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of one hundred and nine
waste land. Within six
village, having good
blacksmith shops, wheel-
creamery, Post Office,
arch, a place of Protest-
two schools, about the
nce from R. R. Station.
hours ride from Mont-
V. R. R. The place is
the buildings are large
class repair. A large
arranged for two fami-
ould be a desirable place
boarders, or for a gen-
ing a country home for
summer. There are al-
sugar orchards; with a
ntity of wood for a life-
care the farm will carry
to twenty cows and
particulars apply to
P. MELLADY,
Stanbridge, P.Q.

RIOR COURT.

E OF QUEBEC, District
No. 3007. Dame Elisa
common as to proper-
Saulniers, shoemaker,
and District of Mont-
authorized to "ester en
intif, vs. the said Phil-
defendant. An action
as to property has
in this case on the
of September, nineteen-
two. Montreal, 12th
1902. Beaudin, Cardinal,
St. Germain, attorneys.

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as well as with the
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The True Witness

AND CATHOLIC CHRONICLE.

Vol. LII., No. 16

MONTREAL, SATURDAY, OCTOBER 25, 1902.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

To the Editor of the True Witness

257 Rutherglen Road,
Glasgow, Oct. 8, 1906.

Sir,—May I take the liberty of asking you to favor me with the addresses of Andrew and William McNicoll, Montreal, Canada. They are in business, and if alive would be about 80 years old. Their father died in June, 1832, at Magherafelt, Co. Derry, Ireland. I have been informed they advertised in the American papers for information as to relatives in 1898, hence this application to you.

Thanking you in anticipation and assuring you of my willingness to do anything in return.

I am, Sir,

Yours respectfully,

JAMES McNICOLL.

DR. DA COSTA'S LECTURE.—The "True Witness," as its readers will remember, recently copied a touching tribute paid by that distinguished American convert, Dr. Benjamin F. Da Costa, to the Rev. Martin Callaghan, of St. Patrick's, and to the Church, of which he is the esteemed pastor.

We are glad to be able to announce that Dr. Da Costa will deliver a lecture next Wednesday evening in the Monument National, on "The Irish in Education, Past, Present, and Future." His fame as an inspiring lecturer will doubtless result in the vast hall being filled to overflowing. Catholics who have been vouchsafed the privilege of having been born in the Faith will, no doubt, embrace this opportunity of showing their admiration and appreciation of a man who, with great courage and self-sacrifice, gave up a lucrative position in the American Episcopal church in order to embrace Catholicity as soon as he was convinced it was the true religion.

THE SITUATION IN FRANCE.—History repeats itself there is no country in the world that can afford more striking examples of that operation than France. In the first great revolution—1789-97—France's extremists "sowed the wind and reaped the whirlwind"—and the harvest was an overwhelmingly abundant one. The same may be said of every period of revolutionary excitement throughout the nineteenth century. During the past summer France has afforded the world the spectacle of a government, at variance with the national heart, perpetrating untold outrages upon the most cherished institutions of the land, and doing so with apparent impunity that baffles comprehension.

The peculiar theatrical shiftings and combinations of the past few months would do credit to the regular management of the "Comedie Francaise." The formation of the Law of Associations by Waldeck-Rousseau; the resignation of that Premier when the time came to enforce that law; the acceptance of the unholy pact by Premier Combes; and now the rumored retirement of Combes in favor of a returning Waldeck-

Rousseau, is a move that can easily be understood in its motive, but the toleration of which is not quite so comprehensible. The Government, be it under one or the other of these Premiers, went just as far as it could safely go; it touched the very limits beyond which endurance could not be expected to exist. So far has it gone, in its blind and mad assaults on the Church and her institutions, that an instinct of self-preservation has forced it to call a halt and to refrain from placing the last straw on the camel's back.

The latest authentic news, by way of cable, from the Chambre of Deputies in France, shows how clearly those who have been sowing the wind of religious persecution fear the harvest of whirlwinds that they must inevitably reap. Here is an instance; the despatch is of last Tuesday, from Paris:—

"Referring to the Church and State debate in the French Chamber of Deputies, the Paris correspondent of the 'Times' says: The Radicals wish to utilize the public worship estimates, which amount annually to more than 40,000,000 francs, for old age pensions, but the concordat binding France and the Vatican cannot be arbitrarily denounced without endangering the Republic. Besides this, the French peasants refuse to be deprived of their religious ceremonies, which are as precious to them as the air they breathe. At present it is the public worship budget which provides the church with the greater part of its funds. Were commune, district, or department held responsible for the maintenance of the clergy there would be a general rising."

