplishment that is akin to conversation and demands about the same tact, knowledge of the world, and delicacy of thought and sentiment. However, we very recently came upon a brief article upon this subject which contains some very good advice—not to say rules. The principal recommendation, to our mind, of the article in question, is the brevity with which it treats a very extensive subject and the facility with which its suggestions may be remembered. Consequently we take a couple of extracts from it for the benefit of our readers. It runs as follows:—

"The letter of a gentleman reads exactly as she would talk, grammatically and pleasing. Misspelled words and disregard to the rules of punctuation betray a lack of the rudiments of education and leave an unfavorable impression of the writer on the recipient's mind. The courtesy of correspondence demands that all letters be answered within a week. This applies to business letters as well as social ones, for politeness is needed in every phase of life. Letters written while laboring under emotion are the cause of much regret. No woman of refinement would portray either love or anger on paper."

In the second passage we find a few very practical and easily remembered rules. For example: "Invitations should be accepted or declined as gracefully as possible. In writing letters of congratulation or condolence, a few well-chosen words are much better than three or four pages that do not show the necessary delicacy of thought for such occasions. A pretty monogram is an acquisition that enhances the appearance of a letter."

We might add a host of other suggestions, but we will be content with one: use paper and envelope as much as possible—postal cards should not be used in the rush of business notices or such like, they are not elegant, partly deserted, and expectant.

# OUR OTTAWA LETTER

(From Our Own Correspondent.)

There are two things in Ottawa that have each its element of uncertainty, and yet in each case are there signs that might be taken as indicative of what may be expected. The first is the weather. Early in the week we had a heavy fall of snow and while no person, not even Wiggins, can tell whether this is winter, or merely a period of slush, still the sleighing has been fair enough and the city took on a Christmas aspect. The second case is that of general elections, or a session. Rumors of all kinds are afloat. But if your correspondent were to be asked he would be inclined to say that there will be a short session at the end of January. Sir Wilfrid Laurier was asked on Monday the direct question, and he said:—"Nothing has yet been decided, but I can promise you that the decision will not be later than Christmas. Perhaps to-morrow, perhaps next week, but not later than the 25th of December." All preparations for a session are being made, departmental work is being rushed at at unusual rate; also all is ready, or almost ready, for a general election. Consequently, no matter what may be the decision of the Cabinet between this and Christmas, there need be no surprise on any side.

A NEW COMPANY.—It is a debatable question whether the competition between rival telephone and telegraph companies is beneficial or otherwise for a community. Some seem to dread a "telephone war," and others believe that competition is the life of trade. At all events, Ottawa is about to have an opportunity of learning the truth from experience for a formal application for a franchise to do business in the Capital has been made to the special. Telephone Committee by the Canadian Telephone and Telegraph Company, which recently received a charter from the Federal Government to do business in Canada. The rates proposed by the new company are \$22 for house 'phones and \$36 for business 'phones. The company offers to pay the city of Ottawa annually the sum of \$1,500, and furnish the city with 30 free 'phones. The headquarters of the new concern will be located in Ottawa, and it is intended to engage in the construction of development of a system throughout Canada.

MILITARY MATTERS.—Are we Canadians drifting towards a state of armed preparation for war in our very positive condition of peace? If not, we certainly receive hints enough about what might some day take place. Last week Sir Frederick Borden, Minister of Militia for Canada, had a conference with Lord Dundonald regarding the purchase of a large tract of land in the Kazabazua district of 30,000 acres, which it is proposed to utilize as a military training camp for the Dominion. The land is some 50 miles from the capital along the line of the C. P. R., and is said to be a very suitable place for such a camp. There is a fine plain for military manoeuvres on a large scale, a splendid rifle range, and also excellent artillery ranges. The question of establishing a large military camp at this point has been under consideration for some time, and the ground has been inspected by military experts, who have pronounced it most desirable for the purpose of the militia department has in view. A permanent training camp will be established here during the summer months, and rifle and artillery practice, by various units of the militia, will be a regular feature of the camp. The deal is about determined on by the Government, it is claimed, and options are being secured on the property.

TRANSITION TIME.—This is exactly the time when there is no news to fill up a column from the Capital. Your sessional correspondent had every advantage; but your present occasional contributor comes in at a transition period, between autumn and winter, between two sessions, between periods of life and activity, and he has absolutely nothing to talk about. But the change will come again, and in the natural course of events the centre of interest will return to the Capital, and then, it is to be hoped that this pen will find material as interesting as any that flowed from other pens in the past. Meanwhile, Ottawa is silent, partly deserted, and expectant.

### Catholic Sailors' Club

ALL SAILORS WELCOME.  
Concert Every Wednesday Evening

All Local Talent Invited; the finest in the City pay us a visit.  
MASS at 9.30 a.m. on Sunday.  
Sacred Concert on Sunday Evening.  
Open week days from 9 a.m. to 10 p.m.  
On Sundays, from 1 p.m. to 10 p.m.  
Tel. Main 2161.  
ST. PETER and COMMON Sts.

### JOHN MURPHY & CO.

The beginning of the Holiday trade—foreshadowing the great Christmas rush—was perceptibly felt last Saturday. The Store caught the unmistakable hum!

Cards, Calendars, Booklets, Novelties, Curios.

we're in bright evidence by the thousands, and early choosing was irresistible! From now onward, we expect an ever-increasing demand for season's goods, and preparations on an extensive scale are thoroughly completed in all the departments to meet it!

### BLANKETS!

500 Pairs of the best English, Scotch and Canadian makes to select from. Celebrated Scotch "Skaddon" Blankets, made in Ayrshire, Scotland, and imported direct from the manufacturer, prices from \$4.00 a pair.

White Wool English Blankets, from \$1.60 a pair.  
White Wool Canadian Blankets, from \$2.25 a pair.  
Grey Wool Blankets, \$1.50 a pair.  
Brown Wool Blankets, \$1.25 a pair.

### SPECIAL SALE OF DRESS GOODS.

Lot No. 1—Assorted Fancy Flakes, worth from 50c to \$1.00. Sale price, 25c.  
Lot No. 2—All Wool and Silk and Wool Dress Goods, worth up to \$1.25. Sale price, 50c.  
Lot No. 3—Fine Silk and Wool Dress Goods, Fine Fancy Zebelines, etc., worth \$1.50. Sale price, 75c.  
Lot No. 4—Plain Dress Goods, All Wool and Silk Wool, worth \$1.25 to \$1.50. Sale price, 50c.

### JOHN MURPHY & CO.

2343 St. Catherine Street, corner of Metcalfe Street.  
Terms Cash.....Telephone Up, 2746

### THE OGILVY STORE

Dry Goods Only!

We keep Dry Goods and nothing else. We have told you often before, but it can bear repeating. The goods are always new and up to date, and at prices that will suit every one.

### Linen Department Items.

Three extra numbers in Cream Table Linens:—

62 inches..... 45c a yard  
64 inches..... 50c a yard  
68 inches..... 55c a yard

These would be good value at 25 cent per yard, more.

SATIN MARSEILLES QUILTS, full double bed size, 11-4 or 24 x 24 yards—\$9.25, \$2.50, \$2.75, \$3.00 and \$3.25 each.

SWISS EMBROIDERED PILLOW SHAMS, new designs, dainty patterns—\$1.10, \$1.15, \$1.35, \$1.50, \$1.60, \$1.75, \$2.00 per pair.

### Men's Flannel Shirting.

We have a very large variety of Shirting in Checks and Stripes, in both light and dark shades:—

Heavy Wool Shirtings, 25c a yard.  
Heavy Wool Shirtings, 30c and 35c a yard.  
Heavy Wool Shirtings, extra good quality, 40c and 50c a yard.

Those in need of Good Warm Shirting Flannel will find this line extra good value. Note the price. Per yard..... 19c  
27 and 28-inch Heavy Navy Blue Flannel for Men's Shirts, regular price 25c and 30c a yard. Now marked at, per yard..... 19c

### DRESS TRIMMINGS.

This Department is overflowing with all the very latest Novelties for Evening Dress—in Appliques, Sequins and Large Collars.

Mail Orders Receive Prompt Attention

### JAS. A. OGILVY & SONS,

St. Catherine and Mountain Sts.

### Lodge Ceremonies At Catholic Funerals

Rev. C. Van der Donck  
Catholic Sentinel

About a month ago, at the funeral of a Catholic, who was a Woodman of the World, one of my party, a Woodman, came to the official part of the funeral. He was permitted to take a body at the church, marching to the grave, "father," quote my friend his leave.

To my astonishment, less somewhat to my surprise, at about 1 o'clock p.m. of the same day, delegates of said society, themselves to me with a query I had answered to Still, I reiterated setting forth the grounds strain me as the official representative of the Church to my service all outside the non-Catholic Woodmen. The non-Catholic Woodmen, who had been invited by Mrs. N. allowed "the have their ceremonies.

I strove to make my stand that this was no matter of like or dislike on my part to abide by the Church.

"It seems strange to me the outsider, "that while particular about your r not tolerate that we co ours."

"Is it not reasonable, "that the human society to the Divine?"

My non-Catholic friend Catholic companion, could into my view. Without lawyer, however, we parted tual "Good night."

The next day as the sion was moving toward ury, I readily perceived my obstinate caller of the carrying a book, apparent what the Woodmen seemed to do. My foreboding firm by the question w dertaker, a nominal Cat upon me as he entered th which I have overtaken the cortege.

"Which service," he i "will be held first at the "There's to be but one replied. "I forbade any my own. Should they at ty me, I will protest."

"Why?" quoth he. "priests let the lodge hav monies."

"That is against the l Church," I pursued, "an ous occasions the societ to my ruling. I hope th time, too."

Fifteen minutes later w the middle of God's acre men circled the tomb, the book in hand, and a others—a prominent lawy then—holding hymn-cards Before blessing the grav the last prayers, I w to the head man of the l said quietly: "When I am must be all over."

"Twill be, as far as y cerned," replied the stubb whose acquaintance I had night before.

I resumed calmly, dep condict. "So far," I sai never was any trouble bet society and the Church. me, Catholics may be pro join your ranks."

"Go on," said some me "I cannot until I am as you will desist."

"Let them have it this ther," interposed the Cath ant undertaker.

"I cannot," was my an At last the Woodmen o me their word that they go their ceremonies.

When I was through wit ers of the ritual, the man waited in suspense, till th cried out: "Neighbors, th no Wooden funeral!"

Turning pale with ang lodge men declared in a that they would never atte istic funeral again.

Thereupon a Woodman of hold of the faith spoke up rather lie on top of this g be deprived of the rites Church."



Sailors' Club... LOBS WELCOME... Wednesday Evening... Valent invited; the finest day us a visit... 10.30 a.m. on Sunday... concert on Sunday Even... days from 9 a.m. to 10... from 1 p.m. to 10... 1903... and COMMON Sts.

### Lodge Ceremonies At Catholic Funerals.

Rev. C. Van der Donck in the Catholic Sentinel.

About a month ago I had to officiate at the funeral of a faithful Catholic, who was a member of the Woodmen of the World. On the previous day one of my parishioners, also a Woodman, came to inquire what official part the aforesaid lodge would be permitted to take at the burial. I said: "None, except assisting in a body at the church service and marching to the grave." "All right, father," quote my friend, as he took his leave.

To my astonishment, and, I confess somewhat to my vexation, at 9 o'clock p.m. of the same day, two delegates of said society presented themselves to me with the same query I had answered that morning. Still, I reiterated my statement, setting forth the grounds which constrain me as the official representative of the Church to exclude from my service all outside intervention.

The non-Catholic Woodman objected that Father N. had at the funeral of Mrs. N. allowed "the Circle" to have their ceremonies.

I strove to make my callers understand that this was not a personal matter of like or dislike, but a duty on my part to abide by the laws of the Church.

"It seems strange to me," rejoined the outsider, "that while you are so particular about your rules, you will not tolerate that we comply with ours."

"Is it not reasonable," I replied, "that the human society should yield to the Divine?"

My non-Catholic friend, unlike his Catholic companion, could not enter into my view. Without further parley, however, we parted with a mutual "Good night."

The next day as the long procession was moving toward the cemetery, I readily perceived upon seeing my obstinate caller of the past night carrying a book, apparently a ritual, what the Woodmen seemed determined to do. My forebodings were confirmed by the question which the undertaker, a nominal Catholic, sprang upon me as he entered the buggy in which I had overtaken the head of the cortege.

"Which service," he interrogated, "will be held first at the grave?" "There's to be but one service," I replied. "I forbade any rites besides my own. Should they attempt to defy me, I will protest."

"Why?" quoth he. "In N. the priests let the lodge have their ceremonies."

"That is against the laws of the Church," I pursued, "and on previous occasions the societies deferred to my ruling. I hope they will this time, too."

Fifteen minutes later we stood in the middle of God's acre. The Woodmen circled the tomb, the leader with books in hand, and a number of others—a prominent lawyer among them—holding hymn-cards.

Before blessing the grave and saying the last prayers, I walked over to the head men of the lodge, and said quietly: "When I am through, it must be all over."

"I will be, as far as you are concerned," replied the stubborn officer, whose acquaintance I had made the night before.

