

TRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1858, revised 1864. Meets in Trick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Callaghan, P.P. President, Mr. Justice C. J. Doherty; F. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treasurer, Frank J. Green, Correspondent, John Cahill, Recording Secretary, T. P. Tansley.

TRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday every month in St. Patrick's Hall, 92 St. Alexander Street, after Vespers. Committee of Management meets on the first Tuesday of every month at 8 p.m. Rev. M. J. McKeown, President; W. P. McKeown, Vice-President; James G. McKeown, Secretary, 716 St. Andrew Street, St. Henri.

T. A. & B. SOCIETY.—Established 1863.—Rev. Director, James McPhail; President, D. M.P.; Sec., J. F. Quinn, 2nd, Dominique street; M. J. Callaghan, 18 St. Augustine Street, Treasurer; Rev. M. J. McKeown, 18 St. Augustine Street, Secretary; Rev. M. J. McKeown, 18 St. Augustine Street, Recording Secretary; Rev. M. J. McKeown, 18 St. Augustine Street, Treasurer; Rev. M. J. McKeown, 18 St. Augustine Street, Secretary.

YOUNG MEN'S SOCIETY.—Organized 1885.—Meets in the Ottawa street, on the first Sunday of each month, at 8 p.m. Rev. M. J. McKeown, C.S.S.R., President; Rev. M. J. McKeown, C.S.S.R., Vice-President; Rev. M. J. McKeown, C.S.S.R., Treasurer; Rev. M. J. McKeown, C.S.S.R., Secretary; Rev. M. J. McKeown, C.S.S.R., Recording Secretary; Rev. M. J. McKeown, C.S.S.R., Treasurer; Rev. M. J. McKeown, C.S.S.R., Secretary.

WOMEN'S AUXILIARY, D.D.—Organized Oct. 10th, 1885.—Meetings are held in St. Patrick's Hall, 92 St. Alexander Street, on the third Thursday of each month, at 8 p.m. Mrs. M. J. McKeown, President; Mrs. M. J. McKeown, Vice-President; Mrs. M. J. McKeown, Secretary; Mrs. M. J. McKeown, Recording Secretary; Mrs. M. J. McKeown, Treasurer; Mrs. M. J. McKeown, Secretary.

MISSION NO. 6 meets on the fourth Thursdays of each month at 816 St. Lawrence Street. Officers: W. H. Turner, President; W. H. Turner, Vice-President; W. H. Turner, Secretary; W. H. Turner, Recording Secretary; W. H. Turner, Treasurer; W. H. Turner, Secretary.

OF CANADA, BRANCH.—Organized, 13th November, 1885.—Meets at St. Patrick's Hall, 92 St. Alexander Street, on the first Monday of each month, at 8 p.m. Rev. M. J. McKeown, C.S.S.R., President; Rev. M. J. McKeown, C.S.S.R., Vice-President; Rev. M. J. McKeown, C.S.S.R., Treasurer; Rev. M. J. McKeown, C.S.S.R., Secretary; Rev. M. J. McKeown, C.S.S.R., Recording Secretary; Rev. M. J. McKeown, C.S.S.R., Treasurer; Rev. M. J. McKeown, C.S.S.R., Secretary.

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."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

LAY ADMINISTRATOR. — The "Catholic Times," of Liverpool, says:—

The Pope has reorganized the administration of the Peter Pence Fund, placing it under a lay director of known financial ability, who has had experience in the Bank of Italy.

OUR YOUNG MEN.—At the twenty-ninth annual convention of the Catholic Young Men's National Union, held in Boston, two weeks ago, Rev. P. J. Supple, D.D., of Cambridge, delivered a most timely and powerful sermon. We have only been privileged to see some extracts from that masterly address to Catholic young men, but these extracts suffice to give us an idea of the magnificent scope of the whole address. The subject was the vocation of Catholic young men, and how to attain it. Not any particular, or individual vocation, such as that of the priesthood, or of married life, or of a certain profession; but the grand general vocation of a people as represented in the young men of the country. And, above all, the great vocation of a Catholic people through Catholic young men of this rising generation. The text of the sermon explains its purport: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues who hath called you out of darkness into his marvelous light."

