

The True



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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

WHAT DOES IT MEAN?—It has often been remarked, by writers who are not of our faith, that the Catholic Church is too exacting even to the minute details of insignificant words. This is exactly wherein lies the strength of the Church. There is no compromise, with her, as far as doctrine is concerned. She possesses the Truth and the whole Truth, and she cannot permit of the most infinitesimal deviation from its exactness. She cannot sanction aught doubtful, recognize aught questionable, or allow the slightest approach to contradiction in principles. A word may be of the greatest importance, and the improper use of it may suffice to open the flood gates of error. Theology is not only the most exact, but also the most exacting of all sciences. It is so precise, so logical, so conclusive that it cannot permit of even the most simple word that might have a double or a doubtful meaning. We have in our mind, at this moment, an instance that certainly illustrates well the necessity of that exacting and uncompromising attitude of the Church in matters of a dogmatic character.

Recently we read of a certain event that was reported in one of our local journals, as having taken place at "the Church of the Ten Sacraments," in this city. The ordinary reader could at once detect that this means the church in question is that of the "Blessed Sacrament." In all likelihood the use of the word "Ten" was merely a slip, the result of an inattention on the part of a reporter, and probably of an oversight on the part of the one who read the proof of the article. But all the same, it is an error that Catholic theology cannot pardon. The trouble is not so much that the name of a particular church should accidentally be misstated, for that is a thing that might happen a score of times, and no serious inconvenience would result. But the fact of calling any Catholic Church by the term "Ten Sacraments," would easily lead those who are not perfectly informed on the subject, into the grave error that the Catholic Church recognized that number of sacraments. Other churches, denominational and sectarian, have sacraments, some more some less; some have one, others two, again others four and six, and even seven; but we have not yet learned of any church that has added to the orthodox number of the sacraments. Decidedly the Catholic Church has ever been most uncompromisingly exact in this regard.

She teaches a doctrine, that no other church in Christendom teaches. She teaches that the life of the soul depends upon the sanctifying graces from God. And there are seven sources of grace, which are known as the Seven Sacraments. These are the channels through which flow, from God, by way of the Church, into the souls of men, the means of salvation. The seven are the same to-day as they ever have been since the dawn of Christianity. They are Baptism, Penance, Confirmation, Holy Eucharist, Matrimony, Holy Orders, and Extreme Unction. Her doctrine changes not, for it is the Truth of God. To alter the number of the sacraments; to take from them; to add to them; to change their forms; to tamper with them in any way, would be heretical; and to do so would be the clearest evidence of the false character of the Church's teaching. She is infallible and immutable; and in the matter of the sacraments she is as much so as in all other of her dogmas. No Catholic, and very few Protestants, will deny this. Consequently that little word "Ten" becomes exceedingly import-

ant when used as it has been in the report above mentioned. We do not refer to this slip in any unfriendly or critical spirit, but simply to show how exact a writer must be when he is dealing with any subject affecting Catholicity—and none but Catholics can be sufficiently exact.

DEADLY INTOXICANTS. — As a rule we do not like to spread abroad evil news, nor do we care to refer to the dead in terms other than those of strictest charity. But, from time to time, we are face to face with events that teach such salutary lessons that it would be unjust to our fellow-citizens to allow the pull of silence to fall upon them. Last week the daily press told, with all the sensational accompaniments of illustrations and flash headlines, the sad story of the tragic death of one St. Amour, a laborer, who resided on St. Elizabeth street. We will give the outlines of the case, without entering into unnecessary details. On Thursday night of last week there was an extra supply of liquor at the home of St. Amour. His wife and child were obliged to seek refuge in some other place. The mother-in-law, who had also imbibed was in the house. Late in the evening St. Amour came home. He was intoxicated, and demanded some money from the old lady, to get more drink. She refused. He picked up a lighted lamp, went into a bedroom the lamp exploded or fell from his grasp and the unfortunate man was enshrouded in flames of the burning oil. The result was St. Amour's death—burned to death in his intoxicated condition. We need not go into any further details.