I resumed calmly, deprecating a conflict. "So far," I said, "there never was any trouble between this society and the Church. If you defy me, Catholics may be prohibited to join your ranks."

"Go on," said some member. "I cannot until I am assured that you will desist."

"Let them have it this time, father," interposed the Catholic assistant undertaker.

"I cannot," was my answer. At last the Woodmen officers gave me their word that they would forego their ceremonies.

When I was through with the prayers of the ritual, the members all waited in suspense, till the chaplain cried out: "Neighbors, there will be no Woodmen funeral."

Turning pale with anger, some lodge men declared in a low voice that they would never attend a Catholic funeral again.

Thereupon a Woodman of the household of the faith spoke up. "I would rather lie on top of this ground than be deprived of the rites of my Church."

It appears that the widow, on being interviewed by representatives of this society, had expressed the desire of having their ceremonies at her husband's grave.

The Church is the divinely appointed mediator between God and man. It is her office to take unreserved charge of the souls of her members from the cradle to the grave, or rather, from their entrance into life on earth to their admission into life everlasting in heaven.

Fraternal orders have nothing to do with souls. Their primary and almost exclusive object is to secure the material well-being of their members.

Man's soul, waiving for the present the question of his body, belongs to God. As the coin of the tribute money was the property of the sovereign whose image and inscription it bore, so the soul, created to the image and likeness of the Maker, is the Creator's domain.

The God-man gave His Church charge over the souls of all men. His command, "Go and teach all nations," certainly embraces, as a natural result of her adopted motherhood, the right and the duty of burying her regenerated children. For their burial, as well as for their baptism, she makes use of certain prayers. In composing these, as well as in proposing revealed truth to our belief, the Church is assisted and guided by the Holy Ghost. "I will send you the Holy Spirit; He will teach you all truth, and will abide with you forever. Now, the Church teaches not only by propounding revealed doctrines and the principles that flow from them, but also by her public prayers and ceremonies, agreeably to the theological axiom, "The form of prayer is the form of belief." Hence the Church permits no prayer, no matter how short to be published without her official examination and approval. Thus, for instance, she forbade her children to use the prayer composed by Queen Margaret of Italy for her assassinated husband.

Set up by God Himself for the purpose of teaching His truth, the Church alone has the authority and the duty to carry out the mission given her by Christ. She cannot tolerate any rival or usurper. She cannot permit any human organization to encroach upon her rights. To do so in any manner, and to come to the particular case under consideration, to let lodges append their ceremonies to her's, would be injurious to God's honor and contrary to her divinely imposed duty, as it would be tantamount to owning either that her liturgy is deficient or incomplete, and that she leans upon a human society to have the finishing touches put to her work; or, that she is not the exclusive teacher and guardian of souls, but that the fraternal orders, for instance, are entrusted with a like mission. To hold either horn of this dilemma is simply blasphemous.

It is to be desired and hoped that thanks to explicit diocesan statutes, the world-wide uniformity of the Church shall no longer be marred in regard to funerals, so that nowhere a priest shall again be asked which service, that of the Church or of the lodge, shall be held first over the remains of a Catholic, and that the faithful enlightened by pertinent and timely instructions may see the incongruity and unlawfulness of joining a human appendix to the divine liturgy.

Who would want trimmings of paper and straw to a house of marble and stone? What Catholic would not be horrified at the idea of lodge officers preaching in a Catholic Church? Well, they have no more right to preach at a Catholic tomb, no matter whether their sermon be read or spoken.

### BIOGRAPHICAL NOTES

The Irish Catholic element in the United States is always proud of the name of Carroll of Carrollton. It is one that occupies an enviable place in the history of the Republic, and one that has often served to refute the slanders of the "Know-Nothings," and their successors, the "A.P.A.'s."

As we have before us a sketch of Charles Carroll, the last survivor of the signers of the Declaration of Independence, and who added to his signature "of Carrollton," so as to enable the British ministers to identify him and not mistake him for his cousin of the same name, we will give some extracts from that sketch. It was in 1832 that Charles Carrollton died, and before taking the extracts from that essay, we will preface them with his own words, when reviewing his long life of ninety-six years. These are words that deserve to be carved in gold. He said:—"I

have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity and most of the good things which the world can bestow—public approbation, esteem, applause—but what I now look back on with the greatest satisfaction to myself is that I have practised the duties of my religion." Surely no grander consolation could be imagined, and no greater test of the man's character could be given. We now take these few extracts to complete the story of a great Irish Catholic.

In the first place it will be remarked that reference is made to his most important political action:—"On Aug. 2, 1776, fifty-five bold and resolute men signed the charter of America's liberty. Of that number, eight at least, held Irish blood in their veins. Three of them—George Taylor, James Smith and Matthew Thornton—were born in Ireland, and the other five—Thomas Lynch, Jr., Thomas McKean, Edward Rutledge, George Read and Charles Carroll—were sons of Irish fathers. The last named was, next to George Washington, the richest man in the colonies, and by signing the document risked property that brought princely income.

"He was born at Annapolis, Md., Sept. 20, 1737. At the age of eight he was sent to the Jesuits' College at St. Omer, in France. There he remained six years, when he was transferred to another college at Rheims. He was graduated at the College of Louis the Grande at the age of seventeen. He then commenced the study of law at Bourges, remained there a year, then went to Paris and studied until 1757, and finally completed his professional education in London.

After an absence of twenty-two years he returned to Maryland in 1765. He found his countrymen writing under the tyranny of England. He entered the arena with a zeal, fearlessness and ability that soon made him one of the popular leaders of the day. He had a fluent and powerful pen; and in 1772 he engaged in an anonymous newspaper discussion with the secretary of the colony, in which he opposed the right of the British Government to tax the colonies without their consent. The unknown writer was thanked by the Legislature.

"He was chosen a member of the first committee of safety, at Annapolis, and in 1775 took his seat in the Provincial Congress. The Maryland convention had steadily opposed the sentiment of independence which was taking hold of the public mind, and that fact accounts for the delay in sending Charles Carroll to the continental Congress.

"He visited Philadelphia early in 1776, and Congress appointed him one of a committee with Ben Franklin and Archbishop Carroll to visit Canada, to win the people there to our cause. Soon after his return, the views of the Maryland convention having changed, he was elected to seat in the Continental Congress. On Aug. 12, 1776, he was appointed a member of the Board of War, and held that position during the remainder of his services in Congress. He assisted in framing a constitution for his native State, in 1776, and two years later he left the national council to take a more active part in the public affairs of Maryland.

"When Adams and Jefferson died, in 1826, he was left alone on earth in the relation which he bore to his fifty-five colleagues who signed the Declaration of Independence. He lived on, six years longer, an object of the highest veneration; and, finally, on Nov. 14, 1832, his spirit passed peacefully and calmly from earth."

### COST OF LIVING.

Mr. Carroll D. Wright, United States Commissioner of Labor, has issued a bulletin giving the results of an investigation into the cost of living of workingmen's families in the United States. The report shows that the cost of food during thirteen years reached its highest in 1902, which was 10.9 per cent. above the average for the period between 1890 and 1899. It also shows that for 1902 the increase above 1896, which was the year of lowest prices of food, was 16.1 per cent. Over 42 per cent. of the income of families was absorbed in food accounts.

### PREFERENTIAL TRADE.

A test of the strength at the polls of the preferential tariff crusade now stirring all England is to be made next month throughout Australia. Mr. Deakin, the new Prime Minister of the Commonwealth, has begun the campaign with a flat-footed declaration in favor of every one of Mr. Joseph Chamberlain's ideas.



## The Sports Are Pleased

Sporty young men who visit our great fur rooms become our most enthusiastic customers.

We have always given our best attention to these desirable clients, and are able to say that no establishment on this continent can offer, in fur garments, anything as complete, as varied, as stylish, or as seasonable as our stock

We have the appropriate article in furs for any kind of sporting events or for travelling. Fur caps, mittens and gloves of all kinds, etc., etc.

Club-men will find here the real "WINTER SWELLDOM."

Do you want a fine overcoat of wild-cat fur? We have the very finest, and an inspection of our stock will prove it.

We offer actually thousands of these overcoats, which are comfortable, last a long time and are always in fashion. The prices are \$30, \$40, \$50, and for those who want the ne plus ultra, we have something still better.

Do you want a stylish overcoat in beautiful cloth, lined with rich fur and elegantly trimmed either in Persian Lamb, Seal or Otter? We have the latest styles, and there is an incontestable superiority about the make-up.

Overcoats are our greatest and finest specialty this season, and we state fearlessly that no other establishment offers, or can offer, the same choice for rich or poor.

All the Ladies' honor us with their patronage. Our ambition now is to satisfy the other sex.

Clothes make the man, and it is important that people in the social world, or in business, should be well dressed. A well shaped coat makes a man feel good. We have constructed marvels of elegance in the art of making up, in the endeavor to

### SUIT EVERYBODY AND EVERY PURSE.

Those who are wanting furs should never forget this. We give

An actual value of 25 to 40 per cent. better than elsewhere for the same price,

without extra charge for the supreme elegance created by our experts, who are veritable masters in their art.

We cordially invite every one wishing to be well dressed and with an eye to economy, to visit our store and see the thousands of patterns.

# Chas. Desjardins & Co.,

1533-1541 St. Catherine Street,  
MONTREAL.

### WAGES IN UNITED STATES.

The American Census Bureau will soon publish a report of particular interest at this period of industry unrest, dealing with the wages of employees in manufacturing establishments in the United States. In the preparation of the report transcripts were made of the actual payrolls of 720 manufacturing establishments, employing 225,000 employees. The wages and exact occupation of each workman were noted, and from this data tabulations have been made of 304 different occupations in thirty-four industries. The special feature of the report is, therefore, the tabulation of wages by occupation, which are further sub-classified by geographical sections.

The report shows that in the cotton manufacturing industry wages of both men and women increased in the New England States between 1880 and 1890, while in the Southern States wages remained stationary. For males the range of wages of the working force in cotton mills in New England in 1900 was \$6.50 to \$12 a week, as compared with a range of \$6 to \$11 in 1890. In the Southern States the range was from \$1.50 to \$7 in both 1890 and 1900. The wages of both men and women in the woollen industry increased from \$6 to \$11 in 1890 to \$6.50 to \$11.50 in 1900. In dyeing and finishing textiles there was an increase in wages in the New England States, and a decrease in the Middle States. Wages in carpet and knitting mills

show little change during the decade. The rates in the furniture industry declined as a whole, while the agricultural implement industry and the lumber and planing mill industry show a slight increase. Rates also increased in carriage and wagon factories. There was little change in foundries and metal working industries, while the wages in car building shows a decline.

As a whole the report seems to indicate that workmen are now paid but little more than was the case in 1890; that in the hand trades wages have practically remained stationary, while in the machine conducted industries rates of wages have increased.

### PUBLIC HALLS FOR DRUNKARDS

Friends of temperance at Keiff, Germany, have hit upon a novelty—warm, comfortably-equipped halls in three different quarters of the town for persons found intoxicated on the streets. The police have orders to carry such persons to these halls and not the stations. Each hall is divided into two sections, one of men, and the other for women.

They are under the control of a doctor, who sees that the "guests" are properly attended to until they become sober, when they are liberated. These halls are open to the public at all hours, the theory being that nobody but a confirmed drunkard will risk being seen by his townsmen, lying drunk in a public hall. The halls have been in use a month and have sheltered intoxicated persons. The average time required for becoming sober is ten hours.

### MOTOR WAGGONS.

"Although we have just begun to use these new motor wagons," says "The Medical Sentinel" (Portland, Ore.) "there are already evidences that many diseases will be provoked and can be traced directly to this mode of locomotion. Doctors who have used these wagons extensively already realize that catarrh, bronchitis, with various ear troubles, are common results following the use of these wagons. Pleasure-seekers who use these wagons at high speed are obliged to wear goggles, veils, gloves and rubber coats, and not only suffer from affections of the eye and ear, but have local neuralgia. The high speed and temptation to take risks on a good road, and break the record for skill and time, develop a nerve tension which is very exhausting."

### NEW CARS.

A novel railway system described in the "Revue Technique" has cars without wheels, which are replaced with slippers or skates. The cars are raised on a thin film of water, which is forced under the skates through a jet. A third rail is laid between the two gliding rails, and a friction-wheel, driven by electric motors, runs on this and furnishes the propelling force. The advantages claimed for this system of traction are a great reduction in the track resistance and in the power required by a car, a much smoother running of the cars, and hence a smaller depreciation both of track and car. There is no danger of derailment, and high speeds can be attained.

MURPHY & CO.

The beginning of the Holiday trade—foreshadowing the great Christmas rush—was perceptibly felt last Saturday. The Store caught the unmistakable hum!

Cards, Calendars, Booklets, Novelties, Curios.

Evidence by the thousand, was irresistible! From an ever-increasing number of goods, and preparations are thoroughly commensurate to meet it!

### BLANKETS!

Best English, Scotch Blankets, made in Scotland, and imported direct from the manufacturer, prices from \$4.00

English Blankets, from Canadian Blankets, from Blankets, \$1.50 a pair, \$1.25 a pair.