He explained that never in the history of the world was a greater cause committed to the hands of men, than that which the Church commits to the hands of the young men of to-day. The cause of God and that of man are bound up in one. The vocation then of the young Catholic is to advance the cause of God, that of faith, that of the Church; to safeguard it in others, and to communicate its sacred fires to all who are cold, or in need of them. We take, then, the following extracts which we ask our young men, and especially those amongst them who are members of Catholic societies, to ponder over and to put into practice. Rev. Dr. Supple says: "If in every community in the United States the young men would gather round the Church, join her societies, catch enthusiasm from the power of numbers and present to this American world a solid front of earnest, active, eager Catholics, thoroughly imbued with the necessity of making public profession of their faith and living up to its principles, every community in the land would feel the influence, and the public imagination would be so impressed that serious minds would take up the study of a religion that in these days of indifference can so mould and influence young men. Once men begin to study Catholicity with a receptive mind, the victory is won."

This is not to be limited to the United States. These words apply in a very special manner to Canada, to our own province, to our own city, for that matter. We have all experienced the great benefits that have come from our various organizations of Catholic young men. In some of our parishes we have Catholic Young Men's Societies, and the only word of criticism we have is that the membership is far too small in each. If they could be so extended as to include all the young men of each parish the result would be such that our Catholic young men in general would present such a solid body, so representative of good citizenship, that the eyes of all outsiders would be turned upon them with admiration, edification, and in possible

imitation. And no truer words were ever spoken or written than those in the last quoted sentence: "Once men begin to study Catholicity with a receptive mind, the victory is won." Once the stage of imitation is reached that of conversion is at hand. In the next paragraph the learned preacher says:—

"There is great work to be done and room enough for all in the doing. The saving of the faith of homeless and abandoned children, the securing of a religious education and Christian training for every Catholic child, the support of the Catholic press, upon which falls the great duty of rebutting false charges and putting before the great public the legitimate claims of Catholicity, the sympathy and support due to Catholic interests in other parts of the world, the purification of public and private life—all these works are at hand; the interests of your faith are included in every one of them; the work of your apostolate extends to all."

Happily chosen words. The effects of that great general Catholic vocation is to be felt in all these works. The apostolate of rising generations is found illustrated in these various and practical ways. One there is mentioned that cannot be too strongly insisted upon—the duty of supporting "the Catholic press upon which falls the great duty of rebutting false charges and putting before the public the legitimate claims of Catholicity." This broad, long, deep field of Catholic journalism is one in which there is unending labor to be performed. The journalist must clear the ground, fell the trees, root up the stumps, prepare the soil—and all this without any expectation of immediate results or profits. He must then plough that soil. The Church furnishes, after selecting, the seed; but he must sow it, and harrow it in, and water and cultivate the field. And in God's good time, when the crop sprouts, and grows, and ripens, he needs help, he wants the aid of willing hands to harvest it. Then does the work of the Catholic young men come in. They assist to cut that grain, to bind it, to place it in stooks, to load it on the wains, to carry it to the great barns, the granaries of the Church, whence it is distributed as food to the millions of the faithful hungering for instruction and truth.

And thus does the preacher close:—"When you are thoroughly convinced of your high vocation to the lay apostolate, when you place its interests above all others, when your own hearts are on fire for the work of that apostolate and you communicate the sacred spark in others in ever-increasing numbers, when you speak with a voice whose volume and authority impress the whole community, when by your organized action you make the great moral principles of Catholicity felt in the private life of individuals and in the public life of the community—when you do all these things you are living up to your high vocation, you are in fact, as in name, a chosen generation, a royal priesthood, a holy nation of purchased people, purchased by the blood of Christ and irrevocably devoted to His divine interests in this world."