This example flashed before the eyes of the entire city. They who had not seen, personally, the sad results of that over-indulgence in drink, read of it in all the daily papers. There is the lesson; and yet many, every night, will stagger home, abuse their families, make a veritable hell of the domestic circle, and defy God by their audacity and persistence in the indulgence of a cursed passion. There seems to be nothing to check men in the fatal course when once the demon of drink takes hold. Like a canoe in a rapid there seems to be nothing to be done but steer; there is no turning back, no turning sideways, no checking the speed—which goes on ever increasing—no salvation from the fatal gulf that yawns below; nothing but a miracle of God's grace can effectively alter the course of avert the catastrophe. And yet men exist to-day who have, at one time or another, found themselves swept away in the torrent of intoxicating liquor, and who have escape from the horrors and tragedies that belong to that awful current. They can appreciate the situation, and can raise their hearts in unceasing gratitude to God for the mercy He has shown them. But the poor, unfortunate, ungovernable beings, whose only earthly pleasure seems to be in the deadening of the soul, the lighting of that passion, and the delirium of its quasi-oblivion, are to be pitied. Devoid of all nobler ambitions, having naught to elevate the mind, to strengthen the will, to fortify the soul; being incapable of any enjoyments of a finer and more spiritual character, they go on from drink to drink, from sin to sin, from misery to misery, growing physically weaker each day, and becoming mentally less responsible every hour, until the end comes, and darkness closes in upon their fruitless lives—a death-bed of torture, an agony of despair, and a pauper's grave. And if that were all, we

might say that it was a "happy release;" but there is the terrible hereafter—the judgment, the eternal punishment, the justice of God. Cannot something be done to save the people and to banish forever the demon of drink?

THE LESSONS OF THE NEWS

A QUEBECER HONORED. — Mr. Felix Carbray, of Quebec, was elected vice-president of the American Irish Historical Association, at a recent meeting held in New York.

KNIGHTS OF COLUMBUS.—More than five hundred Knights of Columbus and their ladies attended the performance of Robert Emmet at the Fourteenth street Theatre, New York, last week. The theatre party was organized in honor of Robert Conness, who plays Emmet, and who is a member of General Shields Council, 758 Kansas City, and of Myles J. Murphy, the manager of the company, who belongs to Newburgh Council, 444. Several handsome floral pieces were sent over the footlights to Mr. Conness, and both he and Mr. Murphy were entertained after the performance by their Brother Knights.

BRAVE NUNS.—This incident recorded in a Catholic American exchange, should impress our directors of our public institutions with the importance of exercising the greatest vigilance. It also tells the story of heroism of Nuns in an hour of danger.

Twenty or more nuns and sixty girls, who walked barefooted in their night-clothes over frozen ground to escape a fire in the academy of St. Catherine of Sienna at Springfield, Ky., early Sunday morning, have all been accounted for. Some are cared for in Springfield, but most of them have taken refuge at the Catholic institution of St. Rose not far from St. Catherine's.

The fire broke out about midnight and raged for three hours, the handsome buildings of the academy being destroyed. The night was the coldest of the winter. The loss is estimated at \$250,000. The fire originated in the basement presumably from the furnace, and spread with remarkable rapidity.

Led by the nuns, some of whom remained in each dormitory until it was ascertained that all the girls got out, the girls fled in the bitter cold to St. Rose, where they were provided for.

St. Catherine's is conducted by the Dominicans, and is one of the most famous educational institutions in Kentucky. The fire was first discovered by a crippled negro girl who had been given a home by the nuns. She made her way to the main dormitory and aroused them.

Last week in a factory fire in New York two firemen lost their lives and Rev. W. St. E. Smith again earned distinction by his bravery. Chief Coleman and several of the men were fighting the fire from the rear, having got to the back of the building through a driveway. So intent were the men on their work that they did not notice that the high north wall of the factory building was swaying. The chimney had been gradually falling to pieces, but the firemen had only dodged the falling bricks and had gone on heroically.

Chaplain Smith was thrown on his face, with debris all around him, and back of him were firemen John Conway and James McAvoy, a driver for Chief Coleman. They had seen the heroic chaplain start to give warning, and themselves not less brave—had gone after him. The men lay stunned there in the dark. The chaplain had been too late in his splendid effort to give warning. The huge wall of the eight-story factory building had gone down.

