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BY THE TROL-

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The Witness

Vol. L., No. 21 MONTREAL, SATURDAY, DECEMBER 1, 1900. PRICE FIVE CENTS

ENCYCLICAL LETTER OF THE HOLY FATHER.

Necessity of a Christian Revival

The real title of this beautiful Encyclical is "Jesus Christ the Redeemer." In penning a last communication, for the century that expires in a few days, the Holy Father takes an encouraging view of the world and the general situation. He says that while it is not possible to look to the future without anxiety and the dangers to be feared are neither light nor few, the sources of evil, private and public, being so many and so inveterate; still, through God's goodness, the end of the century seems to afford some ground for Hope and Comfort. It is thus Leo XIII. expresses himself:—

"Despite all the attractions of the world and so many obstacles to piety, at a single sign from the Roman Pontiff a great multitude of pilgrims thronged 'ad limina sanctorum Apostolorum.' Who could fall to be moved by this spectacle of extraordinary devotion towards the Saviour? This fervor of so many thousands of men joining with one mind and one heart from the rising to the setting of the sun in acclaiming and exalting the name and the glories of Jesus Christ would readily be deemed worthy of the noblest days of Christianity. Would that those flames of the old Catholic piety which had, as it were, been bursting forth developed into a great fire, and that the excellent example set by many pilgrims might move the rest of the world. For, what was so necessary to this age as the restoration to States, far and wide, of the Christian spirit and the ancient virtues? The misfortune was that others—and they were numerous—closed their ears and did not listen to the admonitions which arose from this renewal of the religious spirit. If they had known the gift of God, if they recognized that nothing could be more wretched than to have left the Redeemer of the world and abandoned Christian customs and teachings, surely they too would arise and, changing their course, seek to escape certain ruin."

"To preserve and extend the Kingdom of God on earth was the office of the Church, and now that special opportunities were offered during the Holy Year the knowledge and the love of Jesus Christ should be more largely diffused by teaching, persuasion and exhortation directed not so much to those who listened attentively as to all those unhappy people who, whilst retaining the Christian name, spend their lives without faith and without the love of Christ. He who once restored nature, fallen through sin, preserves it and will preserve it for ever. 'He gave Himself a redemption for all' (I Tim., ii, 6); 'in Christ all shall be made alive' (I Cor., xv, 22); 'And of His Kingdom there shall no end' (Luke, i, 33). Therefore, according to the eternal design of God, the entire salvation of individuals and of society as a whole depends on Jesus Christ, and they who desert Him, by this fact blindly and madly determine upon their own destruction, and at the same time, as far as they can effect it, cause human society, tossed about by a great storm, to fall back beneath the burden of evils and calamities from which the Redeemer in His mercy relieved it. Now, He desired that the mission confided to Him by the Father should be perpetuated through the ministry of the Church established by Him in the most conspicuous manner. What, then, was His will? He made her the depository of all the means of man's salvation, on the other He solemnly ordained that men should render obedience to her as to Himself and should earnestly follow her guidance throughout life. 'He that heareth you heareth Me; and he that despiseth you despiseth Me' (Luke x, 16)."

"The law of Christ must then be sought absolutely from the Church; and accordingly, as Christ is the way for man, so also is the Church—He of Himself and by His nature; she by the office conferred on her

er and majesty, in the microscopic little as in the glorious firmament of the heavens. As the great chemist, Liebig, writes: 'The intelligent will of the chemist may force the elements to combine outside of the organism somewhat alike the elements to uric, quinine, caffeine, etc., because they have separated from the organism only chemical properties. But chemistry will never succeed in producing a single cell, a muscular fibre, a nerve—in a word, an organic, i.e., vital part of an organism.' It was Liebig who first invented that substitute for the mother's milk which is used so much since his day. He analyzed that milk perfectly and then prepared a liquid, which was identical in its chemical properties with the real milk, but strange to say, babies have never thriven on it as they do from the maternal breast. Thank God, my own mother nursed all of her children for eighteen months, and we were nine of us, one of us twins. Let us repeat the great truth. The power of the Creator cannot be denied. He reveals Himself in all His works."

"When, then, we approach the study of man's body, its vital and spiritual functions, it should be with humility and reverence. Yet, strange to say, it is commonly supposed that doctors, as a rule, are materialists and infidels. I hope that this is an exaggeration; for I know that the greatest physicians of the Christian era have been devout believers. Why should there be any antagonism between medicine and religion? Amongst the greatest benefactors of the Nineteenth Century, the world points with pride to Pasteur and Roentgen, both devoted Catholics. In all ages the Church has promoted and upheld the study of medicine. At one period, her monks were almost the only physicians. She founded all of the great schools of medicine, and Italy, that Catholic country so little understood or studied by Americans, has given to medicine and surgery its most illustrious names and greatest discoverers. Our own day has seen the discovery of the fever microbes and bacilli, which is revolutionizing medical practice. In an aseptic and anaesthetic treatment there is scarcely anything the skilled surgeon may not attempt with well-founded confidence of success. The relation between psychology and physical nature, between the mind and body, has become the deepest study of scholars of nervous diseases. This last physico-psychology did indeed in the beginning look towards pure materialism. But now all admit that back of all phenomena, there is a soul, a spirit, a God, who is not to be explained. God must be admitted. He reveals Himself in all His works, reveals His infinite pow-

HARD TO BE A CATHOLIC.