### SALE OF FANCY GOODS.

Selected Fancy Flakes, worth \$1.00. Sale price... 25¢ Wool and Silk and Wool worth up to \$1.25. Sale price... 50¢ Silk and Wool Dress and Fancy Zebelines, etc. Sale price... 75¢ Dress Goods, All Wool worth \$1.25 to \$1.50. Sale price... 50¢

MURPHY & CO. 1533-1541 St. Catherine Street, Telephone Up, 2746

### DRAPERY STORE

### Goods Only!

Goods and nothing else, told you often before, repeating. The goods will stand up to date, and will suit every one.

### Department Items.

Numbers in Cream Table... 45¢ a yard... 50¢ a yard... 50¢ a yard

QUILTS, full double bed x 2 1/2 yards—\$2.25, \$2.50, \$3.25 each. PILLOW SHAMS, new patterns—\$1.10, \$1.15, \$1.75, \$2.00 per pair.

### Flannel Shirting.

Large variety of Shirting Stripes, in both light and dark.

Good Warm Shirting this line extra good price. Per yard... 19¢ Heavy Navy Blue Flannel regular price 26¢ and 30¢ marked at, per yard... 19¢

### TRIMMINGS.

When I was through with the prayers of the ritual, the members all waited in suspense, till the chaplain cried out: "Neighbors, there will be no Woodmen funeral."

Turning pale with anger, some lodge men declared in a low voice that they would never attend a Catholic funeral again.

Thereupon a Woodman of the household of the faith spoke up. "I would rather lie on top of this ground than be deprived of the rites of my Church."

MURPHY & SONS, 1533-1541 St. Catherine Street, Telephone Up, 2746



A Week's Anniversaries

(By An Occasional Contributor.)

This last week of November is as full as any of the previous weeks with anniversaries of a most interesting character.

After this little preface we will turn to this past week's anniversaries.

Sunday last, the 22nd November, was the anniversary of the death of Pope John XXIII.

On the 23rd November, 1780, Fort George, in New York State, was captured by the Americans.

On the 24th November, 1572, the famous John Knox, the great thunderer of Scottish reform, died.

The 25th November was the feast of St. Catharine, a day that has ever been commemorated in this province.

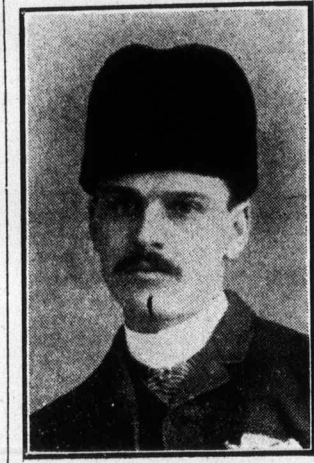
On the 26th November, 1594, was born Sir James Ware, one of the most eminent historians that Ireland has produced.

The 27th November, was the anniversary of the death of the poet Horace.

The 28th November, this day com-

memorates the death of Pope Gregory III., which took place in 741.

Catholic Sailors' Club.



MR. GEORGE H. CARTER.

The last concert of the year was held under the auspices of the James McCready Co., Ltd., of which Mr. Charles F. Smith is the president.

The President of the Club, Mr. McNamee, prior to introducing the chairman of the evening, thanked the audience for their attendance in such large numbers.

He also took occasion to thank the numerous organizations who contributed to the support of the Club during the season just closed.

Mr. George H. Carter occupied the chair, and made a capital speech which aroused much enthusiasm.

The programme was varied and much enjoyed. Among the contributors were: Miss Boyle, Miss Katie Cregan, Miss Lyons, Miss Mabel Parker, Miss McMarra, Miss Dora Parker, Miss Broderick, Messrs. Geo. Taillefer, L. D. Laroche, T. J. Murphy, J. D. Laing, W. Kennedy, R. Aubourne, A. S. Lavallee, A. Biggs, F. O'Neil, P. Allyne.

TRUE MODESTY.

Modesty is one of the sweetest and most desirable qualities one can possess, and yet too much modesty hinders advancement.

OUR BOYS AND GIRLS.

SAVED BY A "HAIL MARY."

Instances of remarkable escape from danger and of preservation of life through the intercession of the Blessed Virgin are so frequent among her devout clients that it would require many pens to record them all.

We are glad to make the favor known to our readers, and we hope it will be with the good effect the pious writer desires.

It was on the 4th of January, 1878. The day had been very warm, with a heavy rain, until four o'clock in the afternoon.

At six next morning I was called by the nurse, who informed me that the water was running over the kitchen floor. I got up, and on entering the kitchen, which was in an upper part of the house, great was my surprise to see that the apartment had been on fire during the night.

We shall never forget this event, though it may look insignificant on paper. We have always attributed our narrow escape to the intercession of the Mother of God.

PRACTICE OF POLITENESS. — There is one thing which every really nice boy and girl will be careful about, and that is the practice of universal politeness.

A MATTER OF TASTE. — A well-begone specimen of the tramp tribe made a call at a rural residence the other day to ask for aid.

THE CLIMATE. — Go with you hear talk of the climate. Abroad the loves to vaunt his clear, wintry atmosphere.

RAILROADS. GRAND TRUNK RAILWAY. INTERNATIONAL LIMITED. REDUCED FARES TO WESTERN AND PACIFIC POINTS.

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\$48.90 — Montreal to Vancouver, Victoria, Seattle, Tacoma, Wash., and Portland, Ore.

\$46.40 — Montreal to Nelson, Rossland, Spokane, Wash.

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\$45.50 — Montreal to Denver, Colorado Springs and Pueblo.

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Is the Original and the Best. A PREMIUM sieve or the empty bag returned to our Office.

10 BLEURY St., Montreal.

is a young person with whom I wish to become acquainted.

History tells of many great men who were obedient sons and great respecters of the aged.

It is the small things, after all, dear children, which make up the sum of life, and if you do them well, the great ones will also be properly done.

THE WEARY WANDERER said he did not. "Well, I am a policeman's wife, and if he were in he would take you."

THE TIRED TOURIST gazed at her a moment from head to toe and replied: "I believe you, ma'am. If he took you he'd take anybody."

S. CARSLY Co. LIMITED. Men's Fashionable Clothing. Rest assured that the custom tailor can provide no finer garments at any price than those assembled in The Big Store's stocks.

Sensible Sorts of Furnishings for Men. It isn't possible to itemize every feature in the stocks in a newspaper announcement.

BLUE STRIPE ZEPHYR SHIRTS, stiff front, detachable cuffs, open front. Size 14 to 17. HEAVY SCOTCH KNITTED UNDERWEAR, double-breasted shirts.

BOYS' CLOTHING. Values that compete successfully for your favor; styles that the boy appreciates and delights to show off to his chums.

Boys' Russian Overcoats, velvet collar, braided front and belt, hood lined with red flannel.

Boys' Dark Gray Cheviot Cloth Winter Coats, Raglanette style, velvet collar, slanting pockets, lined with Italian cloth.

\$6.75, \$7.00 and \$11.00. (Store No. 2, Notre Dame street side, 1st Floor.)

The Greatest Variety in Newest Style Footwear. For either indoor or out-of-doors wear. A profitable habit to cultivate: Buy all your Footwear at The Big Store.

MEN'S BLACK ENAMELLED CALF LACED BOOTS, Goodyear welt. Sizes 6 to 10. Per pair. \$4.00. MEN'S FINE OPERA KID SLIPPERS, hand turned soles, in sizes 6 to 10. Per pair. \$1.25.

LADIES' BLACK ENAMELLED KID LACED BOOTS, hand turned soles, new spool heel, fox glove top. Sizes 2 1/2 to 7. Per pair. \$3.25.

765 to 1783 Notre Dame Street, 184 St. James Street Montreal.

THOMAS LIGGET. Will continue his unloading sale of Carpets until December 1st. See our new effects and new openings in Eastern Carpets, Rugs and Mats, Curtains, Beds and Bedding.

THOMAS LIGGET, 2474 and 2476 ST. CATHERINE STREET.

BOOTS AND SHOES. EASY FOOTWEAR.

We give special attention to the requirements of those whose feet are soft and tender. Our Boots, Shoes and Slippers, made on wide, easy fitting lasts will prove a boon to many a heretofore aching foot.

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DENTIST. Walter A. Kennedy, Dentist, 333 Dorchester Street, CORNER MANIFIELD.

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Our Curbstones Obscure

ON "OPEN DOOR"

THEY talk of "door" in China as being a political expression, and nothing to say do not understand either domestic or international policy.

SOME OBSERVATIONS

many peregrinations, gnomes, and elsewhere with some strange cases. Last winter I had occasion to visit a family in the north end having had some business father of the family.

THE CLIMATE. — Go with you hear talk of the climate. Abroad the loves to vaunt his clear, wintry atmosphere.



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stocks in a newspaper  
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latest styles, of course.  
for public favor these  
undoubtedly prove suc-  
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Fall and Winter  
shape with tie top,  
shape, in plain or  
59c  
Good Quality Fall  
shape, jockey, golf and  
taper, all sizes and  
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Derby or Panama  
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\$2.70  
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1st Floor.)

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comfortable habit to culti-  
body welt. Sizes  
in sizes 6 to 10.  
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Sale of Carpets  
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**Our Curbstone Observer**

**ON "OPEN DOORS."**

HEY talk of the "open-door" in China. This may be a political or diplomatic expression, and if so I have nothing to say about it. I do not understand either politics (domestic or international) or diplomacy. But if the expression is to be taken in the common, everyday sense, I have considerable experience in the matter and may talk, or write, about it. Supposing, then, that the "open-door" does mean an unclosed entrance to a house, I will have my say in connection therewith. To begin with China, I have not the slightest hesitation in admitting that they may keep doors wide open, all year round, all day and all night, in the Celestial Empire. In the first place, they have no winter over there, and, in the second place, their doors and windows consist of holes in the wall with curtains hanging over them. Between oppressive heat, huge mosquitos, and very offensive odors, they can well afford to go without doors, as they generally go without clothing. But it is another story when you come to Canada, and especially between November and March.

SOME OBSERVATIONS. — In my many peregrinations, along curbstones, and elsewhere I have met with some strange cases. A year ago last winter I had occasion to visit a family in the north end of the city, having had some business with the father of the family. When I got there I found that the entire household was ill. The mother had been four weeks in bed and the six children were suffering all from colds, and four of them from other sicknesses, in addition. The mother told me a very sad story of all the trouble they were having. But when she told me that she could not understand how they could have caught colds, since not one of them had ever been outside the house since the first snow fell, and they never opened either doors or windows, I concluded that she had given me exactly the best possible reason why they were ill, and why she was sick herself. You should have gone into that house and experienced half an hour in the atmosphere that these people had been breathing for months. It was not a matter of poverty, they had more than the ordinary necessities for comfort. They had everything, except fresh air, that could possibly be required. But the absence of the air, like the absence of light, had done its evil work. I had almost said deadly work. Decidedly they had been very warm all winter, but I would not like to say that they were comfortable—for it is not certainly comfortable to be ill. I felt very inclined to give the good lady a piece of my mind; but as I was not a medical man, nor a health officer, nor one particularly interested in the domestic affairs of the family, I thought that I would be just as well thanked if I were to keep my opinions and my advice to myself. But no such feelings stand in the way of my now expressing them for the benefit of others. The idea I suppose was that by opening the doors or windows of the house, the cold air of winter could come in, make the place chilly and give them all colds. Never could there be such a mistaken idea. Suppose it did make the house cold for a brief space, there is always a way, by means of fire, in stove or furnace, to counteract it. Now is it necessary to so air a house that it has to be made like a refrigerator. There are generally more rooms than one; and while one room is being aired the others may be kept closed and warm. The room that is being aired can be vacated for the time-being. But what is the use for me to enter into all these details? It suffices to say that I have learned from a very varied experience that the greatest amount of sickness is to be found in the winter time, and that it is due to the fact that people hibernate like bears instead of living like common-sense Christians and enjoying and using God's gifts.

THE CLIMATE.—Go where you will and you hear talk of our bracing climate. Abroad the Canadian loves to vaunt his clear, pure, cold, wintry atmosphere. He will tell the stranger of all the health and vigor

to be derived from our climate, especially in winter time. That is all very true; but what use is it all to the one who never enjoys it. The person who rarely ever breathes the cold clear air of a winter's day cannot expect to be in good health, nor free from the plagues of contagious sickness. If you eat, sleep, and live in an atmosphere that is poisoned, no matter how perfect the atmosphere outside, it will not change your condition, nor the condition of affairs for you. It has often been asked how it comes that in winter, when there should be no likelihood of fevers, smallpox, or any such visitations, the cities are most subjected to such plagues. The answer is very simple. In summer time, the very heat of the air and the heaviness of the atmosphere, oblige people to live more or less outdoors. The consequence is that they are forced to breathe the air of heaven. While in winter they keep within doors and make very sure that the doors are never left open—rarely are they opened enough to allow those who have business to go out to make their exit and entry. It is thus that the germs of sickness are engendered; they are cultivated as would be flowers in a hot house, and they multiply with a rapidity that is beyond all imagination. In fact, I have known houses that had to be actually disinfected in the spring in order to render them habitable for the new tenants, so rank had they become during the winter on account of the former tenants refusing to ventilate them in a proper manner.