In the clearing of the smoke and dust of the falling walls Fireman Chaplain Smith and Fireman McAvoy struggled to their feet. They were blinded and choking and bruised, but not seriously hurt. Fireman Conway's left arm dangled at his side, dislocated. Nevertheless, the men did not stop for an instant. They moved forward, seeking for some sign of the firemen whom they knew to be struck down or buried there.

Fireman Chaplain Smith fell over an object on the floor. It was a white hat—Fire Chief Coleman's. Then the chaplain and his companions heard a groan. It came from beyond a jagged pile of broken beams. They made their way over the pile, through the suffocating smoke, bruising their limbs and hands till they bled, and found Lieut. Stickle and Lieut. Jones. Jones was just struggling to his feet, bleeding from a cut in the forehead. He was tottering and helpless. Conway caught hold of him, while Chaplain Smith and McAvoy picked up the unconscious form of Stickle.

The rescuers themselves were growing faint, but they never faltered. They staggered toward the street and fell unconscious just as a second rescuing party entered, and all were carried to the street.—Exchange.

Loyola Club Remembers the Poor

Article 2 of the constitutions of the Loyola Literary Club, founded Oct. 4th, 1900, by Reverend E. J. Devine, S.J., reads as follows:—

Object:—Its object shall be mental improvement and united efforts towards the fostering of a higher literary taste. Its further object shall be the contributing towards some work of charity during the year. The nature of the work and the object of the charity to be decided by the Executive Committee.

The frequent accounts of the interesting literary work contributed by the members at the regular bi-monthly meetings and the excellent course of free lectures given monthly under the auspices of the Club, prove that the young ladies are faithfully carrying out the first section of this article. That Section 2 of this article is meeting with the same faithful observance is well demonstrated by the success obtained this winter in the Club's Department of charitable work.

With the proceeds of a sale of fancy articles—all the work of the members—held on the 19th of December last, the Club was able to dispense holiday cheer to many old and young. On the 26th of December one hundred little children, chosen among the poorest families, were invited to a Christmas tree entertainment held in the Free Literary Hall. Dolls which had been dressed by the members of the Club, were distributed among the girls. For the boys there were go-carts, tin-soldiers and firemen not to mention the bugles, which, judging from the din which quickly arose, must have been very numerous. Each child in addition received a bag of candies and an orange. The candy had been donated by Mrs. C. F. Smith, one of the patronesses of Loyola Literary Club.

On Thursday last the inmates of the home for old people kept by the Little Sisters of the Poor, were entertained by the Loyola girls, and the programme of music and recitations was greatly enjoyed by the old folk. Handkerchiefs, boxes of lozenges and woollen shawls were distributed among the old ladies, while the old men were presented with packages of tobacco and handkerchiefs. The old people expressed themselves delighted at the intrusion of these young people, whose sole object seemed to be to make the old happy.

In addition to these two entertainments, the young ladies were able to supply a poor family with coal and to provide warm clothing, stockings, flannels, etc., in several deserving cases brought to the notice of the Club by the energetic hospital committee, which has done much good work this season.

It is gratifying to see our young Catholic girls so thoroughly imbued with the spirit of the Church, which has always been the advocate of learning and charity.

Honors for Dr. Luke Callaghan

There are rumors in circulation, as we go to press, that Rev. Dr. Luke Callaghan, of St. Patrick's Church, this city, will enter the high and honored sphere of the hierarchy of this Dominion.

It is not the first time the name of one of that family has been mentioned in that connection.

The late lamented Father James Callaghan, during his association with the mother Irish parish, had the distinguished privilege of having his name mentioned in a similar manner.

Should the rumors be realized, old St. Patrick's may behold changes that will deprive it of the services of spiritual guides who have been an honor to their holy calling, to their nationality, and to the city of Montreal, where they have spent their lives in the service of Church and country.