In a report of a series of sermons, recently preached for non-Catholics, by the Passionist Fathers at New Oxford, Pa., we find some very characteristic remarks that were made by persons who had attended. Amongst them the following is one of the most striking:—

"A lady remarked to a Catholic: 'What a pity Martin Luther ever left the Catholic Church; we would all be Catholics if he had not.' 'Well,' said her friend, 'that doesn't prevent your coming back to the Old Church.' 'Oh, I can't,' she said; 'it's too hard to be a Catholic.'"

Could there be anything more emphatic and truthful than this lady's reply? We firmly believe that there are thousands of Protestants, today, who would gladly join the Catholic Church were it not that they dread the very discipline which frightens the lady in question. While this moral cowardice is regrettable in the extreme, still it constitutes one of the most telling testimonies in favor of the Catholic Church and of her claims to the possession of the Truth.

We frankly admit that the practical Catholic life is, in one sense, much harder than that of the non-Catholic; yet there is a consolation, an assurance, a peace, a hopefulness, a true happiness in that life, which the non-Catholic can never know, can never experience. There is more liberty in the Catholic Church than outside the fold, difficult as her pathway may be and severe as her discipline necessarily is. A Catholic is absolutely free—notwithstanding the idea of Protestants to the contrary. The Church indicates to him the road he must follow if he desires to gain eternal salvation; but, he is free to walk that road or to step aside from it. If he steps aside, so much the worse for himself; the Church is not to blame. What actually constitutes the "hard" conditions of life within the Catholic fold? All that the Church demands of any person is to obey the Commandments and observe the Precepts. To be a Christian at all, to expect God to be your light, your aid, your strength, to hope for salvation after death, surely no person could anticipate doing less than what we have indicated? Is it because the Commandments of God are difficult to keep that the non-Catholic objects? If so he cannot even lay claim to the general title of Christian. The situation is absurd. It must be, then, the Precepts of the Church that are so very "hard." If so there are still a number of absurdities about the situation.

CATHOLIC LAYMEN'S WORK.

Rev. Father Brodyck, of Baltimore, in an address before a local organization recently, spoke with much fervor and earnestness in advocacy of a closer co-operation of the clergy and laity in the promotion of church interests, both spiritual and temporal.

In the early ages of the Church, he said, there were lay members who gave much of their time to missionary work for the conversion of the pagan and the infidel. They had no priestly functions, but, nevertheless, preached the Word of God in every section; and the results of their labors were most fruitful and greatly aided in building up the Church and increasing its membership. The great St. Francis of Assisi was givenly called a layman in God's field of labor; yet he founded an order that lives today; that is known throughout the world; that from whose membership sprang numerous saints, many archbishops and bishops, and even popes. What was done by laymen then was, of course, in conformity with the rules and regulations of the Church, and with the approval of the Sovereign Pontiff. It was largely due to the work of laymen that the magnificent cathedrals and churches of Europe were built, and to such projects they gave their genius and their physical labor gratuitously. They were possessed of the true spirit of God and their faith in their church was such that they were always ready to make any sacrifice in its behalf and for God's glory.

The Protestant Reformation, said Father Brodyck, was responsible for the cessation of big work that had become so prominent and useful in the progress of the Church. Men went about preaching false doctrines and interpreting the Scriptures as best suited their whims and fancies, and the authority of the Church was derided and ignored. The influence of the layman was no longer felt and seen in Church growth and strength, and the duties of the clergy were largely multiplied, and thus it has been since those evil days fell upon the earth.

In our time, especially, however, interest of laymen in the work of the Church is being invoked, invited and encouraged. They are not asked, of course, to go about preaching on the highways and by-ways, nor upon the house tops; nor are they expected to apply their hands and skill voluntarily to the erection of churches and other edifices of religion, as was done in primitive ages. But what is desired from them is that by personal example and solicitation they bring wayward Catholics, and their Protestant brothers to a knowledge of the true faith. Unity of purpose and action is a most important principle in this matter, and Father Brodyck referred in words of high commendation to recently organized movements in which it is designed for the clergy and laity to co-operate earnestly, to the end that there may be a more extended popular enlightenment regarding the destinies of the Church and that she may be more justly considered and dealt with in her relations to our national life.