CONCLUSION.—I started out with the fiction of China's "open-door," and I find myself plodding along the very common place thoroughfare of every-day life and occupying space with advice that should never be required. In fact, I believe that it should be made criminal for people, and especially large families, to neglect such ordinary precautions. If it is not the law, it should be so; and the health authorities should lay a side all delicacy and fear of offending and of intruding upon families, and see that in every house there should be a certain amount of daily ventilation during the cold months. It may not be an easy matter for those who represent the hygienic department to decide to what extent they are warranted in visiting private houses and insisting upon such a course; but, if the public were made aware, that there was a by-law to that effect, and that each household was liable, at any moment, to be visited, I am under the impression that hundreds would take heart and courage and attend to this elementary practice. At all events you may rest assured that you are more liable to be sick and to die on account of confinement than on account of cold in winter.

**THE ANTI-TREATING LEAGUE IN IRELAND**

The Redemptorist Fathers from Dundalk opened a very successful retreat in Tynan parish, Middletown, on Sunday, October 25th. The retreat was carried on both at the Parochial Chapel at Middletown and in Tynan Chapel. Father Bannin, C. S.S.R., assisted by Fathers O'Sullivan and Murphy, conducted the retreat. The retreat closed on the feast of All Saints. An idea of the spiritual good effected in the parish may be gained from the fact that over 1,200 people approached the altar for Holy Communion. The special feature of the retreat was the establishment of the Anti-Treating League, which the Fathers most assiduously preached, and which if established in the neighboring parishes, is sure to do incalculable good in the cause of temperance. Already 800 have secured anti-treating badges. Sincere thanks are due to the priests of the neighboring parishes who kindly assisted in the arduous work of the confessional.

**BUSINESS MAXIMS.**

Change may not be progress; but progress is change. Don't dread change, but assure yourself it is of the right kind. The "voice within" never deceives. Listen to it; thus discover your life's purpose. Then throw your entire self toward it. Look deep into a thing before you condemn. The trees are leafless today, but there's plenty of sap in the roots. Doubt is a traitor bold. Cultivate confidence—and confidence in yourself. The leader among us leans forward into the future, not backward on his nearest friends. — Business World.

**The Question Of Primacy.**

(By a Regular Contributor.)

Considerable speculation has been indulged in, ever since the election of Pius X. to the throne of St. Peter, regarding the intended policy of the Holy Father. His first encyclical was awaited with much anxiety by some and with deep interest by all. And while that document, a masterpiece in every sense, clearly set forth the course that His Holiness proposes to follow. The bringing about of the universal reign of Christ in the world is the summary of that grand spiritual policy. But of course neither the encyclical, nor any other expression of the Holy Father, could be taken as an index to the details of that elevated policy. These are to be worked out with care, patience, and time. It is, however, certain that Pius X. purposes steering the barque of Peter in the religious channel regardless of the diplomatic, national, and international winds that may blow. It is certainly the privilege of every sincere Catholic to study this great subject, and without presumption to question himself and his experience as to the probable form or character that such a policy may assume. We expect that it was in this sense that the Roman correspondent "Vox Urbis" considered the question when he wrote his letter of the 28th October last, dealing with this question. From what he has written we may conclude that the restoration of the one-time important system of ecclesiastical Primacy may be expected. This means possible readjustment or redistribution of the powers and jurisdiction of certain of the congregations in Rome. This is merely a matter of administration and of internal economy, and the details thereof, and the working out of the same in no way affect the constitution of the Church, or the supremacy of the Pope. Why we draw attention to this matter is because several of those critics who are not to be ranked amongst the well-wishers of Catholicity, appear to believe, or seek to have others believe, that the carrying out of any such policy would mean a kind of dismemberment, or decentralization of the Church's authority. In a word, that it would mean an imitation of the system that obtains with the Anglican Communion. To believe, or to even suppose, such a thing would be a fearful mistake and would lead to errors in regard to the fundamental principal of Papal supremacy and Infallibility. In fact, instead of being a decentralization, it would simply mean a still more pronounced centralization of authority—if the word more can be used in connection with that which is already complete and perfect.

To better understand what we mean, for the subject is one that cannot be handled lightly, we will quote the passages, in the correspondence above referred to, which concern this special phase of the subject. "During the Pontificate of Leo XIII. a considerable portion of the American hierarchy were in favor of transferring the Church in the United States from the jurisdiction of the Propaganda to that of the Congregation for Ecclesiastical Affairs — indeed, the authorities in Rome had almost determined to make this sweeping change, which would affect not only the United States, but Ireland, England, Scotland, India, and in a word, all countries where the hierarchy is non-canonically organized. It would be too much to say that the idea has even yet been altogether abandoned—but very likely it will."

The alternative scheme which "Vox Urbis" believes will be adopted will be, more or less, as follows:—"All business of a purely missionary nature will continue to be referred to Propaganda, but other matters, connected with the administration of the sacraments, questions of faith and morals, rites, rubrics, liturgy, etc., will be partly divided among the other congregations and partly entrusted to the jurisdiction of a central ecclesiastical authority in each country. This central authority will be found by the restoration of the link in the hierarchy, which has either altogether disappeared or become merely nominal. In former times the "Primate" exercised jurisdiction over the archbishops and bishops of the country and held large and clearly-defined powers. With the process of centralization which has been going on for centuries in the Church these powers and rights diminished to the vanishing point, until ecclesiastical affairs became almost

entirely centered in Rome. It will be seen from all this that the restoration of the Primatial idea in the Church is a question of the most vital importance; if one may be permitted to use the phrase, it would mean the adoption of the idea of 'Home Rule' all around, as applied to the affairs of the Church. The Primatial See of the United States would most probably be New York; Westminster would be that of England; Glasgow of Scotland; Armagh of Ireland; Sydney of Australia, and so on. Not improbably the rulers of each of these sees would be invariably created members of the Sacred College, and thereby become ipso facto the Councillors of the Holy Father and Senators of the Universal Church."

It is in addition to this that we find the same writer pointing out in a most lucid manner the centralizing effect of this scheme. "The Monument of the Church," he says, "becomes an impregnable pyramid; at the base the countless millions of the faithful, above them the immense numbers of both sexes who have dedicated their lives in a special way to the service of God; then the priests, both secular and religious, then the bishops, each ruling a distinct portion of the faithful gathered into a diocese; next the Archbishops, uniting several dioceses into an ecclesiastical province; after them the Primates, each of them possessing jurisdiction over all the faithful, both lay and cleric, in a whole nation; above the Primate the Patriarchs exercising ecclesiastical sway over groups of nations; and finally, high above all, with supreme jurisdiction over the whole world, from the lowest to the highest, the Pope, successor of the Prince of the Apostles, and Vicar on earth of Jesus Christ, in whom the world is to be restored."

The realization of this plan would necessitate a considerable time. But it is believed that Pius X. purposes beginning it, by the institution of the Primates.

**Fifty Years of Growth.**

(By An Occasional Correspondent.)

Half a century is a long span in the life of an individual it means almost an entire earthly career. The one who has fifty years of active life is very lucky: Take off fifteen years for childhood and boyhood, and fifteen years at the close for old age, and you have a person of eighty years—and only the exceptional few see more years than that. But in the life of a nation half a century is very short; and in the existence of such an institution as the Catholic Church fifty years may be considered a mere day, a mere speck. Yet, what wonderful things have been done in the space of fifty years. Behold the growth of Catholicity on this continent, for example. Look at one place, alone—the city of Brooklyn.

Only the other day we read that in 1853 there were eight Catholic churches in the city of Brooklyn, two in Williamsburg, and two in other parts of Long Island—twelve in all. To-day there are one hundred and fifty-four churches in which the Holy Sacrifice is offered. A few priests met Bishop Laughlin, when he crossed the East River from New York in 1853. To-day there three hundred and forty-six in his former diocese. And what stands good for Brooklyn is equally so, and proportionately for nearly every other section of America. In Canada the same story may be told, no matter in what direction you look. This great evidence of the vast changes that fifty years bring about indicate how wonderful the story of the Catholic Church really is. So extraordinary that even they who are the most opposed to her and to her doctrines are obliged to acknowledge that there is a something mysterious and inexplicable (from a human standpoint) in connection with her.

In all this we of the Faith can see the Hand of a Divine Providence. We see in all these changes of conditions and vast signs of advancement the simple fulfilment of that promise given by Our Lord to St. Peter on the ever memorable occasion when He founded His Church, appointed a Vicar on earth and gave a general and definite mission to His Apostles. No matter how civilization may have advanced or may have been retarded, at different epochs, not for one moment of time has the Church ever deviated from the pathway traced out for her to follow, and not for one instant has she been arrested in her progress and development. No history more instructive and interesting than that of the Catholic Church, especially in a new world.

**Old Letters.**

(By a Regular Contributor.)

In a list of old letters that number several hundred, unless they are arranged according to date, or else alphabetically, it is not easy to select the one that is needed at any given moment. As far as mine are concerned, the readers must have long since noticed that I am erratic in my selections, and that I am frequently obliged to skip a week, simply because I cannot come upon the letter that I want. This being the case for the present week, I am obliged to take a letter that I had intended reserving for another occasion. It is one that may not be of very deep interest to the general reader, and that, if picked up by stranger, would have very little meaning for him; still it has its associations for me, and I love to recall them—especially when they are connected with days that are gone forever and friends whose faces I shall see no more.

This is the letter:—  
Bark Lake,  
16th Sept., 1883.  
Dear Sir:

I cannot meet you at Black River Depot on this day of October, as we had agreed at the Chapeau. I must go by way of the Coulonge and by the time I have travelled Rochon's limit on the Crow it will be the first week of next month. If it is the same to you I will meet you at Pres-Joachims on the 10th October, and we can go by way of Paferriere, Lake St. Patrick, the Hope Farm, the Caldwell, the Cavreau, Coughlin's creek or the North River, and Teniketti will meet us at the Monse Creek Camp. I say this route because it is the easiest to travel, has the most stopping places, and is the shortest in the end.

I have the horn all carved and it looks fine. Could you get me, in Montreal, a pocket-knife with a cork-screw attachment? If so, just forget that it is for 'the poor Indian,' and remember that there are bottles of medicine as well as of 'anything else' for we red-men to open. I hope that my change of programme will not disarrange your own affairs too much—but what will you? I cannot help it, and what cannot be prevented must be endured.

Yours very truly,  
GONZAGES OTTOWIWIN."

This letter explains itself. Its date indicates "twenty golden years" that have elapsed since it was written. The locality "Bark Lake" is a small place between the Coulonge and Black River (two of the northern tributaries of the Ottawa). The writer is an Indian, a full-blooded Tete-Boule. When he wrote the foregoing he was thirty-nine years of age; to-day, he is consequently approaching his sixtieth year. He is not only alive, but as active as he was twenty years ago. If any person is anxious to meet a thoroughly educated Indian—educated in French and English—I believe that Gonzages is to be found around the Temiscamingue district—in fact, I know that he was employed last summer in explorations in connection with the newly projected line of railway, that the Ontario Government is running into that northern section of that province, called "New Ontario."

It is not of much, or any, interest to the reader what the route is that Gonzages had indicated for us to follow on our expedition of October, 1883. But I will here tell, in a brief manner, the strange story of this man's early life. I will tell it exactly as he told it to me, one night—a rainy, miserable night—as we rested under a tottered tent, at the mouth of the Great Cavreau. What may seem most remarkable in the above letter is that it is couched in very good, and almost elegant English. If you examine attentively you may detect in it an indication of French phraseology; but that is only natural, as Gonzages had more instruction in French than in English. His French, I may say, is faultless—something that one cannot say of every writer of that beautiful, but difficult language.

Well; this is the story of Gonzages

Ottowin. He was born on the Desert River—about twenty miles from the village of Maniwaki, the present terminus of the Gatineau Valley railway. The place was a mere Indian reserve and a trading post at that time. He was twenty years of age when the town, at the junction of the Desert and Gatineau was commenced. He was a man of twenty-five when the Loges came there to lay the foundations of the present prosperous and extensive commercial centre. When he was baptized the grand church, the convent, the college, and all the admirable evidences of missionary zeal that mark the line between the Indian and the white towns of Maniwaki, did not exist. But the Oblate Fathers had been there, and Fathers Plou, Reboule, Desrosages, Nadolac and others had gone on their missions and had commenced the grand work that is to-day crowned with a success that only the advent of the railway will reveal to the world. At the time that Gonzages was a boy one of the above-mentioned missionaries took a very special interest in the bright Indian boy, and, in a certain sense, adopted him. In those days, both in the school at Maniwaki and at the old St. Joseph's College in Ottawa, French and English were equally taught, with a slight preponderance if any—in favor of the former. The Indian lad received six or seven years of a good elementary and commercial education. Since then he has combined the useful and the congenial, by using his education and his native talents as a bushman, in the service of lumbermen, large companies and, at times, of the Government. His business is to explore timber limits, to report on their value, and also to make statements as to the topography of the country and the various resources, mineral and otherwise. In performing this work Gonzages also indulges in hunting and trapping, and thus makes a two-fold living. As a guide and companion for sportsmen he has had a paying business for years. It is in connection with a hunting expedition and certain explorations that he sent me the above-cited letter, and these few remarks may explain how it comes that he has written in such good and grammatical English.

