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The True



Witness

Vol. LI, No. 27 MONTREAL, SATURDAY, JANUARY 11, 1902. PRICE FIVE CENTS

NOTES OF THE WEEK.

TEMPERANCE.—Mr. T. P. O'Connell, M.P., says that fifty years from now every successful man in every walk of life will be a teetotaler.

QUEER IDEAS.—A correspondent in one of our Catholic American contemporaries, states that an Irish friend of his stated that Daniel O'Connell was a Freemason, and did one. He wrote to ask for information on the subject. This is a fair sample of the absurd stories that are invented by people who have more time on their hands than common sense in their heads. This idea is on a par with that of St. Patrick being a Protestant. Nothing but harm can come of the un-called for circulation of such absurdities. Serious men smile at them and pass on; but, unhappily, there are people who are prepared to place trust in the most outlandish statements, who find it hard to put faith in that which the world for long generations has believed.

OUR ARCHBISHOP.—The January number of "The Church Bulletin," of Laredo, Texas, contains the following reference to His Grace Archbishop Bruchesi:—

No one who had the honor and happiness to meet Mr. Bruchesi, Archbishop of Montreal, during his visit to Laredo last year will be surprised at any act of kindness or charity coming from his gentle hands. The Archbishop possesses in an eminent degree all that is kind, noble and sincere. He is the type of the true bishop. Some days ago he went himself to celebrate Holy Mass in the cell of a condemned prisoner on the morning of the man's execution. By his humility, his charity and kindness Mr. Bruchesi has proven himself a worthy successor of the late Mgr. Fabre. Leo XIII. showed his wisdom in appointing Him Archbishop of Montreal. May His Holiness emphasize that wisdom by the Cardinalate.

CHRISTMAS COLLECTIONS.—We can always draw a lesson from that which takes place elsewhere, especially when that something is edifying. In the diocese of Cincinnati, like in all other dioceses, they had Christmas collections this year. We came upon the returns for a few of their churches, and we certainly had to admire the generosity of the different congregations that are mentioned. At Mother of God Church the collection amounted to \$1,600; at St. Joseph's, \$1,500; at Sacred Heart, \$900; at St. George's, \$750; St. Rose \$302; Holy Family, \$256; St. Aloysius Delhi, \$240, and so on to the end. Of course, we do not know the exact numerical strength of each of these congregations; they are evidently all different. But when the faithful attending one Church, place sixteen, or fifteen hundred dollars in the Christmas collection, no matter how large the parish, it gives a pretty fair idea of the regular support of the Church in that district. There is certainly no need there of charging an admission fee to Mass on account of the lack of people who rent pews and the vast number of the faithful who avoid contributing anything to the support of the Church and the clergy. It is encouraging to find such liberality amongst our co-religionists, even when they are at a distance.

DEATH OF LEARY.—Captain Richard P. Leary, of the United States navy, and one time Governor of Guam, died on the 27th December last, at the Marine Hospital, Chelsea, Mass. A very peculiar and not unnoteworthy career was that of the deceased. He had displayed military talent and daring during the civil war, but the event that most marked him for notoriety, was his action at Samoa in 1888. When the Revolution there was in full blast, three German warships undertook to bombard a few villages in which there were American citizens. Leary, with two wooden vessels, undertook to prevent the operation: and he succeeded. Apart from various special marks of recognition which he had received, from the navy department, and from the State of Maryland, he obtained the post of Governor of Guam. The story of his peculiar methods of government is as

amusing as it is unique. "He ran the whole place," to use a slang phrase. He even went into the details of domestic economy in regard to each family under his jurisdiction. In a word, he made a record for himself as being the most peculiar governor in any part of the civilized world. His life, his daring, his success, and his whole career, furnish a fine example of the Celt. He showed, at least, that an Irishman is at home in almost any position in the world. May his soul find the eternal rest that is the ultimate desire of all who struggle through this vale of tears.

