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The True Witness



Vol. LIV., No. 40 MONTREAL, THURSDAY, APRIL 6, 1905. PRICE FIVE CENTS

SOCIALISM ATTACKS THE CHURCH.

No one can now say that American leaders of the Socialist party are not bitter antagonists of the Catholic Church. Unknown to many Catholics they are engaged in this work right here in Chicago, their great right here in Chicago, their great increase at the polls last autumn having made them bold. For several years they kept quiet as to the true meaning of their movement, but lately they seem to think the time has come to tear away the mask.

A few days ago, I happened to glance at the Chicago Socialist, and found therein an article entitled "Catholics and Socialism," supposed to be a defense of Socialism against aggressive Catholicism. As an impartial observer, I would say that I agree in nothing with the writer, Victor L. Berger, except that God is a perfect Being. Mr. Berger indulges in assertions but proves nothing, hence no arguments are needed to refute him because quod gratis asseritur gratis negatur.

But for the benefit of the public I would like to inquire into the birth of some of his assertions. Mr. Berger asserts that the Catholic Church in her clergy has been the oppressor of the poor and the helpmate of the rich. I should like to know where Mr. Berger gets this information. History has taught the world just the opposite, namely, that the Church has always proven a kind mother to the poor and has been the curb of those in power—that the poor have always been fed by those people whom Mr. Berger pleases to dub "dupes"—the monks and nuns. There is not a reliable historian that does not agree with my assertion.

Berger calls the monks and nuns "dupes" because he says they "are compelled to render menial services to the rich and powerful church dignitaries and to renounce all the happiness of life." To my personal knowledge monks and nuns are as free as other human beings. The life they lead and the work they do they do of their own accord, because their state is a self-chosen state.

With regard to the ignorance of the monks, history tells me that the monasteries were the seats of learning in times gone by, and they are yet, as I well know from experience, I have been educated by some of these monks and know them to be bright and cultured men. Some of them are just as learned as they are unpretentious. There may have been and no doubt are exceptions, but exceptions confirm the rule.

Berger, moreover, says, "It's due to your work (the clergy's) that things have come about as they are." If this is so, they have done admirably well. All the world sings their praises when speaking of the progress we have made these last 1900 years, and how humane we have grown through Christian influence.

Continuing, Comrade Berger speaks of "absolute liberty" in a fight being which sounds not only illogical but is a contradiction. Absolute liberty exists only in an absolute being, a being absolutely independent. Unless he can prove man an infinite being absolute freedom in man is impossible. No being can be at the same time finite and infinite.

Again he tells the Catholic "Satan" to clear the field and make room for Socialism. He pretends to be something new, but some of his predecessors were of an ancient date. First and foremost among them stands Cataline, the most appropriate reprobate of older times. It was he that voiced Socialist sentiments some 2000 years ago, as appears from the writings of Sallust, a well known Roman historian and contemporary.

Cataline was even more bold and outspoken than Socialists are, as we may know from a speech made by him, an extract of which may be quoted for our Socialist's benefit: "You have always been known to me as men of approved valor and fidelity. I know you and you know me. Whatever I have in yours. What ever may befall you, befall me. In our unity of mind we have found strength, and it is in your firm ad-

vice to me that made me bold in committing crime. You know what I have in mind to do, and the spirit of the times urges me on to act. You know what fate awaits us if we do not liberate ourselves, for since the republic has passed into the hands of a few all power is centered in these few. All wealth is in their hands, or in the hands of those to whom they give it. Theirs are the riches; ours is dire want. How long will ye endure this, yet the bravest of men? Would you not prefer to die a brave death than live a miserable and shameful life whose end shall be a dishonorable grave? Before gods and men I tell you that our time is come. Victory is in our hands, our valor shall prevail. What mortal of common sense will submit to such treatment as we endure? Those in power have wealth enough to make seas and level mountains, whilst we are left without the means of subsistence. They have two or more mansions whilst we have not so much as a lair to dwell in. They are luxuriant to excess and never tire of collecting money. They indulge in every possible pleasure and yet cannot succeed in squandering all the money they have. We, on the contrary, poor and forsaken at home, in debt abroad, are compelled to lead a miserable life. What, think ye, do you not want liberty, the blessed freedom you have sought after so long? Besides this richest, glory, honors, all shall be yours. But what need I to exhort you, the state of affairs, the danger you are in, poverty and the hope of attaining the end proposed urge you onward and are more eloquent than my words. You may dispose of me as you please. Soul and body I am willing to serve you and should I chance to be made consul I shall be more ready to serve than to command you."