What a beautiful application of a beautiful text. It is, then, after the young men, banded together in strong bonds of association, take upon themselves the fulfillment of those duties so admirably pointed out, that they are living in accord with their high vocation and are benefiting themselves while helping the cause that should be dearest to their hearts. While each

may have his individual vocation and on his correspondence with it depend his own happiness, his own success in life, and his own salvation after death, as a body the combination of all those individuals, in one solid phalanx, has a great general vocation, on the performance of the duties of which depend the progress of society, the propagation of the faith, the triumphs of the Church and the glory of God upon earth. It is to this vocation that Rev. Dr. Supple refers, and, in so doing, he points out how much depends for the future of the Church, amidst the thousand conflicting sects of error, upon the united action of the young men amongst her faithful. Let the perusal of these sage remarks act as a stimulus for all our young Catholics in bringing them, as a body, into the service of the Church and the friendship of Christ.

EDUCATION.—In all sections of the civilized world to-day the educational question appears to be occupying the most prominent place in the attention of the people. In England it has become one of the great political issues whereon the fates of parties of governments, depend; in the United States it has long since riveted the attention of legislators and is the fruitful source of untold controversies; here in Canada it has always been in the foreground, and never more than since the famous difficulty over the Manitoba schools created a political revolution in the land. Not only is it being studied in all its phases by the representatives of public thought in each particular land, but even the people of one country go abroad to study the educational systems amongst the peoples of other lands.

But in all this deep interest in education there is an ever-present undercurrent of struggle between two great systems—that which has for parent the Catholic Church and that which has for perpetual object the effacing of all that is Catholic. This latter we find exemplified in what is generally known as the Public School system, in contradistinction to the Separate School, or the Denominational School, as the Catholic system is variously called in different lands. The other day we saw an account of a semi-representative of the Public School system coming to America from England to study up the methods in public schools on this side of the Atlantic, with a view to putting into practice in the old country aught that might be found to suit their purpose in this country. It is thus that this agent's advent is heralded:—

"Alfred Mosely, the investigator of social and economic questions, arrived to-day on the American line steamship Philadelphia. He comes here as the advance guard of a committee of prominent Englishmen who are to look into the school question in this country. They will personally visit schools and universities and examine into every detail of their conduct and system. Especially will they look into the public school system."

Now while Mr. Mosely is taking a special interest in the public school question in America, if ever he should happen to come upon these few lines, we would ask him to note down the following example:—At Arlington, Ill., trouble exists because four Sisters of the Order of St. Benedict have been employed, after passing due examinations, as teachers in the public school of that place. The case is thus set forth by a Catholic contemporary:—

"Patrons of strong anti-Catholic tendencies are agitating against nuns as teachers in the public schools and threaten to resort to legal means. As it is alleged that Sisters devote their earnings to the work of their Order it is claimed the payment of money taken in the matter of salaries will amount to an appropriation of public funds to the Order. One of the chief objections to the employment of nuns is their alleged sectarian influence on the school. Superintendent Bayliss has decided that anyone who possesses the necessary educational qualifications and is of good moral character is entitled to a certificate to teach. The case was carried to the county superintendent, who decided that he had no authority to prevent the employment of the nuns as teachers. Mrs. Anna Norris Kendall, an active leader in educational movements, says she is res-

possible for having the nuns employed, and advocated the change to keep up the standard of the schools."

Here is a sample of the extreme prejudice that prevails in regard to the Catholic Church and her teachers. It is not, with the advocates of the anti-Catholic system, so much a matter of capability on the part of the teacher as it is one of the particular tenets of that teacher's faith. In fine, here as elsewhere, in America, in England, in Australia, in New Zealand, in every land under the sun, it has become an admitted principle that the future depends upon the rising generation, and the power that possesses the heart and the mind of the young must necessarily be the power to wield the destinies of the years to come. Thus it is that the school-room has become in reality the battle-field for contending forces, that in other spheres have long wrestled for supremacy. And in all this mighty struggle the Catholic Church has never once deviated for a moment from her course, has never consented to any compromise, has never abandoned one iota of her fundamental principles. And it is this stability that tell for her in the end, that will eventually carry the day. For, no matter what wealth may be poured into the coffers of any other system, no matter what zeal and energies are displayed in its cause, by virtue of the unstable character of its foundations it is destined to inevitably fail.