KENSIT'S CHARGES.—No man has a greater horror of Rome than Mr. Kensit, who is taking the very best means to send a host of Anglicans over to the Catholic Church. It would seem that the Anglican bishops are not sufficiently alive to the dangers their church incurs, and that they are too slow of action against the copyists of Roman ceremonies. Mr. Kensit is going to make it warm for the same bishops, if, within a given time, they do not wake up to a realization of the situation and be prepared to act according to his dictation. In fact, he is a species of self-constituted inflexible authority, a kind of Anglican Pope—minus the election—who wishes to exercise in the Anglican Church prerogatives which he denies to the Pope in the Catholic Church. Of the evils, cropping up on all sides, of which he complains the following are a few:—

"Masses for the dead; children's Masses, a Mass at which the churchwarden acknowledged there was 'the elevation of the Host,' also gross illegal practices in connection with these Masses, such as bowings and prostrations, continued use of incense, wearing of Romish vestments, use of wafers, lighting of candles, non-communicating attendance openly encouraged, the confessional enforced as a preparation for receiving the Lord's Supper; illegal services, as 'The Stations of the Cross,' 'Kissing the Crucifix,' and 'Blessing the Ashes;' and lastly, but not least the continual ordination of unit and Romanizing young men to the ministry of the Church."

It is altogether too bad that these Anglican clergymen should persist in giving mortal offense to Mr. Kensit. After all, they gain but little in following such a course. These Masses, so-called, might be accompanied with every ceremonial known to the Catholic Church, and yet, they would remain mere pantomimes as far as the essence of the Mass is concerned. It is a pity that men, like Mr. Kensit, cannot grasp the real spirit and meaning of Catholic services; such a knowledge would probably save them from making an exhibition of themselves.

THE RELIGIOUS CENSUS.—A correspondent in one of the secular organs complains about the Government making a religious census; that is to say the "showing of how many adherents there are in each of the religious sects." This writer would like to know what odds it makes how many members there are in each church or denomination. He finds that harm must result from this method of classifying, according to creeds, the different inhabitants of our large centres. He finds that it tends to make each sect claim this, that, and the other thing from the Government, on account of its numbers, and thus keep up divisions that should not exist. Certainly this is a most glaring instance of the disjointedness of mankind in general. We can readily understand that the members of some small, insignificant sect, should desire to have no such comparisons instituted. But, in the end, we cannot see how a census return could be complete without giving the creed, the belief—or non-belief—of each person. If it is advisable to know the race from which the citizen springs, it should be more so to know the Church to which he belongs. We say that this criticism shows the difference in views entertained by our citizens. The various sects of Protestantism have their numbers correctly quoted, and they are not ashamed, they would prefer not to have it known how many, or

how few they are. On the other hand, we have been hammering away for several years back to induce our representatives to have a careful analysis of the Irish Catholic population inserted in the census. Yet no heed was paid to our request, and our representations went for nothing. The Protestant sects have a detailed census, and they object to it; while we want a detailed census, and cannot get it. Not for the purpose of creating divisions in the community do we ask for such figures, but rather to constitute them a basis of calculation whereon to gauge our rights and privileges in the community. It is now too late for us to obtain anything of the kind, and we have ten years more to wait before another opportunity arises. The census may not individually trouble us at that time; but we hope that whoever may be here will insist with greater success than has attended our requests, upon such a method being applied to our co-religionists and fellow-countrymen. It is a request born of sincere confidence in the degree of importance our people would derive therefrom.