One of the great battles that we have to fight in this world—for twenty great battles have to be fought, all at once and in one—is the battle with appearances.

Remember that falls are not always by the grosser sins which the world takes count of, but by spiritual sins, subtle and secret, which leave no stain upon the outward life.

WHAT ENGLAND OWES TO THE MONKS.

The Right Rev. Monsignor John S. Vaughan preached a sermon on the work of the monks, and dwelt upon the great achievement of St. Bede. He said in part:—In the seventh century one of the most celebrated, one of the most notable, institutions in this country was the abbey and monasteries. An abbey contained within its walls a university, hospital, almshouse, and was a great centre of social industry and intellectual worth. The monasteries in those times gathered round them all that was best in the country, and they formed, as it were, great centres, from which emanated all that was most valuable, all that was most precious, in the social and spiritual life. It was the early monks who with zeal and perseverance won their pagan ancestors to the true faith, and at the time of which they were speaking nearly the whole country was Christian and, of course, Catholic, because Protestantism, with its innumerable sects, had found no footing in the country, and was unknown for eight hundred years after St. Bede. These religious pioneers began by selecting some beautiful site for their monasteries, generally some hill or eminence which commanded a beautiful view of the whole country, or else they laid the foundation of their building near some peaceful lake or river, so that they might fish and help themselves to obey that law of abstinence which formed part of their rule. After selecting a site, in a short time, great structures arose, consisting of church, monastery, hospice, library, and farm buildings, which formed the nucleus of a town or city. These religious pioneers of old were for the most part men of great severity, who lived lives of simplicity and mortification, loving rather action than speech. Preferring silence to much talk, they got through a great deal of work. No monk was allowed to be professed until he had taken three vows, of which they heard so much in these days, even from those who were outside the Catholic Church.

Those three vows were the very things upon which men most set their hearts. In the first place there was riches being able to call things their own; in the second place, there was marriage, having a wife to love and children to fondle; and in the third place, liberty, independence, the absence of any external control. Those things, although very dear to the natural man, and man cleaved to them, at the same time were an obstacle and an impediment to those

who wished to dedicate the whole of their lives, and thoughts, and aims, and energy to the service of God and their neighbor. Consequently the monk had to take the three vows which cut off from him those obstacles and dangers—poverty, celibacy, and obedience. Let no one think he (the new preacher) was saying a word against matrimony, which was a holy sacrament. It was, however, an obstacle to one who wished to devote the whole of his life to divine and celestial things, and therefore the monk's sacrament will leave this sacrament of matrimony to others. The monks quarried stone and built up those great edifices which even at the present day were the glory of the land; they tilled the ground and raised crops, planted the fields, and taught others how to make use of the gifts nature had given them to produce the necessary crops, such as wheat, barley, and the rest which go to make life for man and beast. They were occupied merely in singing the praises of God, but also engaged in many other works of great utility, the fruits of which men were reaping at the present day. Some were occupied in copying manuscripts, others in writing commentaries on the Holy Scriptures, or storing up knowledge of which men were making use at the present day.

The very reverend preacher then briefly sketched the life of St. Bede, and urged upon his hearers to learn from it how vain were all their efforts unless they affected in some manner that life of eternity beyond the grave. To their shame, he said, there were hundreds and thousands who gave no thought to the future life, who thought of nothing but how to enjoy themselves and how to gather in more of the earth's dross, and how to advance in the world. There was only one way to make use of what they called life, and that was to use it as God desired, to fill the position He had placed them in, to do the duty God had laid upon them, no matter how humble or great, how insignificant or important. What did it matter to God whether a man was the ruler of a kingdom or sweeping a street corner? What did matter, however, was the motive of a person's actions. What was the applause of the world? It was breath wasted. The smallest duty carefully and well performed for God's sake carried with it such a treasure of happiness that they could not even imagine it. Man's heart was too small and his intellect too weak to realize the magnificent reward Almighty God had prepared for those who do even the least little service for His sake.

THE CATHOLIC CHURCH AND THE STUDY OF MEDICINE.

The following report of an address delivered by Rt. Rev. Bishop Horstmann, at the dedication of the Cleveland College of Physicians and Surgeons, November 23, is clipped from the "Catholic Universe," of Cleveland:—

"It is a real pleasure for me to be here this evening to add my congratulations to those already expressed, and my best wishes and fervent prayer that the Cleveland College of Physicians and Surgeons in its new building may 'non solum sed annis' continue its glorious work for the alleviation of the many sufferings to which our poor humanity is subject. The motto of the college is: 'Non solum sed annis.' Does this motto mean 'Not for a year but for years,' or 'Not by the year but by years?' Let it mean both. Judge the college