**THE INVENTOR'S WORK.**

For the benefit of our readers we publish a list of patents recently granted by the American Government through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Can., and Washington, D. C.

- Nos.
- 741,689—Martin H. Miller, Warton, Ont. Sugar making apparatus.
- 742,896—Napoleon Ostiguy, St. Hyacinthe, Que. Corn-shucker.
- 743,126—Archibald Edward Wilson, Elkhorn, Man. Freezing box.
- 743,269—Joseph Alex. Godin, St. Johns, Que. Attachment for soil pipes.
- 743,527—Joseph L. N. Leclerc, St. Eugene (L'Islet), Que. Window opener.
- 743,691—Frederick Cords, Elmwood, Ont. Bag holder.
- 743,972—Philias Belle, Montreal, Que. Machine for making pasted leather stock.
- 744,282—Stanislas Beaugard, Montreal, Que. Tack driver.

**GRADUATES UNITE.**

A movement has been started in Dublin with the view of organizing graduates, undergraduates and others of the Irish Catholic laity in an association wherein they may more effectively give expression to their opinions on the university question.

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# MEAGHER BRIGADE.

There has often been a confusion in the minds of readers, who have not made a special study of the subject, between the famous Irish Brigade that fought "from Dunkirk to Belgrade," and the American Irish Brigade that took such an important part in the Civil War of 1861-65, in the United States. The reason may be that there is no distinction generally made when referring to the "Irish Brigade." Some months ago one of our correspondents gave a very lengthy and detailed account of the origin and career of the European Irish Brigade. As we have just come upon a brief, but most interesting story of the famous regiments that constituted the Irish Brigade that was commanded by the renowned patriot, orator and soldier—Thomas Francis Meagher—during the American Civil War, we will give our readers the benefit of the information that it contains.

The account runs as follows:—  
 "At the first call of Lincoln for volunteers thousands of Irish-Americans rushed to the defense of their adopted country. Previous to this call for volunteers, the platform of the 'American Party' of 1860 declared that they 'pledged themselves to defend the flag of the United States from enemies at home or abroad.' Though they declared their intention, there is no record of any of them having been formed into one single company to 'defend the flag.'"

"On April 23, 1861, eight days after Lincoln had called for troops to suppress the Southern rebellion, the 'fighting Sixty-ninth' marched down Broadway to the front to save the country that had given them an asylum from oppression and tyranny. As it was in New York so it was in every part of the Union.

Fort Sumter was fired upon April 12, 1861, and on the following day surrendered. Lincoln issued a proclamation for seventy-five thousand men for three months. In answer to this appeal, Thomas Francis Meagher abandoned the legal profession, joined the Sixty-ninth and went to the front. On July 24, 1861, the three months having expired, the Sixty-ninth returned to New York, not to disband as many other regiments had done, but to recruit their regiment. So many Irish-Americans being anxious to enlist, Meagher and his fellow-officers decided to form a distinctive Irish Brigade.

"After three months enlisting the Brigade was ready to march. It consisted of three regiments of infantry and two batteries of artillery—all from New York. The First Regiment—the Sixty-ninth—was commanded by Col. Robert Nugent, James Kelly, lieutenant-colonel, and James Kavanagh, major. The 'Second' place in the organization was intended for Boston troops, but the Governor of Massachusetts refused permission to the Irish recruited in the State to join it. The 'Third' was the Sixty-third, Richard C. Enwright, colonel; Henry Fowler, lieutenant-colonel, and Thomas F. Lynch, major. The 'Fourth' was the Eighty-eighth, Henry M. Baker, colonel; Patrick Kelly, lieutenant-colonel, and James Quinlan, major. The two batteries of artillery were commanded by William H. Hogan and Henry J. McMahon.

"Previous to their departure, each regiment of the Brigade was presented by the ladies of New York with two flags—an American and an Irish, of the finest of silk. The American flag was six and a half feet long by six; the stars embroidered in white silk on a blue field, and on the centre crimson stripe were the words: 'First Regiment of the Irish Brigade.' The Irish flag was of deep green, having in the centre an Irish harp, above which was the sunburst and beneath it a wreath of shamrocks. On a crimson scroll at the bottom was engraved in Irish letters the motto of the Brigade, which translated read: 'They shall never retreat from the charge of the lances.'"

"The presentation of the flags took place in front of the residence of Archbishop Hughes. It had originally been intended that the Archbishop should make the presentation in person, but he had been hurriedly dispatched to Europe by the government on an important mission, and in his absence Vicar-General Starrs officiated. When the flags had been presented to the several bodies, General Meagher at the head of his officers came to the front of the platform and thanked the citizens for their kindness.

"With the closing of the ceremonies the several regiments formed line,

and, marching past the archiepiscopal residence, marched down Madison Avenue to Fifth, to 14th street, to Broadway, to pier 1, where the Sixty-ninth boarded the Atlas, steamed down the bay to Amboy, N.J., where they took the train for Philadelphia. While the exercises described above were going on the following dispatch from the Secretary of War was received by Meagher: "Colonel—Get the whole brigade ready for marching order."  
 SIMEON CAMERON."

"Two days after the departure of the Sixty-ninth the Sixty-third embarked for Washington, the Eighty-eighth and two batteries of artillery following a few days later. On the 23rd the Sixty-ninth entered Washington, where they were received with honors by the War Department, statesmen and the public.

"How the Irish Brigade defended the flag is best told by a war correspondent of the London 'Times,' in describing their conduct at Fredericksburg: 'To the Irish division, commanded by Gen. Meagher, was principally committed the desperate task of bursting out of the town of Fredericksburg and forming under the withering fire of the Confederate batteries to attack Marye's Heights, towering immediately in their front. Never at Fontenoy, Albuera or at Waterloo was more undoubted courage displayed by the sons of Erin than during those six frantic dashes which they directed against the almost impregnable position of the foe. The bodies which lay in dense masses within forty yards of the muzzles of Walron's guns are the best evidence of the manner of men they were.'"

## Danish Agricultural Co-Operation.

The Department of Agriculture and Technical Instruction for Ireland has issued an interesting report on co-operative agriculture and rural conditions in Denmark, prepared by a deputation appointed to visit that country in the early part of the year. The deputation consisted of Lord Iskerri, Messrs. P. J. Hanmon, Louis J. D'Alton, and John J. Slattery. It is explained that the object in view in making inquiries on the subject dealt with is because Denmark is of all continental countries the most akin to Ireland in its general economic position, while in the dairy- and pig-breeding industry it is our keenest and most successful rival in the markets of the United Kingdom. But in their prefatory remarks the members of the deputation state that their main object was to inquire into the bacon curing industry of Denmark, and to endeavor to find out what methods had been followed by Danish farmers and merchants in successfully establishing co-operative bacon curing factories. The extraordinary growth of this industry in Denmark during the past fifteen years is attributed to the vigor with which the principle of co-operation has been applied to the raising and feeding of pigs, and the erection and equipment of the most up-to-date factories for the curing and export of bacon.

Twenty-seven co-operative bacon-curing societies were in operation at the close of the year 1902, and the business of every one of these has been a steadily increasing one from the date of its establishment up to the present. In the year 1888 there was only a single factory, in which the number of pigs killed was 23,407 and the value in pounds sterling £57,000. Last year in the twenty-seven factories the number of pigs killed was 777,232 of the value of £2,500,000. A federation of these co-operative bacon-curing establishments has been formed with headquarters at Copenhagen, which is stated by the deputation to be one of the most efficient commercial intelligence bureaus in the world. Mr. Blem, the president of this Federation, and his colleagues gave the most enthusiastic account of the success of co-operative bacon-curing in Denmark, and asserted that if once a bacon factory were certain of receiving any number exceeding 10,000 pigs in the course of a year, provided these pigs were delivered in fairly regular succession, the business would be a profitable one. The first co-operative bacon factory was organized in 1887, at Horsens, and the rapid and successful growth of co-operation in the bacon industry is attributed by Mr. Blem to the following causes:—(1) The widespread practical education of the Danish farmer, supported by the valuable lessons in trade combination which had been taught him in the development of the

dairying industry. (2) The thoroughly systematic manner in which a national scheme for the improvement of the quality of the pigs of the country has been undertaken and maintained. (3) The rapidity with which the farmers of the country adapted their system of farming to the requirements of the bacon factories so as to secure uniformity of supply and uniformity of size and quality. (4) The public spirit exhibited in all cases by the banking institutions of the country in financing the people's factories; and the co-operation in many instances of the municipal bodies in corporate towns, and of associations of merchants and traders, in many towns and villages, with the efforts of the local farmers' societies, to provide the capital necessary to erect and equip these factories. (5.) The whole-hearted fashion in which the Government assisted the industry by providing the constant advice of experts, by assisting the prosecution of inquiries in foreign countries, and, perhaps more than anything else, by advancing subsidies to steamship owners to insure more frequent transit to England.

Besides the bacon-curing industry the deputation inquired into many other subjects, particularly in relation to the dairying industry, people's high schools, egg-packing centres, land tenure, and organization affecting the management of proprietary holdings. Summing up the causes of the wonderful success that has been attained by the Danish nation, the report attributes it to education, peasant proprietorship, and co-operation. "The three factors are almost bound to go hand in hand. Education would have less effect without peasant proprietorship, and the outcome of both was co-operation, to which is due an almost equal credit with education in the success of Danish agriculture."—*Irish Weekly.*

## WIT AND HUMOR.

**A DEAD CHANCELLOR.**—Jeremiah Keller was a famous Irish wit and barrister of the last decades of the eighteenth century and the early decades of the nineteenth. Both Moore and Keller came into collision, though under widely different circumstances, with John FitzGibbon, Earl of Clare—"Black Jack" as he was called—the Lord Chancellor of the Union.

Moore was examined before Lord Clare, as chancellor of the University of Dublin, on the visitation held in April, 1798, to inquire into the existence of treasonable associations in the college, and narrowly escaped expulsion.

To Jeremiah Keller, Lord Clare, both at the bar and on the bench, had the aversion felt instinctively by a mean and treacherous nature. Keller's powers of repartee were illustrated at the time of Lord Clare's death. "The Lord Chancellor," said a friend, "will be buried the day after to-morrow." "Dead chancellors," said Keller, "are usually buried."

"The bar will attend the funeral in a body. Will you go?" "No," said Keller, "I will not go to Lord Clare's funeral, but I approve of it."

**SALT BATHS.**—Mr. Macready's autumn tour in the West of Ireland was fruitful of interesting incidents and amusing stories. He tells the following in connection with the local salt water baths at Lahinch, Co. Clare: "The shower bath was very popular at first, but a little incident that happened soon after the opening of the baths has rather discounted their popularity with the fair sex. 'A lady stopping at the Golfers' Hotel was indulging in a salt water bath, but when she gave the signal, instead of the water descending, she heard a gruff fisherman's voice overhead saying: 'If ye'll move a little more to the west, ma'am, ye'll get the full benefit of the shower,' and, looking up, she saw a man peering down a small aperture in the ceiling, through which he was about to pour the barrel of sea water, which stood ready in the loft above.

"Whether she moved to the west, or whether that shower ever fell, history does not relate. The baths have been since brought more up-to-date."

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## Canada's Emigration Policy Criticized

The Anti-Emigration Society, having obtained an emigration copy-book which is supplied free to National Schools in the South of Ireland, has drawn the attention of Cardinal Logue, the president of the society, to the abuse of allowing such literature into the schools, says the Dublin "Freeman's Journal" of Nov. 6. The copybook in question has on the cover, in bright colors, a picture of Canada, as well as advertisements of Canadian emigration agents and of the famous 160-acre free farms. There are nine pages of letterpress balauding the government, social conditions, education, climate, minerals, forests, waterways, products, etc., of Canada, and the book is interleaved with attractive illustrations of Canadian life and scenery. The headlines include such statements as "Manitoba offers inducements to poor men willing to work," "Free homesteads are given to settlers in Canada," "June when Canada blooms with roses," "Peaches and grapes grow in the open air in Canada," "A Briton is welcomed in Canada," "Emigration to Canada is rapidly increasing."

His Eminence, Cardinal Logue, has sent the following reply to the Anti-Emigration Society:

"Ara Coeli, Armagh,  
 3rd November, 1903.

"My Dear Miss O'Reilly:—I have looked over the so-called copybook which you have forwarded to me. It is merely the advertisement of touters for Canadian emigration, with a few headlines aiming at the same object attached. I think it is an outrage that our schools should be a-vailed for the purpose of entrapping and misleading the people by holding up before them exaggerated prospects which many have found by sad experience are hardly ever realized.

"It is hard to attribute blame for this abuse to any one except the ingenious authors of those highly-spiced puffs. I do not believe the Commissioners of National Education, did they know it, would permit the schools to be used for such purposes. The abuse might easily escape the notice of the managers for a time; but if it continued very long it would speak badly for their vigilance. Now, however, that attention has been directed to the matter in the press, I trust the emigration agents will not find our schools accessible to them as an advertising medium. I am, dear Miss O'Reilly, yours faithfully,

—MICHAEL CARD, LOGUE.