ISLAND FOR ANARCHISTS.—Senator Hoar, of the United States Congress, has proposed that all anarchists be banished to some far off island, where they might make or break all the laws they wished, and practise their own theories upon each other. A New Orleans organ claims that this proposal demonstrates that the Senator is "in intellectual insight and in moral height, equalled by few members of the higher branch of the national legislature." If such be the case we are forced to form a very low estimate of the "intellectual insight and moral height," of these great legislators. As an idea any ordinary joker, an after-dinner speaker, or a professional comedian, might easily have conceived and expressed this project. It needs no very brilliant intellect to suggest the banishment of any person, or any set of persons, to some lone island in the sea. But from the point of morality we believe that the conception could not be more false or anti-Christian. The moral teachings of Christianity do not propose the herding of criminals any more than the herding of wild animals, for the purpose of allowing them to kill each other. Our idea would be to isolate them from each other, and then convert them if possible, and if not possible, let each remain isolated from the society that he would destroy. The comment of the New Orleans editor seems to us as lacking in principle as the suggestion that called it forth.

"LOVE AND REASON."—It is amusing to note the ideas that some people form of love and of reason. It is claimed that people do not marry as frequently and as early in our times as did those of the generations that have gone before us. One writer pretends that this is the result of an age of reason. He says:—

"Men do not marry so recklessly, without prospects of being able to take care of a family properly. The environment of women is different than was that of their mothers; they are more independent, and have also, more tendencies toward cool reasoning. They are not, perhaps, so much governed by their emotions, although quite as capable of true affection. They are just as womanly, just as human, but the old proverb of 'All for love, and the world well lost,' has lost a grain of its meaning for the twentieth century girl. Love is not dead, but it has clasped hands with reason, which tends to regulate its pace to desirable moderation."

Without entering into the details of what constitutes true love, and what reason consists of, we might say that this is a very materialistic view of a most important subject. What the writer of the foregoing wishes to convey is that there is less heart and more calculation in the marriages of the present, while fifty years ago the fires of affection and not the ices of speculation constituted the power that drew souls to the altar. The grand question, to our mind, is to know whether the change in non-Catholic society has been for the greater happiness of mankind or not. If marriages were formerly more frequent, certainly divorces were less numerous. The

union based upon true Christian love is one that cannot be broken save by death; it is in conformity with the law of God; it is in accord with the direct teachings of Christ; it is sacred, for it is the sacrament of love—sacrament as far as the church is concerned, sought for in love, as far as regards the faithful. On the other hand a union based on reason, on calculation, on speculation can in no way be stable. If that reasoning be upset by future and unforeseen events, if that calculation results in error, if that speculation be a failure, there remains nothing to hold together those whom death alone should sever. The love that comes after reason is not calculated to survive the first shock of disappointment, nor is it of a nature to survive death. Many years ago a famous Dominican, in a sermon upon love that is wedded to human reason, instead of springing from the eternal source of all love, made use of a comparison that we might here consider timely. A traveller starts for the woods, with his pack on his back. Night comes on and he stops to rest. He gathers some fagots, makes a fire, warms himself, and rolls in his blanket to sleep. In the night time the fire dwindles; he arises, puts on more fagots, and goes back to rest. In the morning he builds a huge fire, warms himself well, and proceeds on his journey. For a time the fire burns lively, but gradually it dies out. That evening another traveller comes along and finds only ashes where the flames burned in the morning. That night the snow falls, and next day a third traveller passes, only to find that no trace of those who had gone before him are to be seen. Such is love of the earthly, reasoning class. In life it burns warmly. A separation, a hard word, and the flame dwindles; but a tear, a kind act, like the fagots added to the fire, and it burns up again. Then comes the general and last parting. At the threshold of another life we vow eternal remembrance, and we heap on fagots to the flames. One remains behind, the other proceeds on the journey that ends not. For a time memory keeps the flame of love aglow; but, by degrees, it dwindles. Soon another passes by that heart and finds only cold cinders. Then the snows of oblivion fall, and finally a traveller comes who can find neither the ashes of love's fire, nor the footprints of the one that has gone forever.

