

The True Witness and Catholic Chronicle.

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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.

SATURDAY.....SEPTEMBER 1, 1900.

Notes of the Week.

RELIGIOUS PROFESSIONS.—Almost every week the official organ of the archdiocese announces the ceremonies of religious professions—taking of veils, habits, etc.—and last week we have a statement of these important functions at the Congregation of Notre Dame, and at the Sisters of Providence. On Friday, the 17th August, Mgr. Racicot presided at the religious profession and taking of the habit, at the Congregation of Notre Dame. Nine sisters pronounced their final vows, and nineteen postulants received the habit of the Order. On the twentieth and twenty-first of August, another religious profession took place at the mother house of the Sisters of Providence. On the first day Rev. Father Bournival, S.J., rector of the scholasticate of the Immaculate Conception, presided, when twelve sisters made their perpetual vows. On the second day His Grace the Archbishop presided, when thirty candidates made their first vows.

Here is a subject that is fertile in suggestiveness. That the religious vocation amongst women is not on the decline, but rather on the increase, in this country can readily be seen from a perusal of all these reports, from year's end to year's end. The strength of our religious communities is ever on the increase, and the number of young ladies, who yearly leave the world behind and enter the sacred enclosure of cloister or religious life, would suffice alone to indicate the forward and ever broadening movements of the Church and the development of our religious communities.

THE PLAGUE AND CHOLERA.—The epidemic of cholera, says the Simla correspondent of the "Daily Mail," is one of the worst outbreaks on record. The bubonic plague is child's play compared with it. The natives are dying like flies at the rate of 3,000 a week. The epidemic is undoubtedly due to the pollution of the scanty water supply during the famine.

The news comes from Glasgow, Scotland, that three persons, father, mother and child, who have been certified to be suffering from bubonic plague, have been placed under the care of the medical authorities.

FOR LIFE.—Bresci, the anarchist, who shot and killed King Humbert of Italy, was sentenced to life imprisonment on Wednesday last.

GOOD HARVEST.—At Immigration Hall, Winnipeg, the employment bureau is kept busy just now sending out laborers to help in the grain fields of the province and territories. The harvest is ready, and the reapers are few, according to a statement made by one of the officials.

MANITOBA SCHOOLS.—We have noted of late a great amount of comment upon the fact that Rev. Father Cherrier, of St. Boniface, has accepted a seat on the Advisory Board in Winnipeg. Not a few organs have sought to make political capital out of the event. It has even been suggested that the presence of Father

Cherrier, at the request of His Grace Archbishop Langevin, is a tacit acceptance of the so-called settlement of the Manitoba School question. On this subject the "Northwest Review" has an admirable article, from which we take these few extracts. The article is in reply to "The Echo," whose anti-Catholic prejudices render it a very important opponent in this great struggle. The "Review" says:

"The Rev. Father Cherrier was lately appointed a member of the Advisory Board, a position which he accepted because he was so directed by His Grace the Archbishop of St. Boniface. Commenting upon that appointment, 'L'Echo de Manitoba' will have it that it stands as an undeniable proof that the ecclesiastical authority has at last given a complete endorsement to the so-called conciliatory policy practised since 1897. And then the 'Echo' goes on preaching to the reverend gentleman to lay aside his past animosity against that conciliatory policy, and to follow in the footsteps of his predecessor, Mr. S. D. Bertrand, whose zeal and ability," says the 'Echo,' cannot be too highly praised, as the representative of the minority on the Advisory Board."

"We do not object to the 'Echo's' praising Mr. S. D. Bertrand, it is only meet that a salaried servant should once in a while offer a little incense to his master; but we doubt very much whether the Rev. Father Cherrier will feel inclined to take him, Mr. Bertrand, for his model."

The whole issue seems to us to be cleverly put in a nutshell by the "Review" when it gives expression to these sentiments:

"As to finding in this appointment an endorsement of the conciliatory policy followed since 1897, we have this to say:—
"If the 'Echo' means that we should be guided by the Encyclical, as interpreted for us by ecclesiastical authority, we beg to inform it that such has been the course adopted by the 'Northwest Review' and strictly adhered to by Rev. Father Cherrier. We hope and trust that the reverend gentleman will continue that policy so long as he occupies a seat in the Advisory Board, i.e., that he will accept every single item of restitution of our constitutional rights and privileges as it may come to us, and continue to advocate the full restoration to these our rights and privileges, whether a Hugh John Macdonald or a Greenway or any other political leader hold power. For what the Catholic minority and those sincerely devoted to its interests do advocate is equal justice and fair play to all, whatever their nationality or religious creed may be, in this Western portion of the free Dominion of Canada."

