

Our Catholic Boys.

Above we present a picture of the sanctuary boys of St. Patrick's Church as they appeared on the occasion of the Fete Dieu procession, when they acted as a little guard of honor to the Sacred Heart Leane. Rev. Father McShane, who has the direction of the boys, has been successful in awakening a most enthusiastic spirit in their ranks.



A GROUP OF ST. PATRICK'S JUNIOR SANCTUARY BOYS.

1. TOMMY WESTBROOK.
2. ANGUS KILKERY.
3. SHERRY FITZGERALD.
4. M. MCARAN.
5. M. MCGOVERN.

6. RICHARD LYNCH.
7. JIMMIE DRISCOLL.
8. BERTIE WALL.
9. EMMET NUGENT.
10. PATRICK KENNEDY.

11. ALBERT ROBINE.
12. RICHIE HENNESSY.
13. HARRY LARKIN.
14. CHARLES SMITH.
15. EDDIE KENNEDY.
26. JOE FEELEY.

16. MICHAEL KILKERY.
17. M. BELLEW.
18. ARTIE WALSH.
19. WILLIE COLEMAN.
20. M. KIELY.

21. LEO HENNESSY.
22. JACK MCKAY.
23. JOE WESTBROOK.
24. FREDDIE GAGNON.
25. MICHAEL KEARNEY.

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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.

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

NOTES OF THE WEEK.

"THE UNITED IRISH LEAGUE"

—We had recent occasion to draw attention to the fact that the people of Ireland, like the Irish Parliamentary representatives, are becoming more and more united, and daily more determined to check the tide of emigration and to combine their efforts in favor of the national cause. In a recent letter, from Mr. John P. Boland, M.P., to the "New Century," we find some very interesting statistics given in connection with the progress made, during the past couple of years, by the United Irish League. We could almost have surmised as much from the continued attacks that have been made upon the "League" and the manner in which the leaders of British political action dread, or pretend to dread that same organization. When they display so much zeal in attempts to wipe out any Irish association, we can rightly conclude that the body in question is doing good work and is a source of peculiar strength to the national cause of Ireland. Otherwise it would not awaken the bitter antagonism of these avowed opponents of Home Rule. Mr. T. P. O'Connor, has said that never before was a national organization more successful than has been the League since 1900. It would seem as if the words of poor McGee's prophetic poem were to be realized:

"Come noble Celts, united stand,
The League, the League will save the land,
The land of faith, the land of grace,
The land of Erin's Ancient Race."

We take a few facts from the body of Mr. Boland's letter, and we think they will prove of interest to all who have at heart the success of Ireland's struggle. Amongst other figures we find the following: "Cards of membership in 1900 yielded about \$4,100, this year they total over \$7,200, whilst the subscriptions to the Parliamentary Fund in the same period have increased from \$1,800 to

over \$13,300. Moreover, since the last convention, no fewer than eighty new branches have been formed. The real test of the solidity of the organization is to be found in the allusions in the columns of the press to the Irish vote whenever a by-election is impending. English political candidates, in districts where the Irish vote is strong, cannot adopt the shilly-shallying tactics that availed some years ago, when there was faction and disunion in Ireland itself. More than one recreant Home Ruler has been sent to the right-about, and many others now in Parliament by the aid of Irish votes have to face the prospect of certain defeat at the next general election, because of their trimmings tactics."

We could not ask for stronger testimony, nor for better proof of the unifying and solidifying work being done in Ireland, as well as throughout the British Isles, by the United Irish League. All this serves to cast a light of hopefulness upon the future of Home Rule. There appears to be an earnestness and a practical patriotism abroad amongst the Irish people which cannot fail, eventually, in bringing to a successful issue the struggle so long and so persistently maintained by Ireland's representatives.

HYSTERICAL REVIVALS.—The evil effects of some forms of fanatical revivals are vividly portrayed by a correspondent of the New York "Sun," who has been investigating the "Holiness" movement among negroes of the North Carolina mountains. Several women, he says, have been rendered hysterical, and others have been thrown into trances through the violence of the emotions created by these barbarous services. Men, too, of weak minds, have been similarly affected. Describing one of the sanctification meetings which he attended, the correspondent writes: "Every man and every woman anywhere near the platform prayed with an ardor which made the perspiration pour down their faces. It sounded like the groaning and muttering and howling of an insane mob, a confusion of human voices, without one distinguishable word, save now and then a long drawn 'O-o-o-oh!' or a wailing 'A-ah!'"

The praying promised to go on interminably, but finally, probably from sheer exhaustion, one by one the pleaders quieted, the mob seemed to be going off into the distance, the groans died away, the cries ceased and at last there was a general chorus of amen and a cracking of stiff joints as the congregation rose. Before he was fairly on his feet, the singer started:

I'm a hallojuh Christian,
I live in Beulah clime,
I leap and shout and I run about,
And oh, it is sublime!