Mark this estimate of the situation. Now here is the official report of the proceedings in the Chamber of Deputies which gave rise to the above comments:—

"With the opening of business in the Chamber of Deputies, Ernest Roche (Nationalist) introduced a bill providing for the separation of Church and State, the abolition of the budget of public worship and the suppression of the French embassy at the Vatican. The bill was presented as a challenge to the Government to carry out the radical programme, M. Roche declaring that the

question had figured long enough in the Radical platform, and that if the struggle against the congregations was sincere, the Government ought to carry out the separation of Church and State.

"The deputy demanded that the Chamber declare urgency for the measure, but Premier Combes refused to accept the motion, saying the bill was only intended to embarrass the Government.

"Henri Brisson declared that he and his Radical friends would also oppose urgency for the same reason. The Chamber rejected the urgency motion by 285 to 79 votes, but ordered an early discussion of a counter proposition referring all bills dealing with the separation of Church and State to a special commission, which M. Lasies (Nationalist) said meant 'a funeral for the bills.'"

Was it on account of any real principle that Premier Combes declined, thus, to go the whole way along the road he has traveled? Decidedly not. He has found that already he has gone too far, that he has sowed the wind with too free a hand, and that the whirlwind is gathering on all sides. He dare not face the consequences of driving a religious people to desperation. Deputy Roche's Bill would be after his very heart; but it would be a deliberate political suicide to entertain it. Were Combes a man like Robespierre he would have dared the storm and have braved the most terrible consequences; but he merely possesses the instincts of Robespierre, while lacking his courage.

What is it, then, that has checked this Government in mid-career and made it turn back in its headlong descent upon the sacred traditions and institutions of the land? We will answer that by presenting our readers with a brief summary of what has been taking place in Catholic circles, throughout France, since the date of the enforcement of the Law of Associations. The "Univers" says: "What twenty years could not do, Jacobin persecution has effected in one day." That is to say, that old dissensions are forgotten, and wounds healed in the Catholic hosts. The question of the day in France is the religious persecutions by the sectarian minority which administers the affairs of the nation. The Catholic movement continues, has deepened, and is becoming organized. "The Messenger" thus runs over the leading events of last month.

There was a great demonstration at Nantes, and a fierce condemnation of the ministry by Coppee, with whom were associated Plou and the Marquis de La Feronnays. A ringing appeal was made to the young men. A similar meeting of 5,000 persons at Turcoing was characterized, says the "Vie Catholique" by "indescribable enthusiasm." M. Plou presided over an assembly of several thousands at the rue d'Enghien, Paris. At his right was the Baronne Reille, grand-daughter of Soult, and mother of the two Catholic deputies of Tarn. Francois Coppee spoke amid storms of applause, the whole assembly rising to receive him. M. Georges Thiebaud declared that "Catholicity is indissolubly united with the French mind and character, and to attack it is the deed of a bad Frenchman." Several similar meetings were held in various parts of Paris, as in the rue d'Athènes and Baugrand. The provinces have imitated Paris. "The League of Liberty of Teaching" "does not purpose to limit itself to a theoretic and general protest against the tyranny of a government of 'degenerate Jacobins,' but determines to act, and to act effectively by confining itself to a few objects precisely determined." "The Catholic Union of the Gironde" is "pertinaciously active." Adhesions and protests are pouring in from members of the institute and academy, such as Vandal, Brunetiere, Thureau-Dangin and Barth; from senators, from the General Society of Education. There are resignations and refusals to obey tyrannical commands, such as that of Dr. Robin, cantonal delegate of Saint Savin, dismissed by the Departmental Council of Public Instruction because he wrote: "My conscience forbids me to be with the proscribers; I prefer to be numbered with the proscribed." The Chamber of Commerce of Angers demanded that the Government allow the reopening of the religious schools, in the name of economy, industry and commerce, and when disciplined by

Trouillot, Minister of Commerce, asked him if he intended "to frighten men born free," and reminded him that he had failed "even in the most elementary rules of politeness in their regard."