The policy pursued by His Grace the Archbishop of St. Boniface, which is that of Father Cherrier, is based entirely upon the one mapped out by the Holy Father, and can in no way prove injurious to the cause of Catholic education. It is a policy similar to the one advocated by certain leaders in Ireland, they await the proper moment, and when they find an advantage to be gained, without compromising the party and its general policy.

OUR OPPORTUNITIES.—We confess to a weakness of comparing and contrasting items of news upon similar subjects, but recorded in different organs, and in very different manners. This kind of habit frequently leads us to gather together various expressions of opinion upon some particular and interesting subjects, and drawing our own conclusions from all the tangle of contradictions that we discover. On the subject of the opportunities which a Catholic

enjoys we need only collect a few expressions of opinion to show how little appreciated are the unfair obstacles that a Catholic is forced to surmount.

For example the Pittsburgh "Observer" says that "the career of Lord Chief Justice Russell shows that a Catholic may get to the front, even if he is faithful to his religion, in a Protestant country, provided he has the brains, the training, the cordial disposition and the gentle manners that fit men to achieve success."

In estimating the character of Lord Russell here is what the "New Century" has to say:—

"A Catholic can not inherit the crown of Great Britain. And anybody that reads the history of James II. can very well understand why it would take centuries to endure the thought of a Catholic king in England. But the position occupied by Lord Russell showed that below the throne, a Catholic may aspire to any place. He did not become Chief Justice because Catholics organized, or because the Irish Nationalists made a point of it. He went out of the quiet home in Ireland to fight his way through life. . . . He won his way not because the power of organization was behind him; but because he was worthy to win. While the air is full of talk about organization, would it not be well to ask whether Catholic Americans do not rather need men than combinations that must end in being merely political?"

It is evident that the writers of both these paragraphs have based their arguments upon a very exceptional case—one that might not have its counterpart in the history of the next century. The argument is that because Lord Russell, as a Catholic, and Irishman, and a Nationalist, succeeded in reaching the highest post of honor and emolument in England, that consequently every Irish Catholic, possessed of ability and the necessary qualifications could aspire to the same rank. The second argument is to the effect that Lord Russell reached his Chief Justiceship without the aid of any political, or national organization; consequently, the man who has the talents, the pluck, and the opportunity can easily reach any lofty position in the world—notwithstanding nationality and creed. As we before remarked this is the basing of a rule upon an exception, and the making that exception serve as an illustration of rule in all matters of a like nature. Above all do these writers pretend that organization is useless, because Lord Russell had no organized force to support and carry him along.

Nothing could be more false as a theory. The united strength of two or three men must necessarily be of greater effect than the strength of any one man. So is it with large bodies; the more numerous their membership the greater the influence they exert.

CHINESE MISSIONARIES.—Without wishing to detract from the good-will, the sincerity, the enthusiasm and the courage of many non-Catholic missionaries in the land of the heathen, we cannot help noting the vast chasm that divides the fields of labor occupied by these good men and those held by our Catholic missionaries. In a recent issue the "Ave Maria" quotes a very peculiar statement made by a correspondent in the Springfield (Mass.) "Republican."

Here is what so attracted the attention of our friend from Notre Dame:—

"We have always been taught that religious teachers among a people non-Christian, and therefore presumably in the greatest spiritual danger, were to confront the infidels and suffer accordingly. This is what the old martyrs did, and we were told that in this conduct consisted their glory. Now, however, the Presbyterians, Baptists, and others are sending cable messages to all their missionaries to the heathen Chinese to leave at once and go to a place of safety. They are not to delay. They are to run away from their little terrified bands of converts and to go to Shanghai at once, and if necessary to proceed to Japan for safety. In other words, so long as they can teach the heathen in 'safety' they are sent to do so; but as soon as persecution arises they are to flee. After all, were the old teachers of the Christian religion foolish or are the present teachers wrong? It would appear that religious duties to the heathen ought to be the same in one age as in another, and what becomes of 'Quo Vadis,' and all that line of thought? For my part I am puzzled; and I shall never again be able to hear the old martyrs' hymn, each of whose verses ends with 'who follows in their train?' without thinking of a locomotive."