His Eminence Cardinal Logue's letter to the Anti-Emigration Society, the "Freeman" proceeds, rightly stigmatizes as an "outrage" the use, to which the society directed his attention, of National Schools in the South of Ireland as free advertising centers of the emigration agent. The particular form of advertisement which the society protests against is the supply to the schools of free copybooks in which emigration to Canada is balauded. "Poor men willing to work" and farmers anxious for "free homesteads" are assured that they will find in a land where "peaches and grapes grow in the open air," where they will be "welcomed as Britons," and whither emigration "is rapidly increasing."

Cardinal Logue thinks it an outrage that our schools should be a-vailed of by emigration touters for the purpose of entrapping and misleading the people by holding up before them "exaggerated prospects which many have found by sad experience are hardly ever realized." All patriotic Irishmen, and not a few patriotic Britons, will agree with him. His Eminence expressed the opinion that neither the Commissioners of National Education nor the managers of schools in question would permit the schools to be used for such purposes if they were aware of what is being done. We trust that His Eminence is right in his opinion. But we were under the impression that no books could be used in the National Schools unless they had been approved by the Commissioners.

We are certain that if these copybooks contained lessons on the religion of the pupils or the duties of Irishmen as citizens they would be speedily overhauled by the Commissioners. To assist depopulation is, however, still a less heinous crime in the eyes of an Irish official and his superiors than to inculcate religious doctrine in a school composed exclusively of children who accept the doctrine, or to teach the morals of Irish history.

After the action of the society and the publication of the Cardinal's letter the copybooks should, however, disappear.



## Chicago Juvenile Court

A new departure from the existing order of things must be successful if it would be popular. For human beings are so constituted that they care to be identified with a measure of any kind calculated to bring about a radical change, to the extent of pushing it against great opposition. Reformers throughout the United States realized the worm in the bud, the poison that was destroying the life of good citizenship, the moth that was gnawing at the fabric of human society until it was becoming tattered and disreputable, was the fact that the rising generation was growing up surrounded by seasoned vice and hardened criminality. They realized, too, that if the crime disease should ever be destroyed, the work of fumigation must begin in the homes and with the children, and that they must be cured by being educated and loved out of their ignorance and desolation.

Every person interested in studying conditions and helping people to rise above them knew nothing could be accomplished along this line without the arm of the state backing them up in the form of legislation which would help them. The need of legislation of this kind was discussed at meetings and before clubs, but no good was accomplished because there was no strong, guiding hand back of the movement. No battle was ever yet won without a master hand and brain at the head of the army. The necessary leader was lacking among the reformers, and as a consequence, while a great deal of ammunition was used, most of it was wasted and scattered and rendered ineffective, because the aim was poor and the mouth of the weapon was not turned squarely upon the enemy; and because the undertaking was such a great one that each state hesitated to take the initiative and lead in the fight against the forces of evil and crime.

At last the Visitation and Aid Society of Chicago, a Catholic organization, after years of discussion and agitation, drafted a bill relating to child-saving, embracing the work that was being done by the child-saving societies, and had it introduced into the Illinois legislature in the spring of 1891. This measure caused considerable discussion and was finally defeated on the ground that it was advanced legislation. Agitation was continued in Illinois among the societies—child-saving societies, women's clubs and other public bodies, until finally, in 1899, the Bar Association of Chicago appointed a committee of which Harvey B. Hurd was chairman. A determined stand was taken by this committee against the forces of the enemy, and lacking a weapon that would enable them to make an intelligent fight, a new law was drafted. The juvenile court law was the result. This law went into force on July 1, 1899.

Requests for copies of the juvenile court law began to pour in from all directions. These requests were promptly answered, and copies of the Juvenile Court Record, published by the Visitation and Aid Society, containing the necessary information, were sent to applicants.

Agitation began in other states for a law similar to the one passed in Illinois, and those who helped to form the Illinois law were invited to visit other states to explain the measure and the method of administering the law in Cook County. The enthusiasm even traveled across the ocean and was taken up by London child-saving societies and charity workers, and like work was done in Japan. The state of Wisconsin canvassed the situation and adopted a juvenile court law in 1902. New York next fell in line and adopted a similar measure for the city of Buffalo. Baltimore at once took up the question, and after the Illinois law was thoroughly explained, the Maryland legislature adopted a law for the city of Baltimore. In the meantime, literature from the Visitation and Aid office was sent broadcast throughout the country. The State of Ohio, during the year 1902, adopted the juvenile court law for the city of

Cleveland. The measure was discussed during the years 1900, 1901 and 1902 by practically every state conference of charities throughout the country, resulting in the States of Missouri, Colorado, Kansas, California, New York, Pennsylvania, New Jersey, Indiana, Connecticut, Minnesota, Louisiana and Delaware, and the district of Columbia adopting juvenile court laws.

The Illinois law proved so satisfactory that many judges throughout the country, not wishing to await the action of a legislature, established branches in their several courts for children cases only, and in the treatment of the cases applied the probate and chancery powers of the court. This was the case especially in Denver, Colo., where Judge Ben D. Lindsey had a complete and well-equipped juvenile court and probation system before the legislature took any action whatever. A like court was subsequently adopted in Indianapolis by George W. Stubbs. The two latter courts were carried on practically in the same way that they have been since laws were adopted by these states. In most of the states the probation officers are volunteers. The judges in Denver and Indianapolis had no trouble whatever in establishing a probation system, because of the volunteer assistance rendered by women's clubs.

The work is yet in its infancy and should be a matter of discussion at all women's clubs and child-saving societies throughout the country until juvenile courts are adopted in every state in the Union. These courts should not apply solely to large cities, but the principles of the juvenile court system should be applied in all courts where children's cases are heard. The underlying principle is that a child should be treated as a child. Instead of reformation, the thought and idea in the judge's mind should always be formation. No child should be punished for the purpose of making an example of him and he certainly cannot be reformed by punishing him. The parental authority of the state should be exercised instead of the criminal power. —*New World.*

## HARD TIMES COMING.

Strikes and rumors of strikes, shutdowns and reduction of wages, are a few of the items that justify the apprehensions of those who foresee an early reversion from the present high tide of material prosperity. — *Saa Francisco Monitor.*

## SOLDIERS OF THE CROSS.

Who would have suspected that the spirit of monasticism was so rife among us? According to reliable statistics, about 40 religious communities are represented in the United States. Out of 12,000 priests 3,000 belong to the religious orders. Nor is there any prospect of diminution, for there are 1,500 novices pressing forward to take the place of 3,000 lay brothers. And this in America, where the spirit of commercialism is supposed to dominate all from the street arab to the Wall street speculator!

## THE SHORTEST WAY.

—A merchant in a small town in Kerry found, when counting his day's sales money one evening, that he had got a bad half-crown. Highly enraged he determined to dispose of it as soon as possible. Next day, when walking at a distance from his shop, he saw a young fellow who was considered the village fool. Going up to him the merchant gave him the bad half-crown, and said: "Here, Jimmy, get an ounce of tobacco for that and bring me the change, but you may keep the tobacco."

The merchant told him to get the tobacco at a rival's shop. Jimmy soon came back, having the tobacco and the change. The merchant was elated at his success. "How short you were, Jimmy?" he said. "Did you get it at the shop I told you?" "Oh no," said Jim, "I just passed it in at your own shop. It was nearer."

One of the most famous on the road to Glen McKenna, sitting astride a ridge of cracked stone walls in an unbroken line wide turnpike, while the little knapping-hammer, rhythmic strokes, was as of the scene as the song in the branches overhead. So accustomed seeing the bent figure of a man that his absence commented on, and it would piece of news that McKenna, working to-day. These are rare, and were due to a loss in the family, or to a member of the community. McKenna made it one of his duties of life to fulfill the corporal works of mercy.

"It is one of our holy rules," he would say to his wife when she expostulated against his losing work and incurring expense incidental to a visit to the Catholic cemetery adjoining county. "Evidently were not such, self-prompts us to pay respect to the departed day will come when we depend on the living like service. When I go I do not want to be carried off like a dead weight but to go to my last place attended by my women who would refer to that when death comes to their homes, I stood."

While Mrs. McKenna could argue against the practice because of the contrary nature, not because she to win her point; for, McKenna was the meek yielding to his practical judgment and keener other things, there was no persuasive enough to turn his principle of truth, justice if McKenna should rise in his mind, it would be due to his wife. She possessed a mind, abundant common sense that gift which is nicely added as the virtue of prudence, the talent of making in a man. How she made the daily toil of the breaker to provide for something aside in the view was one of those economic which only actual experience solve. Her house was spacious children clearly, if simply and their rosy cheeks and told of plentiful and nourishing often during the long hours on the hot rock-pile, the man pondered over this abode, and his head would rest on his breast.

"I am not the man she had for husband," he would humiliate of spirit. "I married a man like O'Connell, understands farming and instead of a fellow that will bring a string of rock and piling-hammer, she would be silk now, and Tommie would be going to college, working for farmers. I am that's what they called me and I am beginning to see they were right, although differently than. But she is something out of the child, God, none of them take after me. It was not on the street but poor little Arthur," possessing the elements of her mother's handsome face, her mother's deepest affection, but, but on Arthur, his father's second Tom McKenna people said, without, how tending any disparagement words had a lilt to get the soul, and his heart of the boy who was a copy of a plodding, unsuccessful. Naught of this we knew the lowly toiler, who would with kind words and a smile never broke the locked sadness, and lay on his weathered face like sunlight on marble dreamed, driving over stone when it was spread around, that the blows which brought it to this state of had kept measure with the strokes upon the old man's

The passage of time took the Glen, and in the cares and pleasures of manhood past blended into a beautiful. But one June day, years ago with my face turned to old home in the Glen. Thou had stilled many a loving absence chilled others, then ready number left to bid





One of the most familiar objects, on the road to Glen Mary, was Tom McKenna, sitting astride the narrow ridge of cracked stone which ran for miles in an unbroken line along the wide turnpike, while the sound of the little knapping-hammer, as it fell in rhythmic strokes, was as much a part of the scene as the song of the birds in the branches overhead, or the whistle of the plow-boys in the fields beyond. So accustomed were we to seeing the bent figure of the small man that his absence would be commented on, and it would pass for a piece of news that McKenna was not working to-day. These absences were rare, and were due to occasional illness in the family, or the funeral of a member of the community, for McKenna made it one of the solemn duties of life to fulfil the last of the corporal works of mercy.

"It is one of the instructions of our holy religion," he would say to his wife, when she expostulated against his losing a day's work and incurring the expense incidental to a trip to the Catholic cemetery, in the adjoining county. "Even if it were not such, self-interest prompts us to pay this respect to the departed, for the day will come when we must depend on the living for a like service. When I am gone I do not want to be carried off like a dead dog, but to go to my last resting place attended by men and women who would remember that when death entered their homes, I stood by."

While Mrs. McKenna continued to argue against the practice, she did it because of the contrariness of her nature, not because she hoped ever to win her point; for, though McKenna was the meekest of men, yielding to his practical wife's better judgment and keener insight in other things, there was no force persuasive enough to turn him from any principle of truth, justice or honor. If McKenna should rise in the world, men said, it would be due entirely to his wife. She possessed a strong mind, abundant common-sense, and that gift which is nicely distinguished as the virtue of prudence, in a woman, the talent of making money, in a man. How she managed from the daily toil of the little rock-breaker to provide for seven and lay something aside in the village bank was one of those economical puzzles which only actual experience can solve. Her house was spotless, her children cleanly, if simply, clothed, and their rosy cheeks and bright eyes told of plentiful and nourishing food. Often during the long hours, sitting on the hot rock-pile, the little, bent man pondered over this ability of his wife, and his head would sink lower on his breast.

"I am not the man she should have had for husband," he would think, in humiliation of spirit. "If she had married a man like O'Connor, who understands farming and trading, instead of a fellow that will never get beyond a string of rock and a knapping-hammer, she would be wearing her silk now, and Tommie and Joe would be going to college, instead of working for farmers. I am a failure. That's what they called me at home, and I am beginning to see now that they were right, although I thought differently then. But she will make something out of the children. Thank God, none of them take after me, except poor little Arthur."

Yet it was not on the three sons, possessing the elements of success, nor the prattling daughter, who had her mother's handsome face, that the father's deepest affection was centered, but on Arthur, his fourth child,—"a second Tom McKenna," the people said, without, however, intending any disparagement. But the words had a bitter point for the sensitive soul, and his heart cried over the boy who was a copy of the patient, plodding, unsuccessful parent. Naught of this we knew, passing the lowly toiler, who would greet us with kind words and a smile, which never broke the locked sadness of his eyes, and lay on his weather-beaten face like sunlight on marble. Little we dreamed, driving over the blue stone when it was spread on the road, that the blinks which had brought it to this state of fitness had kept measure with sorrow's strokes upon the old man's heart.