"STERLING CATHOLIC GIRL."—The American Catholic press has handed around a story concerning a young Catholic girl, who recently astonished a bigotted professor by openly, in class, correcting him regarding the question of indulgences. At last the Michigan Catholic informed the public that this young girl is "Miss Kathleen A. Sullivan, who, although one of the youngest, is one of the most efficient and successful teachers in the public schools of Chicago. Miss Sullivan is a sister of Miss Josephine Byrne Sullivan, of the Michigan Catholic staff." It is a satisfaction to know exactly who the young lady is. A story of this kind, that has its moral, and that might serve as a lesson to thousands of other Catholics in life, loses much of its authoritativeness when the name and identity of the hero or heroine is unknown. What took place was this: at the University of Chicago Miss Sullivan heard a professor break into a tirade against the Catholic Church and its tenets, saying, among other things, that "indulgences, pardons for sins (!) were bought and sold." The girl calmly rose and asked in open class: "What is the Catholic doctrine on indulgences?" a question which the amazed professor was simply unable to answer correctly; whereupon she proceeded to say that he had recommended seven works to the class, not one of which was Catholic. When he afterwards apologized, saying that it was a slip of the tongue, "No, sir, it was not," the girl firmly replied, "and for the future be careful what you say."

FRATERNAL SOCIETIES.—Under the caption our "Catholic Fraternal Societies" the "Milwaukee Catholic Citizen" gives expression to some timely facts regarding the important work which they have done, and are now doing, in nearly every city, town and village on this

continent. In our city and in this province we have reason to be proud of the endeavors of our fraternal organization. Our contemporary says:—

During the past year thousands of dollars have been paid out by Catholic fraternal orders to the widows of deceased members. In many instances, such insurance money, received at a time when its need was greatest, has saved a home from disruption. The bereaved mother has been enabled to retain her children from the charity of the orphan asylum or the state.

The fraternal order, too, saves the Catholic public from the burden of not a few orphans—he would otherwise claim the shelter of the Catholic asylums. In this way it is not only doing a great private good, but also a great public good. No man who pays his dues into the fraternal order misses the money. His insurance dues are, in no instance, so heavy as to prevent his keeping an account in the savings bank, or building for himself a modest home. The feeling of fraternity engendered and the social life of the order alone are worth the insurance dues collected by any Catholic fraternity from the individual member. For these reasons, all our Catholic fraternities deserve a good word. They deserve cordial recognition by the clergy and the Catholic press. They deserve increase of membership. It is to be hoped that they will reach out for new members, and that their number will swell. Undoubtedly they bring a knowledge of the benefits of insurance to thousands of people who otherwise would never think of taking a policy in an old line insurance company. They educate in providence and economy. And everywhere they cultivate a Catholic community spirit.

MR. WILLIAM J. COOK, an able and regular contributor to the American Catholic press, in his weekly contribution to the New York "Freeman's Journal" thus eulogizes the Catholic pioneer priests and laymen and dwells upon the fruits of their spirit of zeal and self-sacrifice.

Scarce a hundred years have elapsed in these United States since the Church was firmly planted here. There is no institution, political or religious, that has kept pace with it. In this great nation of 80,000,000 people in less than one hundred years more than one-sixth of its population are Catholics. Less than one hundred years ago there was not a college, a school, or a university designated by a Catholic name. Cathedrals, churches and chapels were comparatively unknown. It was the missionaries in all directions in the few colonies of the creed who held to the faith; the many who came from distant lands to offer the sacrifice and preach the truth; of the many who went beyond the rivers and the mountains, through the wilderness and over the plains, who sought the salvation of the plateau and awoke him to the enlightenment of Christ. And so the Church grew in this country of ours. It never for a moment lessened its pace. It was courage and zeal that covered this broad land with its grandeur and its influence. And who are they who comprise the leaders of the Church in this country? They are master minds in the direction of heaven. They have grown from the few to the many respected for their virtues, ever acknowledged for their courage and zeal, and their counsels command the fullest spiritual and civic attention.