In some such terms spoke the notorious scoundrel, Cataline. Had his eloquent words been true who would not but pity him and his poor followers? But Cicero, who, like Washington, is justly styled "the Father of his Country," exposed Cataline and showed him in his true light, in his famous "Quo usque tandem Cataline, abuteris patientia nostra?" "How long, Cataline, wilt thou abuse our patience?" Had not Cicero's able opposition succeeded in undeceiving the people, Cataline would have wrought the ruin of his country and would have plunged his fellowmen into unutterable woe and misery.

Some 1800 years later Mr. Berger's predecessors were more successful when bringing about the French revolution—the darkest spot in history. The world had never before nor after seen so much crime and innocent bloodshed as it saw in those days of terror. Never was human liberty more trampled upon, never was humanity more outraged than during the time of the French revolution. France was a chaos. Millions of the French people were led to the guillotine—and for what? For the sake of "liberty." Liberty, freedom, was the war cry of these inhuman butchers, and on the plea of liberty the most horrible crimes were committed. Women nor children could venture forth into the streets in broad daylight. Innocent people were robbed of their possessions, dragged out of their houses, and mercilessly butchered by those very men that had before spoken so fair of golden freedom. Where was the realization of their dreams? Where the equal distribution of goods? Those demagogues deprived the people of their possessions to fill their own coffers. Burke, the English orator and statesman, gives us ample information on that subject.

The poor deluded people, seeing that they had been duped and led astray, hailed Napoleon as their deliverer. God keep far from us the Liberty Socialists and their party would bring us.

Finally Mr. Berger says, "We do not wish to rob you (the people) of your faith." But you don't wish them to live up to it. No believer in God can be an adherent of your party, for if there is a God, a Supreme Being, there must of necessity be lower beings. The highest being stands on the topmost round of the ladder as it were, and no other being is within reach of that topmost round, or in other words, no other

being can depose the Godhead, else there is no God. If this Being stands on the topmost round, of His own will, it is also His will that the rest shall stand on the places assigned to them by that Being.

This is the reason why Socialism and Christianity will always be at variance. The perfect understanding of the relation existing between finite beings themselves, and that existing between the finite and the Infinite Being, is the cause of the happiness of the blessed in heaven, the source of their perfect contentment and harmonious union, while we on earth, owing to our finite minds, fail to have a perfect knowledge of this relation of being to being, and of being to the Eternal Being. We grope in darkness and to use the words of St. Paul, "see now as in a dark manner, and as it were through a glass." Hence, friction will occur, rights will be infringed upon, and life on earth remain continual warfare, a constant struggle; and in endeavoring to better our lot by a movement that is godless we should only make ourselves more miserable.—August Beber, in New World.

DEATH OF ADRIAN ISELIN.

New York, March 29.—Adrian Iselin, the banker, who died yesterday in his eighty-seventh year, was a generous benefactor of the Catholic Church, the gifts made by him and his family aggregating nearly a million dollars. Mr. Iselin's gifts were made mainly from the respect that he had for the religion of his wife and family.

Mr. Iselin was married in Baltimore, in 1845, to Miss Eleonora O'Donnell, daughter of Columbus O'Donnell, of that city. Miss O'Donnell was related to John Carroll, the first Catholic Bishop of the United States. For forty years they and their family made their principal home at New Rochelle, N.Y. Ten years ago Mrs. Iselin built St. Gabriel's Church at New Rochelle, one of the most picturesque church edifices on Long Island Sound. Together with a rectory and home for the Sisters of Charity, it is said to have cost \$250,000.

The couple celebrated their golden wedding on December 11, 1895. Their seven children and twenty grandchildren were in attendance, and the occasion was commemorated by the children by the unveiling in St. Gabriel's Church of a memorial window representing the espousal of Joseph and the Virgin. The children are Adrian Iselin, Jr., C. Oliver Iselin, William E. Iselin, Columbus O'Donnell Iselin, Mrs. Delancey Astor Kane, Mrs. John G. Beresford, and Miss Georgianna Iselin. The children have since added a complete set of memorial windows in memory of their mother, Mrs. Kane has given the church a marble baptismal font to commemorate the conversion of her husband to the Catholic faith.

Another gift was made when the family transferred its gymnasium property in New Rochelle to St. Gabriel's parish for a school for children. The Leland Castle, in Residence Park there, owned by Columbus O'Donnell Iselin, was also transferred to the church by its owner for a nominal sum, and is now an academy of the Ursuline nuns.

Since the death of Mrs. Iselin, in 1897, the banker and his family have continued to make costly gifts to the Church. They contributed largely to the building of St. Catherine's Church in Pelham, and to a church in the coal regions; and last year Mr. Iselin gave a \$50,000 church and a rectory to the Italian Catholics of New Rochelle. The latter gift greatly pleased Pope Pius X, when he heard of it. He expressed his appreciation of the magnanimity which would prompt a Protestant gentleman to make such a splendid gift to his Italian fellow-countrymen in a foreign land.