With a swing the people took it up and made the old cracked window panes fairly jingle. The singer paraded back and forth across the platform, waving his handkerchief, slapping the shoulders of ecstatic young men who came up to take a hand, and finally, at the words "leap and shout," jumping fully three feet into the air and coming down with a lurch into a brother's jovial embrace.

To one who had seen these mountaineers in their everyday life, slow of speech, diffident to the point of timidity, and undemonstrative even to the appearance of indifference, there was something irreconcilably strange in the rattle of tongues, the bear-like hugs, the abandonment of all reserve or self-consciousness.

Suddenly a woman jumped up near the still-kneeling mourners, threw her head back and, tossing her arms in the air, began to stagger about the few feet of open space, crying in a high, unnatural voice, with gasps between the phrases:

"Oh—hit's glorious!—Oh—the love of God—Glory be—to His Name!—Oh—the power of love!—Oh—the sin's all gone!—Ya-as—hit's plumb gone!"

Suddenly the preacher cried out: "Let's have a salvation march!" And, waving his handkerchief, he leaped from the platform and started down the aisle. Down one aisle he went, then across at the back of the church and up the other aisle, his flock following him, shouting a song, waving handkerchiefs which in a less strenuous moment would not have been displayed in public, reeling from side to side, so that those in the ends of the pews drew back with nervous laughing; around and around of one door, circled through the little burying ground, and came in at the other door to resume the march until they were exhausted.

The girl who had so quickly succumbed to the nervous excitement of the meeting had joined in the march and had managed to make the circuit of the room a couple of times before she was "struck down." As she turned in front of the altar for the third time, she swayed and fell backward like a log, stretching her full length on the floor.

The other marchers did not pause. They turned out a step or two so as not to walk over her, but paid no further attention to her. She lay there for hours, without moving, except occasionally to draw up her arms convulsively and then to relax them.

Reeling and staggering, she continued to pour out these disjointed exclamations, until she seemed to be tired out—or perhaps wanted to see what contributions others were making to the general confusion.

One pretty young woman, with set eyes, and a face really pitiful in its hysterical contraction, was repeating a weird, monotonous wail, at the same time, in a semi-mechanical fashion, clasping and unclasping her hands.

An old woman on her knees, began waving back and forth, her hat knocked sideways by striking against those near her; and they, drawing back with a half laugh, watched her with the same curiosity with which men in a New York street look at a drunken man lying on the sidewalk.

Three girls, perhaps 18 years old, with arms around one another, took up the space left empty by the first demonstrator of the effects of the "second blessing." They, too, reeled wildly about, giggling hysterically and lurching against the crazy old stove in a way to threaten an avalanche of rusty pipe.

One young man varied the performance by prancing on all fours up and down the aisle and finally, still in this attitude, being tossed up and down by a husky brother.

"Throw me higher!" Throw me higher!" cried the young man, whose religion seemed to develop these latent quadrupedal tendencies.

Catholicity A Bar To Office.

At least ninety per cent. of all the teachers in the Philippines are Protestants. Of these it can be safely said that seventy-five per cent. are active Sunday school workers and here to proselytize. They are preachers and preachers' sons, daughters and other relatives. We know the class. Here and there they have assured me that they were not prejudiced. Why should they mention such a thing? They know that I suspected them, and every one I have investigated proved my suspicions well founded. As soon as one of them tells me he is a great admirer of the Catholic Church I begin to look up his record. Thus far he has been the opposite. The head of the Normal School here, Dr. E. B. Bryan, occupies a pulpit whenever he has an opportunity in Manila.

Not a single Catholic teacher is employed in the Normal School of Manila.

Only two Catholic teachers are

employed in the schools of Manila—both of them women, who know not how to battle for justice sake. Manila is the great educational centre from which will radiate teachers—native teachers—to spread the new tidings to the provinces. Hence the care exercised in keeping Catholics out of the schools of Manila.

No student who has ever graduated from the Normal School here has remained a Catholic.

They all come out Protestants. Mark that fact well. Small wonder when you consider the environment of the Normal. A preacher at the head of it, all bigots and evangelizers in charge of it. The Filipino is taught that Protestantism has brought enlightenment, liberty, the Bible, progress, etc., whenever it supplants the tyranny of Catholicity. They were told that had Protestantism been from the beginning, they would now have their stand among the nations of the world instead of being under the control of an idolatrous priesthood. In the composition class of the Normal a reproduction essay fell into the hands of a Catholic last week. It contains most virulent abuse of the friars and accused the Church of wanting to keep the masses in utter ignorance. It goes further and says the Bible will now at last be given to the people. Several centuries ago the Bible was translated into the various dialects of the Philippine Islands, yet they overlook this unpleasant fact.