Now, this is all very well as far as Protestant missionaries in China, generally speaking, are concerned; but the writer seems to ignore the fact that the Catholic missionaries, numbers of whom have yearly been murdered for their faith, have never thought of seeking safety in flight, nor ever dreamed of abandoning their flocks of young converts. They can and may sometimes shift about in order not to run unnecessary risks; but the moment there is absolute necessity of a sacrifice, the Catholic missionary is at his post—and his life counts for nothing in the balance, when there is a duty to be done.

There are no family ties, no wives, no children, whose comforts in life must be attended to and whose demands upon the missionary's time clash very much with the interests of the converts and those of the Church herself. This is another argument in favor of that much discussed question of clerical celibacy.

FRIARS DEFENDED.—Rev. J. P. McQuaide, one of the chaplains to the American forces in the Philippines, during the course of a lecture recently delivered in San Francisco, referred in a spirited manner to the methods employed by a certain class to malign the Friars. He said in part:—

"Catholic priests have exceptional advantages for observing facts which must be known in order to have an intelligent understanding of affairs. Spain may have made mistakes in her dealings with the Filipinos, but in all her colonizing exploits she has been actuated by the twin motives of Christianizing and civilizing. When Spain occupied the islands she found 800,000 people. Now there are between 8,000,000 and 9,000,000, 85 per cent. of whom possess the Catholic faith. The friars have been the advance guard of civilization. Of course, it is easy for stay-at-home critics to find flaws in their work."

"It has been stated, he said, that concubinage is common among the natives because of enormous charges for performing the marriage ceremony. This is false. The charge was only fifty cents in Mexican money, or twenty-five cents in our coin. The friars have been charged with possessing vast estates, so that the people rebelled. Some of them did purchase much land when it was of little value, but they rented it to the people for a trifle and spent the income in works of mercy and public benefit. The people love their padres. They are very religious. It is touching to see in Manila Spanish, Filipino and American Catholic soldier boys worshipping together in the church, showing the power of the Church's mission of peace."

SCHOOL OPENINGS.

As we announced last week, the schools in general are to open during the coming week. We dwell to a certain length upon the necessity of sending the children early, in fact, upon the very first day, to the school. It is not necessary to repeat our advice on this score. We are confident that all the parents who propose sending their children will not be lacking in their duty as far as attendance is concerned. This week we have a few very brief remarks to make upon another topic.

While parents are generally willing to send their children to school at the very commencement of the term, there are some who neglect almost entirely the whole machinery of the school. Many keep children at home on the plea of poverty and of the necessity of taking them to aid in domestic or other work. They say that they cannot do without the boy to run messages, or even help the father in his trade or business. They claim that their son knows as much as ever they knew when commencing life. The features of the world have gradually but radically changed since our parents, or we, ourselves, were boys. The small store of school-taught knowledge which sufficed forty years ago, would be practically of little use in our day. The youth of the present must be as fully equipped for life's struggle as are his companions, or else he will fall sadly behind. Moreover, parents have no right to make slaves of their children, to keep them at home to do messages and do other menial work.

"We cannot get along without our boy to help," they say. How would they have got along had God never given them a son? or if that son were stricken with some infirmity? or if that son were to die? They would have to get along without him. They can do the same now now when it is for the purpose of giving that son a chance to occupy a higher position in his future life. When the parents grow old and feeble, when "age comes on with its winter," they fondly expect that their son will care for them in their declining years. Why not now give him the chance to build up such a future for himself that he may be enabled to prove his filial gratitude by properly supporting his parents when his turn comes to perform that duty? In fact, it is a sacred obligation that the parents owe to God, to the state, to themselves and to their children. There is a vast difference between curtailing a child now in the freedom he may seek to enjoy and the preparing of the highway to perdition for him as he grows older. Let none of our readers incur the terrible results of any direct neglect in this matter; the parents have it now in their hands to shake blessings or curses for themselves from their children in the years to come.

THE WAR IN CHINA.