A New Form of School Entertainment

In its department, "In and around Scotland," the "Catholic Times," Liverpool, Eng., says:—

An entertainment of a rare character was submitted by the picked pupils of St. Patrick's Schools, Edinburgh, to a crowded and appreciative audience in the St. Mary street hall on Monday evening of Christmas week. The Archbishop of St. Andrews and Edinburgh, supported by a large gathering of his clergy, presided. The entertainment consisted in tableau form of fifteen saintly scenes from the life of Our Blessed Lady, which were presented with singular grace in a manner at once impressive and deeply devotional by the pupils whose ingrained Catholic instincts found magnificent expression in the delineation of the different episodes depicted. The recitations illustrative of the scenes were delivered with marked intelligence and charming clearness.

The scenes were in the following order: Presentation of the Blessed Virgin in the Temple, the Espousals of the Blessed Virgin to St. Joseph, the Annunciation, the Visitation, the Kings at the Courts of Herod, the Shepherds Watching their Flocks, the Angels Appearing to Them, the Shepherds at the Crib, the Adoration of the Kings, the Presentation of Our Lord in the Temple, the Holy Family, the Finding in the Temple, the Workshop at Nazareth, After the Crucifixion, and the Glory of the Blessed Virgin.

The dresses of all who took part in the pious performance were of historical design, in keeping with the beginning of the Christian era. To the Rev. Father Gray and the Rev. Dr. Bennett is due much of the credit of the conspicuous and crowning success of these superb scenes. No detail essential for their effective and realistic presentation was left unattended to by them. The musical portion of the programme, which further illustrated the scenes, was of a high and happy order. To Sister Mary Regius, who trained the children in the choruses, which were splendidly sustained, is due great credit also.

At the close of the proceedings Archbishop Smith briefly spoke, eulogising the performance in a well deserved manner, and concluded by moving a vote of thanks to Father Gray and Dr. Bennett for their able efforts in the production of this excellent entertainment.

Hon. Edward Blake Returns to London



HON. EDWARD BLAKE.

The Liverpool "Catholic Times," in referring to the return of Hon. Edward Blake to London, says:—

"Mr. Edward Blake, M.P., whose health broke down so seriously toward the close of the last session of Parliament that he had to throw up the brief he held for the Canadian Government, in connection with the Alaskan Boundary Question, has returned to his London residence. Writing to his colleague in the representation of County Longford, Mr. Blake says: "I am certainly improved in health, though still very far from well, and unable to do hard work. I am trying to get ready for the session, and trust to be enabled to take my part, but I have to be very watchful for the coming year, if I am to avoid another and complete breakdown." Mr. Blake is seventy."

NOTES FROM QUEBEC.

PARISH FINANCES. — The old Irish parish of St. Patrick's is making praiseworthy progress in material concerns in addition to its grand record of spiritual work.

In a recent issue of the "Daily Telegraph," one of the secular newspapers of the Ancient Capital, the following editorial reference was made to the annual financial statement, which was read to the parishioners on Sunday last:—

"The annual statement of the trustees of this church, which was laid before the congregation recently, was most satisfactory. Our Irish Catholic fellow-citizens are certainly to be congratulated on the admirable way in which their finances as a congregation are managed. They have the proud satisfaction of knowing that their church is now not only one of the finest in Quebec, but one of the freest from debt and that the balance, which they strike yearly is always on the right side of the ledger. Their financial statement for the year just ended shows a clear surplus of \$1,289.66 over all expenses both ordinary and extraordinary, including \$5,357.96 laid out during the twelve months on embellishments and permanent improvements. Then, the debt of the church, which at one time amounted to a very heavy sum, has been practically wiped out, all that the congregation now owes being the trifling sum of \$634.27, while their church presbytery, cemetery and school house are clear of all encumbrances. As the trustees truly enough say in their report, this is a result which redounds alike to the credit of the admirable administration of the Rev. Redemptorist Fathers in charge of St. Patrick's and to the big-hearted generosity of the congregation."

CONFIDENCE IN GOD.—It would be well for the laity in our parishes to ponder over the following sentiment expressed by His Holiness the Pope in his address to the Cardinals in Rome, at Christmas, "I am prepared," said His Holiness, for whatever Providence might send, trusting to the promises made by the Savior to His Church.