A man by the name of Oliver, a man who is so bigoted that he was expelled from a Protestant boarding house here for constantly abusing everything Catholic, is principal of the chief school of Manila, also of a night school. Mason S. Stone, city superintendent of Manila public schools, is a man whose jaundiced vision could never admit even a dim ray of justice to Catholics. This position and the head of the Normal School are the two best positions in the gift of General Superintendent Fred M. Atkinson. They could not be in worse hands than at the present. Catholics have time and again asked for positions in the Manila schools and have been refused. They fear them. They would hamper their evangelization schemes.

Only three weeks ago a graduate of the Catholic University of Washington asked for a place in Manila. A Catholic superintendent also asked as a personal favor that he be given a place in Manila. He was sent out into the wilderness and next day a Methodist of no scholarship was asked to take the place.

The best people of Manila will not send their children to the public schools. This has enraged Stone very much. He says the department has decided that no pupil except a public school pupil will be given a position as teacher—or any government position. It matters not whether they be able to pass satisfactory examinations. Merit is out of the question. They may have superior qualifications to those graduating from public schools—all in vain. They must attend the public schools. This is the neat scheme decided upon to force children to attend public

schools. A system of absolute discrimination! You cannot lay too much stress upon this attitude, especially in connection with Protestantism in the schools. It is contrary to everything American, but a natural sequence of bigotry.

Last week a Protestant minister came to a private school conducted by the Jesuits. He had evidently made a mistake. He began distributing Bibles, tracts, etc. The Jesuits drove him forth without ceremony.

Ministers are congregating here and holding revivals with a great blare of trumpets. The friars cannot offer much resistance just now, as everything they say is below par. They are regarded as down and out—as enemies of the State, as representatives of a decadent civilization, as having no influence with the American Government. They do not know American ways. They have never had any experience in combating Protestantism. Their great work has been to fight indifference among Catholics themselves. Hence they have no fixed value. They are smart men, though, and able workers. I pray that they will remain in these islands.

As soon as the American Government becomes aware that Rome does not intend to allow bigotry to dictate its policy in the Philippines, this howl against the friars will gradually diminish. It could have been stopped long ago had the American officials over here so desired. It was music in their ears, and they exclaimed, "Howl on; give us enough of it!"

If the friars were only backed by a few American priests, who could speak as American citizens and demand the rights of an American citizen, half of the ammunition would be turned into old junk.

A Catholic paper is needed here in Manila. The "Libertas" is printed by the Dominicans and is ably edited. But it is in Spanish, and is always referred to as the friar organ. It has no influence with the Americans. All the other papers are rank enemies of the Church. Catholics overlook the influence of the press.

Where even fair-minded people read every day the same charges, they soon begin to look upon them as undisputed facts.

Some of these problems will adjust themselves when Archbishop Sbarretti arrives. But he will have a great deal to do with the internal government of the Church before these things command his attention. The native clergy problem is a hard one to solve, but on these points the characteristic wisdom of the Church will assert itself.—I. C. T. S., in the Catholic Standard and Times.

The grave sweetness of meditation rests upon the faces of those painted monks, as the odour of incense lingers in the church after the censers are put out.

The more you are beaten about by the winds of temptation, the deeper you must cast your roots, by a profound humility, in the Sacred Heart of Jesus Christ.



1. Rev. M. McGAR Superior.
2. JOSEPH H. LO
3. H. J. HOWART

A SUCCESSFUL PI

The biggest p that has left St. Ja ish for years was which went to Ste. Beupre by the C. Saturday last. Al themselves delight the accommodation during the journey.

LOCAL NO

CATHOLIC SAILORS' exceptionally good progress on Wednesday evening. Catholic Sailors' Club. M. rane took the chair, and pleased with the concert every one present. The crowded and many of t could not find seats. The contributed to the progr Miss Kelly, Miss Riviers, Miss Kitts, Miss Mable Ki Ferguson, Miss Isabella and Mrs. Smith. The fol tomen also gave the ben talent: Messrs. W. Flemi ler, P. Kelly, J. Donr O'Brien.

At Belmont School.—T exercises at this well kno tional establishment in t of St. Anthony are being go to press. In our next will publish a full list of winners.

ST. ANN'S SCHOOL.—old school in St. Ann's p der the direction of Br and his excellent staff, is closing exercises as we go Next week we will give a of the proceedings inch prize-winners and honor r

ST. PATRICK'S SOCI parent Irish national so Montreal held its annual by the steamer "Three Ri Thursday. The president, tice Doherty, and membe committee, are to be con upon the successful manne every detail of the arr were conducted. The atten large, and included Irishm classes.