Two years ago the banker's youngest daughter, Miss Georgianna Iselin, gave a home for convalescents to the Church. It was built at Scarsdale, Westchester County, and named St. Eleonora's Home, in memory of her mother.

"OUR MAN'S COLUMN."

A new "daily" in Chicago is to be run exclusively by women. One of the features, we presume, will be a bright, chatty man's page.—Puck.

JOHN DILLON AND TRINITY.

Over in Dublin recently, Honest John Dillon discussed the relations of Trinity College with the Irish people, past and present, in an address that evoked great applause from his audience. It deserved to do so. Here are his words in part—words that will appeal to every Irish heart familiar with past methods of that anti-Catholic institution:

"Why is it that Trinity College is now making offers begging Catholics to come into that college? Why were they not made two years ago? Why were they not made twelve months ago? I say that they are evidence of the immense effect and value of the ventilation of this question, and they are a proof, to my mind, that if the lay public of Ireland take up this question of higher education and the grievances of Catholics, it is impossible to resist our just demands (loud applause). Trinity College and the friends of Trinity College are impressed by the rising tide of opinion on this question. I don't blame the Trinity College men. They want to save their college. They think that they are caught between two fires, and that there is great risk of that ancient institution going to the wall. It is natural for them to desire to save it. We really have not got the same interests in saving it. In my opinion our best policy is to press on in our path, and I say this further, that in my deliberate opinion the best thing that can happen to Trinity College from the academic point of view is that there should be another institution planted in this capital beside it which will make it come abreast of modern ideas. As I have said, there was nothing in the great lecture to which we have listened—and it was great by its immense learning and depth of knowledge, which has so distinguished everything we have heard from Dr. Sigerson—there was nothing in it that gave me more intense pleasure than that throughout all the ages which have passed, and in all the efforts which have been made by the Irish Catholics to win their way back to the Kingdom of Knowledge, from which they have been debarred, they have always put forward the demand for a free, self-governing academic university, and that they have refused, so far as their voice and their protests go, to accept a university governed from outside. That is exactly what our opponents have not done. What really is it that makes Trinity College so poor an institution in comparison with all the great universities of the world—and it is a poor institution notwithstanding all the tall talk we hear about it—what is it that makes it so poor? It is because its Provost has always been appointed by the government, and because it has been a really narrow-minded, bigoted political institution and not a broad-minded, academic institution with a single mind to the interests of learning. If it was necessary to prove this proposition, look at its members of Parliament. If it were for nothing else, I, for my part, as an Irishman, faithful, I hope, to the most glorious traditions of our race, that is, our devotion to knowledge and our appreciation of its boundless value, I would decline to advise my countrymen to go into Trinity College, because I do not value the prestige of Trinity College from the educational point of view even if we were to look at it from that point of view alone. I believe it has been founded and maintained to this hour under a false educational tradition; and I think the best thing that could happen to Trinity College, and the best thing that could happen to the future of knowledge in Ireland, is that a new institution should be founded on a true academic basis—something in the spirit which animated the old university founded by Cardinal Newman, which will bring Trinity College to its bearings. I have been charged sometimes with advocating a policy in this matter of going to the Parliament of England to ask for endowment. No, I have not advocated that policy, but I will always advocate the policy of demand-

ing the right to use the resources of Ireland for this endowment (applause). I say that at this hour of the day to talk about setting up a university by public subscription is, to my mind, an absurdity (hear, hear). Why, let any man name a civilized country in the world that has maintained a university by public subscription. The thing is unheard of. Even in rich America, where wealth is overflowing in every direction, they don't maintain universities by public subscription. And I say that, even if that were possible thirty or forty years ago, it is impossible now, because you cannot have an up-to-date, scientific, well-equipped university without immense resources and funds; and every civilized country recognizes that the first charge on the resources of its people ought to be the education of its people. Why should Ireland be denied this right? We ask nothing from the Parliament of England except our right, and we shall never have a university worth having until we have the power to draw upon the resources of Ireland, and do what is the right of a nation to do, and that is to endow, and liberally endow, the higher education of its people."

This is a strong plea for a Catholic university which certainly is greatly needed in Ireland. It is also a vigorous statement of Trinity's attitude. Truer words have seldom been spoken. It is not probable, however, that either the government or Trinity will be moved to greater justice.

ST. PATRICK'S DAY AT MAYO

Ireland's patron saint found this year, as he always has of yore, the children of Irish exile in Mayo ready to do all in their power to fittingly commemorate his memory on his festive day. The eve of the feast was chosen for the annual concert, and at this, the local talent of the place did all they could to give life again to memories of Ireland's heroic past. The little old building used for a concert hall was packed to its utmost capacity, and a good programme, prepared by the teachers of the parish schools (the Misses O'Connor, Dunnigan, Spooner and McCoy) the members of the choir, and some of the school children under the management of Miss O'Connor, was very creditably presented. The programme was rather lengthy, but was nevertheless on the whole praiseworthy and held the interest of all throughout, and is highly deserving of mention and remembrance.