Strange as it may seem, we have almost nothing to add to our editorial of last week on the struggle now going on in the Celestial Empire. The situation does not seem to

have greatly changed in a week. There is just as much doubt and uncertainty to-day as there was a week ago; the reports are just as sensational and just as conflicting. The only news that seems at all reliable is to the effect that warship belong to the allies to be kept there until some settlement of the Chinese affairs can be reached; that the Empress (Dowager) and the Emperor have escaped into the interior of the country; that a fierce battle was fought at Tien Tsin; that the Russians declared that the fall of Peking would mark the close of mutual support and mutual interests between the allied powers; that the looting, by Chinese, in Peking, was beyond all description; that the old capital of China has been reduced to a shapeless mass of ruins; that the Chinese are determined to resist the foreigners to the very last; that Russia seems to want to hold the lead in all future settlements; that Germany thinks she should have the governing of China; that France appears to be disinclined to co-operate with the British; and that the end of the struggle is likely to be as far away from its commencement, as has been the case with the Boer war in South Africa.

This is all we could glean from the past week's despatches; much of which we suppose is authentic and much of which we don't believe at all. Consequently, as far as the Chinese war goes, we are not prepared to say anything—for the very good reason that we know nothing positive.

In regard to the other fight in South Africa, which is being kept up with wonderful persistence by the Boers, we could only repeat names of places and refer our readers to a map of the war for exact details. It is a species of guerrilla warfare that they are keeping up. How long it can last is more than "Bohe" himself can say. In connection, however, with the Transvaal war we heard a very good thing, told by a priest who was on the recent pilgrimage to Paray-le-Monial. He spent nine days in Ireland, on the return trip, and visited, amongst other places, Killarney. There he heard a conversation between an English traveller and an Irish guide, in which the former spoke of the Boers. The Irishman passed no comment, until the Englishman said: "No wonder the Boers could hang out so long, they fought from behind rocks and trees." The Irish guide at once replied: "Of course they did, and the English fought from behind the Irish." It is a long call from Peking to Killarney, from Li Hung Chang to the Irish boatman, but having nothing to say about the actual war, we thought it no harm to give our readers something genuine—far more genuine than all the war despatches.

MASS FOR THE DEAD.

A writer in the Pittsburgh "Sentinel" says:—"The average Catholic of to-day has but little faith in the efficacy of the Mass—especially as a means of delivering souls from purgatory." In the first place the writer of the foregoing knows nothing about the matter at all. The average Catholic, and we might say every individual Catholic of to-day has just as much faith in the efficacy of the Mass, be it for the souls of the departed, or for the living, as ever had the Catholics all the world over, since the days of the Apostles. In fact, the vast number of "Requiem" Masses chanted, or said every day throughout Canada alone would suffice to overthrow any such malignant contention. While we do not deem it worth the space and time to make a reply to such an absurdly erroneous statement, we cannot help referring to the fact that the "average Catholic," while possessing the faith, is not ever certain as to the real efficacy of the Mass when said for the souls in Purgatory. We all know, or should know, that the Mass is the most powerful and effective prayer that can pass from earth to heaven. Apart from the efficacy itself, there is the invocation, or petition, according to the intention of the priest, which appeals, as no other prayer can appeal to God.

St. Jerome teaches us that when a Mass is being offered up for a soul in Purgatory, that the tortures, which that soul experiences in the prison-house of temporary detention, all entirely cease during the whole time of the Mass. In other words, so powerful is the Mass, that the very flames of Purgatory cease to burn during the celebration of the Mass. Also does the same great saint and Father of the Church, tell us that scores of souls leave Purgatory during the celebration of each Mass for the dead. While there is great consolation in these teachings, there is also a powerful refutation of such ignorance as above displayed.

A NEW CHURCH.—Last week the corner stone was laid for what promises to become the grandest church in the west—the new abbey church of the Benedictine Fathers at St. Meinrad, Ind. Right Rev. Bishop O'Donoghue officiated.

Various Notes.

SUBSCRIPTION PRICE.—Some of our Catholic exchanges have, of late, become very much exercised over the question of subscriptions to the Catholic organ that makes itself cheap. The "Catholic Citizen" says:—

"The true line of progress in Catholic journalism is to give the subscriber a better paper, not a cheaper paper. Catholics are willing and glad to pay two and three dollars a year for a good Catholic paper, where they won't have a poor paper for a dollar a year. . . . While country papers are dear at a dollar, and while the skim milk of the great dailies may be sent out in weekly issues at a dollar, a good, independent well-conducted weekly paper can not be published at a subscription price less than two or three dollars a year. Catholic literature must demand a fair price, and aim to deserve it rather than cheapen itself by competing with the Chinese boiler plate industry."