The passage of time took me from the Glen, and in the care and duties and pleasures of manhood, amid other surroundings, the scenes of the past blended into a beautiful picture. But one June day, years after, found me with my face turned toward my old home in the Glen. Though death had stilling many a loving heart, and distance chilled others, there was a steady number left to bid me welcome.

# McKENNA, THE ROCK-BREAKER.

come in tones that brought joy. "You have come in time," said my friend, Judge Randolph, whom I had left a struggling lawyer, "for the funeral of Tom McKenna. You remember him, of course?"

"The old rock-breaker? I should say so! Many a time I wished him possessed of another occupation, when the stones were spread on the road between our gate and the schoolhouse, and my winter boots were worn out. He lived to a good old age. What became of his family?"

"At my question, the Judge paused, and directing my attention to several fine business houses, said:

"Do you see that building on the corner? It is the new hotel, owned and run by Tommie McKenna. Those two stores are also his, and he owns, besides, several good pieces of real estate in the residential portion of the town. He married one of O'Connor's daughters, and they have a pair of handsome children. He is the head of the family, but the others are not failures. Joe gave his attention to agriculture. He owns some of the best land in the county, and as he understands farming he is amassing a fortune. Ed studied law, and last year we sent him to the State Senate. He'll be in Congress, some of these days. The daughter grew up into a perfect beauty. She married Gray Morgan's only son, and is one of the leaders of Lexington society."

It occurred to me that there was another child, but before I could inquire for him, we were joined by other friends, and all thought of Arthur McKenna escaped my mind. On the following day, Tom McKenna was buried. I was the guest of the Judge and went with him to McKenna's home, which stood on the edge of the town, a spacious brick house, set in an ample lawn. The Judge was deeply affected as we stood alone by the dead. In the twilight of the room, I saw him lay a convulsive hand on the toil-knotted fingers which clasped a crucifix, while broken sobs shook his stalwart frame. Afterwards, when we had found a place in the procession, which stretched for a full mile over the white road, he began to speak of the dead man.

"Life is full of strange surprises," he said, flicking with the whip an imaginary fly from the back of the restive thoroughbred. "How little Tom McKenna dreamed when he broke rocks along this road, that he would be carried over it to his grave, with the pomp and ceremonial that death reserves for the great! But he deserves it all. He was a great man."

The Judge mused for a long time, then said: "People attribute all the success that came to the family to Mrs. McKenna, and while they revered Tom as an honest, upright, and honorable man, they regarded him as a failure—yes, even his wife and children! I've heard the boys say that they owe all to their mother—not by way of reflection on their father, you understand, for they are most dutiful children. Before they sought their own fortune, on reaching manhood, they made their parents comfortable, and with each step of their advancement in wealth, they surrounded the old people with luxuries. Yet, while I give Mrs. McKenna all credit as a careful, thorough business woman, a true wife and devoted mother, I know that they owe not a whit more of their success to her than to him."

"What did he do?" I asked, thinking he must have entered on some new occupation after I had left the Glen.

"He broke rock," replied the Judge, quietly. "Ten years ago, he retired. Since then he has lived in the world of books. I don't suppose you ever knew that McKenna was a scholar, did you?"

"No," I answered, in surprise. The face of the rock-breaker rose before my mental vision, and I marvelled at my dullness.

"Neither did I," the Judge was saying, "until I saw the fourth son, Arthur, sitting, one day, on the roadside, studying Latin. When I asked him who was his teacher, he said his father. Do you understand what it must mean to break rock every day at the year while your soul is crying for Homer and Virgil? Do you know that soul's hunger for companionship, which must be stilled by intercourse with the common and unsympathetic?"

You know, was a second Tom McKenna!"

I did not press the matter. I perceived that, in some unaccountable way, the Judge had been brought to know and highly rate the dead man, and that he entertained a bitterness in his heart against the community for its not recognizing his hero. The cortege had now reached the church door, and as we waited until we were permitted to enter the edifice, the Judge said:

"Observe the priest who will perform the obsequies to-day. He is Arthur McKenna. I am a dyed-in-the-wool Baptist, was always one, except to die one, but I wouldn't have missed seeing Tom McKenna the day that he celebrated his first Mass in this church, for half my fortune. The smile came into the old man's eyes that Sunday and stayed there, until death closed them."

As I heard this I realized how the Judge loved the little rock-breaker. That night, as we sat together in the study, the Judge said, out of deep thought: "You noticed my nervousness in the church this morning? It was caused by an impulse, strong as the voice of a command, to rise up and tell those people that a great man had departed from our midst."

"Why did you not obey it?" I inquired.

"I am running for office," he returned, with some bitterness. "They would say it was a scheme to get the Irish vote. Then, those children, and their rich connections, might not relish my public reference to their father's occupation and poverty; and—well, I'd have to blow my own horn somewhat in relating the incident that made me acquainted with the heroic soul of Tom McKenna, and I've got enough merited charges against me, without inviting the slander of vain-glorious. Do you recognize this?" he added, opening a drawer in his desk, and taking out a knapping-hammer. "When McKenna laid it down, I asked him for it, and I treasure it as others treasure the sword of a great general; and I hold it worthy of far more reverence, for this was not lifted to take life, but to preserve it."

"With the rest of the world, his wife and children,—except, perhaps, the boy,—Arthur,—I saw in Tom McKenna, a quiet, inoffensive fellow, without the ability to rise in the world. I saw only the rock-breaker, never the man, until one day, pretty close to a quarter of a century ago. I had but lately hung out my shingle and as young lawyers have plenty of leisure I went out for a stroll. McKenna's string of rock lay to the right of the road. I could see the bent figure in the distance. As I drew nearer, I noticed the regular rise of the arm suddenly cease and the form droop forward until it lay prone on the stones. I supposed that the old fellow had fainted as the day was hot, and I ran to his assistance. As I came up I heard those long, smothered cries which tell of a brave man's suffering. 'In the name of God, McKenna,' I cried, 'what's the matter?' He lifted himself quickly. I tell you, my friend, I am now an old man, and have seen much of life's sorrows, but not enough to blot from my memory the picture of Tom McKenna's face. It could have given Dante a new idea of Despair."

"McKenna tried to make some excuse, but I was not to be put off; so I sat down on the rock-pile and said, 'That's not so! There's something wrong. Why are you so stand-offish?' You've known me since I was a lad in knee-breeches. I played and studied and fought with your boys, in the village school. I may not be able to help you one whit in your trouble—I certainly can't, if it concerns money, for I am as poor as yourself,—but it will relieve your mind to speak of it, and I may be able to suggest something.' I don't know which statement of my argument convinced him, but sitting there on the rock-pile, Tom McKenna opened his mind and heart to me, as I'll warrant he never did, before nor after, to any except his Maker."

"He was an Irish gentleman's son. For some service which his forefathers had rendered the Crown, they were to possess the estate 'while grass grows and water runs.' They were an easy-going, well-living people until the coming into the family of a penniless English peeress. This lady, who was Tom McKenna's grandmother, was an ambitious woman, possessed by the determination to push the family forward. She succeeded admirably with her husband and their son, and the McKennas of Drumshanbo were beginning to be a force to be reckoned with, when the family received a back-set by the appearance of Tom on the stage of life. He would inherit the estate, but instead of the aggressive, shrewd, am-

bitious nature the fortunes of the family required in that period of its evolution, he was backward, undetermined, finding pleasure only in scholarly pursuits. He carried off first honors of college, and it might have been that the house should have received its crowning glory from the literary or scientific fame the boy would have achieved, if the ambitious, meddling old English grandmother, aided and abetted by his parents, had not interfered with the designs of Providence. They had no sympathy with the scholar, and forced him to become a man of affairs. Of course he failed, dismally failed. Then they blamed him. The money expended on his political ventures crippled the estate, the family began to lose prestige. When an opportunity came to him to retrieve this loss by an alliance with a lady of wealth, he refused to perform his part, believing that marriage, without mutual love, was a sinful union. We can imagine what this sensitive soul was made to suffer from his uncomprehending, ambitious relations; especially since there was another son who possessed the character into which they tried to mould Tom's."

"What always angered me with Tom McKenna," said the Judge, sharply, "was that he let his mind be warped by those fools, and believed with them that he was a failure, and had destroyed the fortune, political and financial, of the family. This conviction took such a grasp on him that he relinquished his title to the estate in favor of his brother, and came to America with five pounds in his pocket. He was a failure! The conviction knocked every hope out of his heart. It did not matter that he carried more Greek and Latin in his head than many a college principal, and that those strange dreams out of which the poets weave immortality were to him what realities are to others. He was a failure, as a politician; perhaps he could succeed as a rock-breaker. He came to Kentucky, where they were building new roads, and drifted into Glen Mary, with his knapping-hammer. For thirty years he sat on a rock-pile. Think of it! A man who was more familiar with the Greek and Latin poets than I with the authors of my own tongue, who could solve a problem of Euclid while I was getting my wits together, who could have taught me, a graduate of Kentucky's ancient University, points of law—this man breaking stones on the common highway! I was young and impulsive then. I remember that I jumped to my feet and swore that if I had the money, I would go to Ireland, and clean out the McKenna clan. Well, I did go to Ireland afterwards. I visited McKenna's old home. I found the brother a prosperous gentleman, with his son in the House of Commons. He told me what a failure Tom was, that the family would have been beggared if he had not had the honesty to hand over to others the duties for which he was unfitted. I was older then, so I did not attempt to enforce an appreciation of Tom on the McKenna family by my first-desired methods. I found St. Paul's persuasive words of human wisdom more suitable to my years and dignity; but when I departed from McKenna Castle, its lord felt smaller and meaner than if I had horse-whipped him from one end of the estate to the other. Next to my wedding day and the day I won my first suit in court, that was the happiest of my life!"

The Judge leaned back in his chair, drawing deep puffs from his cigar, enjoying, in retrospect, the humiliation of the proud, self-satisfied, patronizing usurper of his brother's rights.

"McKenna's wife, as you know, was a careful woman. I have never heard grander praise given to a woman than the poor rock-breaker paid to his wife that day. She no more comprehended the soul of her husband than I can comprehend the plan of the universe. Very likely, if the truth were known, she also regarded him as a dismal failure; but not a thought of blame ever crossed the mind of that chivalrous gentleman against the woman he loved. Their children were like her, he said, and he told me how they had saved their wages until, with the money their mother had managed to hoard, they had been able to buy and pay for Don Clay's farm. There was no doubt that they would succeed. But Arthur—he was another failure like his father. He had no grasp like Tom and Joe, and no ambition like Ed. Yet good as were all the children, the old man said, he was the best of them. But no one understood him, except the father, and as him, and were assuming an air of superiority over the others."

"I simply give it to you as a loan, which you, or Arthur when he is a minister, can repay. It will not inconvenience me any, for I am earning enough at my profession to meet my present requirements, and it will save him." I showed him how solemnly I regarded life, and told him that my conscience compelled me to insist that he should not let any foolish notion stand between his son and the desires of that son's soul. It was about three o'clock when I reached the rock-pile, and it was nearly nine before I left it. I reckon I'd have been there yet, if I hadn't won my point, for I never permitted over-comable obstacles to thwart me.

"Well, McKenna accepted my loan, with the understanding that it would be drawn up in perfectly legal manner, with security, and bearing interest from date. As our relations brought us together, I gleaned, from their attitude, that none of the family approved of what the old man had done for Arthur. 'I thought,' I said once to Mrs. McKenna, 'that a Catholic mother had no higher wish for her son than to see him a minister of the Gospel?' She replied that she would rather see her four sons the humblest priests, than millionaires or presidents; and if it were any of the others she would go down on her knees to thank me for what I had done. 'But it's throwing money away to try to make a priest out of Arthur,' she said. 'He'll never amount to anything, any more than his father before him.' I knew that it would be waste of energy and time to try to make a woman of her cast of mind, see, even dimly, the worth of her husband. I simply expressed my willingness to stake my farm on it that Arthur would not disappoint his father."

"The following September, Arthur entered college, and in five years he was ordained. I think I could forget my marriage day as readily as the Sunday on which Arthur celebrated his first Mass, in the little old Church of Glen Mary! Tom dragged me down to the front pew with him, and I'll swear I sat there crying like an old fool. To this day I never could find a reason for my making such an exhibition of myself, unless it was because of the transformation which the first sight of that vested priest made in the rock-breaker. He did not shed a tear, but there was a light on his face which burned out the sadness from his dark eyes. When it was all over, when we had witnessed Arthur's first Mass, received his first blessing, as we walked down the aisle, between the two rows of smiling people, the old man clasped my hand and whispered, 'NOT a failure, Willy!'"

The Judge's snowy handkerchief was now in his hand and he was not ashamed to raise it to his eyes and wipe away the tears that memory had called up.

"The money was paid back, of course?" I said.

"Every cent of it!" answered the Judge. "Do you know how? By this!" and he lifted the little knapping-hammer. "For the first few years he could scarcely meet the interest. Then, when Tommy and Joe were doing better, the father could give all his earnings towards the reduction of the debt. Afterwards, when the boys were independent, and Arthur was in his parish, they wanted to liquidate the remainder, but the old man refused to accept their assistance. 'It's my debt,' he said, 'and I'll pay it. I'll not fail here.' When the last dollar was turned over to me I gave him the note, and he gave me the knapping-hammer. That was ten years ago. Then he went back to the world there, as you have found returning to Glen Mary. But as you see still the eternal earth beneath and the eternal sky above, so he met unchanged and unchanging, the poets of the past, immortally young throughout the generations!"