What was practically the acquittal of Lieutenant-Colonel de Saint-Remy by the Council of War, for refusing to lead his soldiers against the Sisters, has made the sectarian press furious. The "Radical," with contemptible hypocrisy, calls the decision "an apology for insurrection against the law." Commandant Deloim de Labaudie resigned rather than take part in the proceedings against Lieutenant-Colonel de Saint-Remy and Commandant Le Roy Ladurie."

What does all this mean? It simply signifies that heretofore the Catholic element in France was passive and silent, without leaders or organization, while to-day it has been stirred, by persecution, into unwonted life and activity. The feuds of the by-gone are merged in the common cause, and the spirit of resistance that had recently become strong, is gradually making way for a spirit of aggressiveness that has not been known to exist for over a century. In other words, Catholic France has wakened up from the state of semi-stupor into which it has been for generations lulled and is beginning to realize that the entire country has been in the power of a virulent minority, a mere faction, while the great mass of the nation has been trampled upon in a most outrageous manner.

Does this mean revolution? Yes; but not in the sense of the "Reign of Terror." It means rebellion against injustice, oppression, tyranny; it means a revolution of the ideas of the country as they appear to the great outside world. It means an assertion of rights and prerogatives that anarchy and infidelity had undermined, or, at least, had absolutely ignored. In this mighty whirlwind of Catholic strength gathering from all ends of the land we have the direct consequences of the wind sowed by the Combes class of public political jugglers.

It would not require an inspired prophet to foretell the ultimate result. Just as certain as it is that France is passing through a period of crisis so certain is it that the Catholic Church will emerge triumphant from the contest. Calmly does the Supreme Pontiff look on and await the turning of the tide; and once it begins to make, the flow will be as astounding as the ebb has been wonderful in the past.

THE BIBLE IN SCHOOLS.—A question that seems to have as many conflicting interpretations as there are States in the Union is that of the constitutionality of reading the Bible in public schools. The constitution of Wisconsin differs from that of Pennsylvania; the latter differs from that of New York; that of Michigan is still different from any of the others; and possibly no two legislatures have enacted exactly in the same manner upon the subject. A long list would be that of the cases brought before the various American tribunals based upon this controversial issue. The latest, however, comes from Nebraska; a case in which the Court handed down a decision which says Bible reading is unconstitutional. The report of the case summarized may prove of some interest, if it cannot be said to affect us to any very marked degree. The following is the report:—

Bible reading and hymn singing are barred from the public schools of Nebraska by a decision handed down by the Supreme Court of that state at Lincoln last Thursday. The opinion is by Commissioner Ames Justices Sedgwick and Holcomb concurring. The former attaches his special concurrence "solely on the ground that the exercises complained of were sectarian instruction within the meaning of the constitution," and the latter concurs in a separate opinion. The complainant in the case was Daniel Freeman, who professes no religious faith. In his complaint he alleged that Miss Beecher, a teacher in school district No. 21 read the King James version of the Bible in the school, and had the children sing such hymns as "Jesus, Lover of My Soul," "When He Cometh," and "Nearer, My God, to Thee," from a book called "Gospel Hymns." All this the court held was "religious and sectarian, and plainly prohibited by the state con-

stitution." One interesting feature of the case is that one of the briefs filed was from John H. Lindale, as a friend of the court, in which he protested in the name of the Catholic Church and its membership against the reading of the King James Bible in the schools.

It is some two years ago that Freeman brought suit in Gage county to secure an injunction against the Board of Education of one of the school districts of that county, restraining it from permitting the teacher, Edith Beecher, from conducting the customary religious exercises in the schools. In his application he alleged that she was in the habit of reading from King James translation of the Bible, which is an incorrect translation made in the interest of a certain English church, and unfit in many places to be read to children; that he was not a believer in the Bible, nor its teachings; that he paid taxes for the support of the public school, which was attended by two of his children; that the morning exercises also included singing from "Gospel Hymns," edited and compiled by Ira D. Sankey, known as the "Singing Pilgrim," and that the teacher also engaged in prayer in the presence of the pupils. He maintained that the prayers were often not addressed to any one but the children and were intended to guide them in the faith of their teacher. He held that these religious exercises took up time that should be devoted to the education of the children and that he did not desire to pay taxes for the support of a house of worship.