THE ROCK'S WAYS.—When the editor of the London "Rock" tells his constituents that "there never was a real university, nor a real work of art that could not be traced to some Protestant founder, we think he must be losing his small head. As to universities, the Church had them flourishing ages before the 'Reformation.' Here are a few lines that tell of Catholicity in the far away past:—

"Oxford, Bologna, Paris and Salerno, Cambridge and Alcalá, where you turn, Prague and Vienna, Ingoldstadt and Louvain, Leipzig and Basle, from Germany to Spain, From Thuro to Tarent, and back again, Still here some Pope hath raised a college, there Some Council set a Greek or Hebrew chair."

Elsewhere, on this subject, the same story is told in eloquent words to the following effect:—

"They come crowding on, these noble sons of a noble mother, in glorious procession, and show forth to the world the glory of their mother, the spotless Church of Christ our God. She has produced architects the like of which the world had never known. Fontana, Julio Romano, Bramante, Michael Angelo, and Bernini. Painters and sculptors unrivalled—Leonardo da Vinci, Titian, the two Caracci, Domenichino, Paul Veronese, Raphael, and Angelo. Who has any thing to vie with St. Peter's Church at Rome? Has the world ever heard anything so beautiful or so noble as the melody of the sublime Catholic music which thrills the souls of men at all times, but most of all when engaged in solemn worship before the altar of God? Let us, then, reverend, And for pages might this theme be kept up—for pages could not contain the glories and achievements of the Church."

A HEROIC MEASURE.—John Rankin, of Hickory Corners, Pa., cut off his son's hand with a knife Aug. 19. Rankin and the little lad, three years old, were picking huckleberries. Suddenly the boy came to him screaming. Holding up his hand, the father saw two small wounds upon it, while the child spoke of a huge snake. Ten yards away Rankin found a great rattlesnake coiled and ready to strike. With one blow of a club he killed the reptile, but he knew that the deadly poison was at work in the child's hand, and they were far from medical assistance. Realizing that every moment meant life or death for his boy, Rankin seized the child, and with one blow of a heavy knife he struck off the hand at the wrist above the snake bites. Stopping the flow of blood with a cord, he carried the child home, and after several hours a doctor arrived and dressed the wound. The medical man says the little lad will recover. He has no doubt that the father saved the child's life.

KILLING OF RULERS.—Whether there is much or little or nothing in the stories of a conspiracy, hatched abroad, for the assassination of the President of the United States, there is excellent reason why, on general principles, extraordinary precautions should be taken to guard Mr. McKinley and extraordinary vigilance exercised in the scrutiny of immigrants into this country.

We may believe or we may discredit the reports of an organized movement among the people who call themselves Anarchists for the killing of rulers all over the world, but we know that one attempt of this sort, especially if successful, as in the case of King Humbert, influences ill-balanced minds everywhere to imitate the crime. The killing of one ruler inspires the attempt to kill another, and it makes no difference whether the crime is ordered by an association or is the product of individual mania. Two Presidents of the United States have been assassinated. When the killing craze is on we should guard against the repetition of these deeds by any means at large.

As regards the immigration of persons infected with the anarchistic idea, our laws do not and cannot afford adequate protection. But in known cases, or in such as investigation on the other side of the water gives any ground for suspicion, public opinion will sustain the exclusion of suspected persons with or without law.

There is plenty of this sort in the country already, and it is practically impossible to keep others out, who may determine to come in by one route or another. They should be kept out, however, by stringent and even high-handed measures. — Boston Post.

CHAMPLAIN

CHAMPLAIN, N.Y., Sept. 1. — (Cath. News.) — The Rev. Mr. Thomsen, from the Magdalen, arrived here yesterday. His sermon was on the Blessed Virgin, and was a most excellent one. The Rev. Mr. Thomsen, from the Magdalen, arrived here yesterday. His sermon was on the Blessed Virgin, and was a most excellent one.

Several of those who were at the funeral of Mr. Thomsen, from the Magdalen, arrived here yesterday. His sermon was on the Blessed Virgin, and was a most excellent one. The Rev. Mr. Thomsen, from the Magdalen, arrived here yesterday. His sermon was on the Blessed Virgin, and was a most excellent one.

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