A SAD SPECTACLE.—On Wednesday last, at noon, as a representative of the "True Witness" was passing the entrance to the Police Magistrates' Court, he noticed the police van, "Black Maria," as it is familiarly called, drawn up near the entrance to the court. The usual crowd of idlers surrounded the van waiting to gratify their curiosity. Our representative waited a moment and as a result witnessed one of those sad spectacles which strikingly illustrates the stony-hearted spirit of indifference of our citizens towards the unfortunate transgressor of the law. Among a number of hardened-looking men who were conducted to the van by the police, came a boy of tender years, his face bore unmistakable evidences of long spells of crying. As he was assisted into the van he cast a look of despair towards the crowd and tears

began to trickle down his cheeks. The guard locked the door and the van which has carried its thousands of unfortunate human beings to the prison cells disappeared from view. The busy throng moves on in this mighty Canadian metropolis. No one gives a moment of consideration to the unchristian and uncivilized practise that forces our wayward juvenile law-breakers—even though it be their first offence—to associate with all classes of old offenders.

GOLDEN JUBILEE OF LAVAL.—Laval University officials have decided to celebrate the golden jubilee of the foundation of the university in June next. A general meeting of the old students was held on Wednesday evening, and the committees of organization were formed. The Theological College of the Sulpicians, which has for a number of years past been affiliated with the university, will also take part in the festivities. Large numbers of priests, who have since settled in the New England district and other parts of the States, have already signified their intention of being present. It is proposed to make the celebration one of the most elaborate of its kind ever held in Montreal. It will last three days.

VICTORY FOR THE NUNS.

A decision was filed by Justice Dunwell, of the Supreme Court, Rochester, N.Y., recently, which is a signal defeat for James Sargent, the lock manufacturer, and the American Protective Association, who brought an action in equity to obtain a permanent injunction, denying to the nuns who teach at St. Mary's Catholic Orphan Boys' Asylum their salaries from the city. The decision is a complete victory for the city and for the teachers at the asylum, as Justice Dunwell directs judgment in their favor, denies an injunction and dismisses Sargent's complaint. Sargent has all along announced his intention of appealing the case to the Court of Appeals, so it is assumed that he will do as he has threatened.

The action was brought by Mr. Sargent under Section 4 of Article IX. of the State Constitution, and he argued that under that provision no city money could be diverted for religious purposes. His lawyer offered proof along this line. Corporation Counsel French, for the city, controverted this position by showing that no funds were being used illegally, as the institution was entitled to receive money for the care and education of orphans. Former Speaker of the Assembly James M. E. O'Grady, who represented the orphan asylum, argued that under Section 14, Article VIII., of the State Constitution an orphan asylum is entitled to State and city aid, express provision for which is made in the Constitution. Justice Dunwell held that all these questions were passed upon by Justice Rich when he denied a temporary injunction, and he suggested that the only question left open was whether the money paid to the nuns was used for maintenance of the asylum. In his decision filed to-day Justice Dunwell holds that the St. Mary Orphan Boys' Asylum and other institutions controlled by religious bodies in this city and throughout the State are entitled to receive school money for the education of the children.

THE SECRET OF BUSINESS SUCCESS.

On a very hot day last summer, one of the editors of the New York "Journal" visited John Wannamaker's establishment, where he was much surprised to find that gentleman, "more than 60 years old, and possessed of an abundant fortune, working in a thin alpaca coat, in the imitation breeze of an electric fan." The "Journal's" editor also said: "At that hour, many thousand men, old and young, who wonder why they do not succeed, were busy seeking the coolest corners at the seaside resorts or the coolest drinks in the drinking establishments."

This indomitable industry is not the secret of Mr. Wannamaker's success only. It is the secret of every prosperous man's success. The rich merchant did not flinch and grumble because he had to work in the city while most self-indulgent people were lying in hammocks, or at mountain or seaside resorts, were seeking relief from the heat. He was, by habit, reconciled to his position, for he had persevered under more trying conditions. The axiom that "there is no royal road to fortune" may be old, but that does not make it less true.—Success.

It is truest to the past who uses it and its victories as go-swords through which he must pass, without lingering, to the future.

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