The Judge was touching, with gentle fingers, the little hammer.

"Yet," he said, turning toward me with an angry light in his eyes, "all, except Arthur and me, regard this man as one who did not succeed. As the world looks at it, Tom McKenna was a failure! If failure means to give to the State a posterity of honest sons and virtuous daughters, to the Church a zealous minister, to bear through life a stainless honor and unshaken loyalty, to hold unswerving faith in God and perfect love for man—if failure means to be a hero, I ask no dearer boon of God, next to salvation, than that on my tombstone men may write, 'Will Randolph, Failure!'"—Annie C. Minogue, in Donahoe's Magazine.

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# The Little Silver Cross.

A fine autumn evening in the year of grace 1594. A woman of middle age stood in the doorway of a comfortable farm house on the banks of Lough Erne and gazed out across the landscape. She was a comely person with deep blue eyes, now rolled in tears and there was an uneasy, restless look upon the sun-browned face. She ran her fingers carelessly through the wavy masses of her brown hair, and sighed, "Will they never come, oh, my God?" she said, supplicatingly. "It will soon be dark—another dreary night, and the two of them out there," pointing with her finger to where in the distance a sheet of water lay glittering in the September sunlight.

Conor Oge MacGuire, head of the Fermanagh clans, had just been knighted by the astute Perrot and was known as the King's MacGuire, but Hugh, son of Connaught, despising his kinsman's honors, collected a number of followers and indignantly refused to bear allegiance to the foreign King. Conor Oge, disappointed and enraged, thereupon petitioned the English for sufficient forces to enable him to subdue his adversary. The Lord Deputy immediately dispatched to Fermanagh the Governor of Connaught with all the available forces from the south. They invaded the ancient territory of the MacGuires. Hugh MacGuire's army was small and but poorly equipped, for a number of the clan threw in their lot with Conor Oge and the English. However, Hugh's followers resolved to resist to the end the approach of the foe, and taking up a position at Culain, a hamlet on the banks of the river Sillie, the clan prepared themselves for the worst.

Cathal MacManus was amongst the first to rally to the side of the Irish MacGuire. He was descended from a warlike race who were never known to accept a bribe or betray a friend. He had a wife and son, and it grieved him solely to part with them, but duty was duty, and where the voice of the mother country called he was ever ready to obey. He left the corn and barley ripening in the harvest fields one evening, and took his way to the tidy, whitewashed cottage on the brow of the hill. He reflected with himself as he went that they had been very happy here, the three of them, and it seemed a goodly sacrifice to throw away one's life in a hopeless cause. But it was only for a moment that he pondered the thought, the next, and he was ready, it needs be, to fly to the ends of the earth to do the bidding of his Sovereign Queen, Eri.

"It must be away to Culain," he said in Gaelic, at the same time placing a curved grass hook behind the bawkin in the kitchen. His wife rose from her seat by the window and came towards him. She knew that it would come to this some day. He had been a dreamer of some days, and she often chided him for the strange notions he put into their son's head. "It's certain death for them that go beyond the Reevagh hills," she said, pointing across the lake. "Give up your dreams, man, for, mark my words, it will lead to nothing good."

He shook his head reprovingly. "Woman, you are forgetting yourself. It's Eri that calls me from over the hills. There's work for honest hands by the ford at Culain; the foreigners are approaching with their strange manners and creeds, and tongue, and I, Cathal, son of Matthew, son of Malachy, son of Manus, must be near to stay their coming."

The woman sighed. "You are at the dreams and the notions again. It's Eri always with ye." He did not reply but sat gazing out of the kitchen window. She changed the tone of her address, and came over beside him. "We have been so happy," she said, pointing to a room through the half-open doorway of which a youth of some sixteen summers could be seen, deeply absorbed in his books. "Winter and summer were alike to us; there was no cloud on our love. Let this thing you name Eri call it she will—what does she know of a mother's love or a wife's devotion? For you it will be loneliness and death out yonder, for me sorrow and a broken heart."

He rose to his feet and paced the floor for a few minutes. "You will have him still," he said, vehemently, looking towards the room. "He will stay to comfort you, but the place of battle is the place for men."

She sat herself down by the fire-side, and resting her head on the palms of her hands, watched the strange shapes and things that ever came and went amid the burning em-

bers. To her the aspect was life—her life, love and peace, then war, cruel and merciless, and, finally, death and the darkness of the end. She looked up and saw that he was still pacing the floor and speaking. "Son of Manus you must away! From cairn and cloister the message comes borne on the four winds, and the breezes have the tongues of friendly spirits. It's good to die for Eri of the chains. What is life and peace and joy compared with the smile of the great Queen?"

He paused. The woman sat motionless like one turned to stone, and not a sound escaped her lips. In that instant she realized that there were other loves in the world than hers. The lad was standing open-mouthed in the doorway, and there was a smile upon his face that sent a tremor through his mother's frame. "My father is right," he said putting his arm about her waist. "Good men give up everything when the white-bosomed Queen wills it, and doubly blessed is he that has seen the smile upon her face." He kissed her upon the cheek, and his lips rested for a moment upon her face; it was a foretaste of heaven for her.

She turned angrily towards his father. "So you have turned the child's mind, too, with your old stories about Eri. I told you long ago that it would come to this some day."

The lad kissed her again and her anger subsided. "And you?" she said inquiringly, her eyes meeting his.

"I will go over the hills, too. The Great Voice has called for all—nay do not bid me stay behind."

He hitched up the coat on his shoulders and strode towards the door. She called him back, and pulling from her bosom a tiny silver cross at the end of a chain, she hung it around his neck.

Then without another word they parted, and he followed his father across moor and stream.

That was a week ago and she hadn't heard a word from them since. The battle was still raging, and the wayfarers told her that the Irish were fighting for the dear life. Mistress MacManus stood in the doorway and peered out into the gathering dusk. Overhead the moon sailed majestically in a sea of gray and fluffy clouds, and the call of the woodcocks and snipes came faint across the lake. She drew the door, fastening it behind her with a knot of dried seggins, and made her way across the summit of the height that she might get a better view of the dark mountains beyond which lay what was dearer to her than life. A depressing silence brooded over the country; not a token or sign of the terrible deeds that were being enacted out there. But what was that—a sigh, a groan? No, it must needs be her fancy. And that—there was no mistaking it this time. It was a low groan as if from one in pain. For a moment she seemed rooted to the place with fear, the next, she dashed in the direction of the sound.

Lying amid the long yellow grass that covered the hillside was a motionless form. As she approached a human head was raised, and a soldier's red tunic came into view.

She paused and looked about her in an agitated manner. It was not quite safe to be there with one of the enemy. "Don't be frightened, mistress," said the red-coated figure, struggling to his feet. "I shan't harm you." And yet she hesitated. Maybe he was a spy. "I am wounded. I am bleeding to death."

The pleading tones no less than the words decided her. Friend or foe it must not be said that she refused to help the wounded. She went over to his side and looked into his white, haggard face. He was only a boy, about the age of her own son. She put her arm in his and assisted him towards the cottage. He must have lost a considerable quantity of blood for he was very weak and feeble.

For the next two hours she had forgotten her own sorrows in tending to the wounded man. For women and wives sometimes forget. She carefully bandaged his injured limb, and giving him something to eat, showed him to her own boy's bed. And then in the silence of the cottage she thought and wept.

In the days that came after the soldier told her of the progress of the battle. The Irish MacGuire and his handful of men were holding out bravely, but it could be only for a

short time. The English were forming a cordon round them, and when once completed escape was impossible for those within.

"Will you be back with them before that?" she asked eagerly, scrutinizing his face.

"I shall be in the fighting line when that time comes," he replied, and it never struck him that the woman's kindness merited even a little consideration. He had the soldier's rough and ready way.

For a moment she looked intently at him, and then fell upon her knees at his feet. "Will you promise me one thing?" she said, striking his hand.

"Anything under heaven," he answered, for he was not ungrateful, and she had been a mother to him.

"Promise—promise!" and the words almost choked her, "that you will save my boy. You can plead with your general for him—he's only a child."

"But how am I to know your boy?" "You would know him in a million. He is dark as night, and his eyes are of the deepest blue. He is erect as the willow, and manly, but for all that he's only a child."

"I promise," he said taking the hand she extended to him.

"But there's one thing that I forgot," she went on. "You'll know him best by the little silver cross that he wears round his neck. It's a blessed relic."

The soldier sat upright and gazed at the speaker, and the color suddenly went out of his face. "I know," he said slowly, "I know," and he walked towards his room.

He was to leave next morning, but when she knocked at his door she received no response. Fearing that he had taken suddenly unwell she went inside. The bed had been slept on, but the room was empty. Her patient had fled.

Again she was left alone with her sorrow. What could the soldier have meant by running off like that? Was he but a dirty government spy after all, and had she been nursing a viper all the time? The thought enraged her. She paced the floor of the little cottage impatiently, and at times pulled violently at her brown hair. She could not endure this suspense much longer. Her strength was rapidly giving way, and when the two returned victorious from the battle, some day soon, they would mayhap find her a cold corpse.

A heavy step on the gravelled pathway outside disturbed the train of her musing, and she ran to the doorway. A white-faced man confronted her; his clothing was torn in shreds, and his underjacket of white linen was dyed red. She screamed when she recognized her husband. He had aged thirty years in the days since they parted.

He kissed her, and together they entered the house. "Where's the lad?" she asked impatiently watching his face. He affected not to hear her question. "It was a great sight," he said. "They were a hundred to one, but we drove them back over our cover again and again. Ah, it was a great day for Eri."

"But the boy—our child, where is he?"

"Hush, woman, hush," waving his hand in an admonishing way. "Hugh MacGuire led the main body at the top of the hill, but I headed the men who guarded the ford. Conor Oge and his men made an attempt to get across where the water is shallow. For a time I didn't know what to do, but at last I hit upon a plan of the flood his men must surely perish."

"And the lad—was he with you? Is he dead, man? Will you not speak of the boy?"

"We didn't fail, but the loss was great. Yesterday the King's men retreated over the moor, and I came home to tell you the news."

He paused, and she sat listening for what he had yet to say.

"When I was coming over the hills I met an English scout. He was coming straight from here."

"From here?"

"Aye, straight as an arrow. He was a young lad, too, but an enemy, so I shot him."

"You shot him?" she screamed, rising and facing him.

"Aye, I shot him. On his clothing I found this," handing her a white parcel tied with a colored ribbon. "It tells its own story."

She untied the ribbon and, folded back the cover. As she did so a startled exclamation escaped her lips, and she fell to the floor in a faint.

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

**Society Directory.**  
**ST. PATRICK'S SOCIETY**—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President; Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green. Corresponding Secretary, John Cahill, Recording Secretary, T. P. Tansey.

**ST. PATRICK'S T. A. AND B. SOCIETY**—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 3.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Rec.-Sec'y., Jno. P. Gurnley, 716 St. Antoine street, St. Henri.

**ST. ANN'S T. A. & B. SOCIETY,** established 1863.—Rev. Director, Rev. Father McPhail; President, D. Aallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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

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

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

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

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**NOTES**  
SOME LESSONS.—To co-religionists and fellow-workers who have the ambition to live we would suggest perusal of the brief sketches of the venerable and able figures in the administrative and to-day—Hon. R. which will be found in a volume.

Leaving aside the question of partisanship with vices, "True Witness" is not only there are lessons in the character of the Senate, which room for doubt that he 4 culture, and has always the courage of his conviction. At no period in Catholic history this country was there more need for men of culture, ability and courage than who will leave the impression characteristics not only statute books but also minds and hearts of their people.

**CATHOLIC BOYS' UNION**—In the New York "Sun" letter signed "A Protestant Man," in which the writer from experience, that he office boys those from the parochial schools to those in the Protestant public speaking in particular of school boy," and giving for his preference, the value in rapidity and accuracy writing is uniform, and a good; he can read with rapidity and accuracy; and this is where he is far ahead other boy—understand a m instructions, and follow the gently."

This is what the business wants in a boy's education also what the state needs. potent fact that this is the ter of the training receive Catholic schools. The only that can be raised is that same schools the boys a taught religion. And w this be an objection when fact of being taught their one of the reasons why the successful in other lines? I the schools with which we quainted—those, for example the care of the Christian we find that the commercial imparted therein is of such and superior character our business men, who have the experience of those pup always anxious for more o This is surely a striking test favor of the teaching of religion the beneficial effects there the general education and of the young—a testimony in favor of our Catholic sy education.

**METHODS OF ATTACK**—ancients had a saying that pressed in one graphic line, the Greeks even when they gifts." There are also people world whose advice is to be for it is usually intended as A couple of weeks ago a ce Catholic organ in England that the Catholic schools in might be supported from funded for Church building a stery building in Ireland. The contemporary asks if the of this suggestion cannot s the lessening of building in which employs labor, would erasing the poverty of merely to absolve the Engli from its duty in providing