If, therefore, behooves Catholics, in every sphere of life, to exert themselves in the grand cause of Catholic education, to be neither stingy nor backward, but to put forth their every end-avor that the cause of Truth, of Catholic Education, may prove the salvation of the rising generation.

AUTHENTICITY OF RELICS.—A couple of weeks ago we gave our readers a full account of the imposing ceremonies and of the resolutions adopted at the fiftieth annual Catholic Congress held at Cologne. Amongst those who figured conspicuously on that occasion was Cardinal Ferrari. It was also mentioned, incidentally that Cologne enjoys the privilege of possessing one of the great cathedrals of Europe and some of the most precious relics on the continent, amongst others some that were associated with the Three Kings of Cologne—who were none other than the Magi, or Wise Men, who had travelled over the desert to Bethlehem to adore the new-born Christ. It would seem that Cardinal Ferrari, very naturally, desired to carry home with him some relics of the Three Kings and obtained certain precious objects that he treasures most highly. The non-Catholic press of England, through its correspondents, and notably the London "Daily Chronicle," found in this a subject for ridicule and fun. That organ says that the Cardinal's action "recalls the credulity of the Middle Ages." In referring to this subject the Liverpool "Catholic Times" has a very sensible comment, which runs thus:—

"Doubtless there were plenty of credulous people in those days, as there are in ours. But that argument is not valid against all relics indiscriminately, nor even against any single relic. The authenticity and genuineness of such venerated memorials must be settled on grave historical testimony, which may or may not be forthcoming. And if it is not forthcoming, or is of comparatively late date, then tradition, the fact of an ascription of name and origin must weigh for its worth. Not everything has actual historical records in proof of it for the student to handle and sift. Some things must be their own testimony, as, say, Xenophon's story of the retreat of the Ten Thousand Greeks. You can't find records for everything that happened or existed on earth. The critics historical method is sometimes as silly as the traditional method is superstitious and credulous, and that no contemporary documents prove the genuineness of the relics of the Three Kings neither militates against Cardinal Ferrari's right to believe nor sustains the correspondent's right to deny."

There is scarcely a subject upon which we find more illogical statements advanced against Catholic practices than this very one of relics. To read the commentaries of

Protestant writers one would be forced to the conclusion that the Church placed implicit faith in all manner of relics; good, bad, and indifferent, and held them up for the veneration (and as the very perverse say, the adoration) of the faithful. The truth is that the Church is infinitely more strict, more exact, more searching in regard to relics than is any institution, or organization, or individual on earth in matters that concern mere profane history. It is only when she possesses positive proof of the authenticity of a relic that she declares it to be such; when she has any misgivings, or uncertainty in that regard, she makes it be clearly understood that such is the case. And whenever she finds a reasonable ground for concluding that a relic is not genuine, no power, no influence in the world could induce her to do otherwise than to declare it spurious. If you go into the British Museum you will find scores of relics, of former kings, warriors, etc., that are not, and cannot be, perfectly authenticated, yet the very people who will declare their positive disbelief in Catholic relics, will take these others for granted and venerate them in accordance. If our Protestant friends would only apply to the matter of Catholic relics the same rules as they do to profane mementoes they would learn to judge less rashly.

GERMAN SECTS.—Of late Germany and the progress that is being made therein by the Catholic Church, the great German Catholic convention that has just met for the fiftieth time, and the mark changes that have recently taken place was far as concerns the attitude of the German Government, and even of the Emperor, towards Catholicity have formed the subject matter of many columns in this paper. Germany was the cradle of Protestantism. It was from the walls of Worms that the thunder blast of the great revolt was blown and that Luther inaugurated the so-called Reformation. As a result of that mighty movement, which swept like a fresh tidal-wave over the country and out over all Europe, we find that, as soon as the initial rush was over, the wave exhausted its spasmodic strength and became shattered into unnumbered fragments. In Germany there is a constant contention for the union of State and Church, and for religious union between the multiplying elements of Protestantism. Germany seems to speak with contempt of the American divisions of Christianity, and does so in a tone that would almost make it seem that she had harmony in every part of the land. But in no country in the world are there as many divisions and subdivisions of what is called Christianity as in Germany. And properly so. For being the cradle of Protestantism it is only natural that it should also be the first land to gather the evil-fruit of that system. The statistical reports, the official "Statistik des Deutschen Reiches," give us a wonderful story of the terrible havoc that the fundamental principle of Protestantism has played with Christianity in that land. Here is an extract from the 150th number of that official report:—