The day itself was ushered in with a plentiful display of Ireland's own immortal green. A large number of people approached Holy Communion at an early Mass, and at ten o'clock High Mass was chanted by the pastor, Rev. Father Kavanagh, and an eloquent sermon on Ireland's Apostle was preached by Rev. Father Chatelet of Thurso. The choir and church wardens were entertained at a sumptuous spread by the pastor, followed by a programme of patriotic songs given by members of the choir. Dr. Powers, of Rockland, arrived just in time to share the good things of the table and the sweet strains of Irish music that followed. A large number of young people took advantage of the beautiful weather and fairly good roads to hie off to Buckingham in the evening for the Hibernian concert there.

ST. PATRICK'S DAY IN ROME.

Rome, March 19.—As St. Patrick's Day fell on a fast day the festival was celebrated at the Irish College to-day with a banquet, the guests at which included Cardinals Serafini and Vincenzo Vannutelli; Archbishop Smith, of Edinburgh; Monsignor Stonor, Bishop of Treviso; Mgr. Mostyn, Bishop of Meville; Mgr. Gles, of the English College; and Mgr. Fraser, Rector of the Scotch College. Monsignor Murphy, Rector of the Irish College, proposed the toast of "The Pope," and Monsignor Stonor proposed that of Monsignor Murphy.

ST. JOSEPH'S DAY IN ROME.

Rome, March 19.—To-day being the Pope's name day, His Holiness received thousands of congratulations. The Holy Father celebrated Mass in the presence of a few intimate friends, and afterwards lunched with his sisters. The members of the Sacred College were received in the Library, where the Pope thanked them for their good wishes, but without delivering an address. This is contrary to the custom of the late Pope, who chose this occasion for addressing the world through the Cardinals. The Catholic Club presented His Holiness with a gift of fruit and flowers arranged in the shape of a genuine symbolical vase, and the Fishermen's Guild presented him with a fish.

Irish College Students at Vatican

Rome, March 16.—Some little time ago it was intimated to the Rector of the Irish College that the Holy Father had expressed a wish to see before him the students of the College in a body. Later on came an official note, fixing Sunday, 12th inst., at 3.30 p.m., for the reception of the students by His Holiness.

In the Hall of Consistory the Holy Father met his youthful visitors, who were accompanied by their Rector and their Vice-Rector. An address in Italian to the Pope was read by Mr. Edmund Keohan, of the diocese of Waterford. The address speaks of the students' happiness at finding themselves in the presence of the Holy Father—that, too, at his own invitation; of the gratitude they felt for his special sympathy with Ireland, and of that signal exhibition of it—the mission of his Eminence Cardinal Vannutelli also of the proof of singular affection for the College lately given by His Holiness; finally the address offered the Holy Father filial good wishes in respect of the approaching feast of St. Joseph, the Pope's Patron Saint, and concluded by begging him "to seal his paternal affection for them by bestowing on them his Apostolic Benediction."

The tone of the Pope's reply was that of a tender and—if one may say so—a proud father. He spoke of the special claims which Ireland had on the Common Father, and how warmly his heart responded to these claims. He had for his audience moving words of exhortation, of encouragement; he bespoke their prayers that, as he said, he "might not be wanting to the duties of his exalted office," and, finally, with every mark of fatherly feeling, he bestowed his blessing.

The Pope then went along the line of students, giving his hand to each to be kissed, accompanied by the Rector, who presented each one individually to His Holiness. With a kindly word of farewell, and a final blessing, the Holy Father then dismissed his visitors.

On Wednesday, 15th inst., Sir Francis, Lady and Miss Cruise, of Dublin, accompanied by the Rector of the Irish College, were received in private audience by the Holy Father. Sir Francis Cruise eagerly used the opportunity given by the audience to thank the Pope for the Cross of the Knighthood of St. Gregory the Great recently bestowed on him by His Holiness—bestowed in admiring recognition of Sir Francis's work in connection with the "Imitation of Christ." The Holy Father caused the entire party to be seated, and then proceeded to converse with them in the most easy and familiar way, addressing Sir Francis in Latin, speaking to the ladies, and being spoken to by them, in French. Monsignor Murphy took occasion to let the Pope know that Sir Francis has been a Senator of the Royal University since its creation, and that not the least of his merits as a distinguished public man was his steady championship of such concessions to Catholics in the matter of education as should duly satisfy Catholic claims. The Pope thanked and complimented his visitor. Finally, after an interview which resembled rather intimate converse than a formal audience, the party knelt and received His Holiness's parting Benediction.

They then visited His Eminence the Cardinal Secretary of State.