"The returns of the recent census show that in Germany no fewer than 222 different kinds of religion are to be found. They are arranged in five large groups, namely Protestant Christians, adherents of other confessions, Jews, adherents of other non-Christian creeds and members of no religious communion. In the first group there are no fewer than forty-nine different sects. In the group of Christians that do not belong to the two great communions of Protestantism and Roman Catholicism there are 107 creeds represented. There are eight kinds of Baptists and Apostolic Christians, twenty-nine sects that were imported from England, nine kinds of Methodists and Quakers, seven kinds of Free Religionists and twenty-five 'other' kinds of Christians, making a total of 185 different Christian confessions in the Fatherland. Then there are the Jews; and, in addition to these, fourteen other groups of believers in non-Christian creeds, including Mohammedans, Buddhists, Brahmans, Fire Worshipers, Sun Worshipers, etc. In the twenty-one kinds of creeds included under the category, 'adherents of other confessions,' there are some that can be

called religions only by a stretch of charity, such as Atheism and Materialism, and these should properly be excluded. But even so, the dimensions of the list are sufficiently formidable, and Germans themselves are surprised to know that their country harbors so many different kinds of religious belief."

It may be surprising to the Germans that they have so many religious sects, but it is gradually dawning upon them that such is the case. The same may also be said of Protestantism the world over. That great and many-headed system does not appear to grasp the enormity of its own internal weakness. On all other subjects, and in all other domains, the educated Protestant admits the principle that disunion is the forerunner of decay and ruin; but as far as his religious organization is concerned, he does not see that the principle applies; or else he willfully refuses to see; or else he is blinded to the facts through lack of the grace of faith. But whether he sees it or not, that worm is eating away the foundations, and inevitably the fabric must fall.

St. Patrick's T. A. & B. Society

The regular weekly euchres, inaugurated by the above Society last winter, were once more opened for this season on last Tuesday evening.

These weekly euchres which are free open to gentlemen only, and are well attended by young and old. The society offers special prizes to the participants winning highest number of games.

Throughout last season a series of ten or twelve euchres were held, at each euchre some 50 to 60 gentlemen took part. In addition to the special prizes given every Tuesday evening, aggregate prizes were also awarded for the most games won during the series.

The society intends to carry out the same plan for this season, and the executive hope that these euchres will be more popular than even last year. The next euchre will be held on Tuesday evening, and the veteran temperance organization of St. Patrick's parish extends a hearty invitation to all to attend.

PLANTING THE CROSS

The parish of Saint Viateur, at Outremont, was the scene of a very interesting ceremony last Sunday afternoon. This is a new parish, and it is destined soon to have a Church of its own. A huge cross, intended to mark the site of the future Church was planted and blessed on Sunday afternoon. At four o'clock the Benediction of the Blessed Sacrament took place in the chapel of the institute, under the Clercs de Saint Viateur, after which the ceremony of the blessing of the cross took place. Mgr. Z. Racicot, Vicar-General, presided, assisted by Rev. Father Charlebois, C.S.V., assistant Provincial, and Rev. Father Leveille, C.S.V., vicar, as deacon and sub-deacon respectively. The sermon of the occasion was delivered by Rev. Father Ducharme, Superior-Provincial of the Order. A large gathering of the clergy from different parts of the city was noticed; all the pupils attending the different institutions under the Order; and a numerous concourse of citizens. The site of the future Church is superb. It is yet an open field, but the time is rapidly approaching when houses will be built all around the spot, and the spire of the new Church will cast its shadow upon the nucleus of a rising parish. This fall the work of construction will be commenced. It is wonderful how the city is growing. Montreal seems to be extending her giant arms around the mountain as if to embrace it and hold it fast to her own. Where recently it was a vast uninhabited country, to-day a city springs up; and the Church is in the van-guard of that progress.