There was practically no denial of any of his allegations in regard to the holding of the exercises to which he objected, but it was shown that he had caused several teachers before Miss Beecher's time to discontinue them, and had caused the School Board a great deal of trouble by his determined opposition to any such services in the schools.

There is no necessity of quoting the article of the constitution; but the conclusion of the judge's decision was couched in these words:—"Exercises by a teacher in a public school, in a school building, in school hours and in the presence of pupils, consisting of the reading of passages from the Bible, and in the singing of songs and hymns and offering prayer to the Deity in accordance with the doctrines, beliefs, customs or usages of sectarian churches or religious organizations, is forbidden by the constitution of this state."

After all we find that the public school system is not such a great success. It is a source of dissatisfaction and of legal difficulties. Soon the country will begin to learn the wisdom of that system which the Catholic Church has so long struggled to have accepted, or, at least, allowed in the United States. How contradictory that constitution really is! Apart from this Nebraska decision, all others are favorable to the reading of the Bible, yet the teaching of Catechism, or the saying of the Rosary in Catholic schools will not be tolerated by the State. There is no doubt that this educational question, especially the religious aspect of it, is gradually becoming more and more the great and all-important issue on both sides of the Atlantic. And we feel confident that, when the whole matter is eventually threshed out, it will be found that the Catholic system shall have universal sanction, and shall have obtained a well-earned triumph.

ADULTERATED FOOD.—Dr. Laberge has told the public of Montreal "I can buy strawberry preserves in Montreal which contain neither sugar nor strawberries."

In addition, the report says:—"This somewhat surprising statement, made by Dr. Laberge, caused considerable interest and amusement among the members of the Board of Health at a recent meeting.

The aldermen not having had experience in the "store jams" now sold so widely in the city, were inclined to question the possibility of making berries preserve. But Dr. Laberge explained the concoctions sold as strawberry preserves were simply glucose, sprinkled with millet seed and colored red with aniline dyes.

The question came up in connection with a report prepared by Dr. Laberge on food adulteration with special reference to catsup.

The adulteration of liquors has long been a subject of public discussion and has frequently given extra employment to officers of the Inland Revenue; but, to our mind, the adulteration of food is a matter of still greater importance. Of course, every person, except those actively engaged in producing the adulterated and poisonous articles, is interested in having a stop put to this daily increasing menace. "Action must be taken," is the word on all sides. But when it comes down to practice no person seems to be in a position to define the nature of that action. What is to be done?

It may seem pretty hard; but we would humbly suggest that a very thorough inspection be made, and as soon as an officer establishes the fact that a certain brand of goods is adulterated and dangerous, the fact should be made public. Not by a mere general reference to the goods, but by naming the brand, the fabricator, and the dealers. Very soon the retail people would find out that it did not pay to keep that brand, and they would decline to give orders for it; the natural consequence would be that the maker, finding no market for his stuff, would have to cease manufacturing it. This may be a rather drastic measure; but anything milder and less direct would fail in the object in view. At all hazards the making and the sale of such goods must be prevented, otherwise the community will eventually suffer most terrible consequences. Canned fruit and vegetables are generally dangerous, but not necessarily so on account of adulteration. It is the tin canning that engenders the poison. Each time that a family table is supplied with canned food the members of the household take a big risk. But in the matter of adulterated goods there is no risk at all, it is a certainty. The danger cannot be denied, nor can it be covered over. We repeat that all these rank poisons must be completely banished if people wish to live.

A Student of St. Laurent College Dead.

It is our melancholy duty to chronicle the death of Mr. Patrick Scullion, which occurred Saturday morning, Oct. 18, at the College of St. Laurent.

Mr. Scullion, who was born at Bellaghy, Co. Derry, Ireland, was preparing for the priesthood at the above named institution, and was well advanced in his studies. His demise caused the profoundest sorrow among his fellow-students, with whom he was a general favorite. Scarcely has any young man attained the degree of popularity which Mr. Scullion enjoyed. He was courteous, admired, sought after; everyone wished to have the honor of his friendship. His genial disposition endeared him to all, and his ready wit was an abundant source of amusement. Wherever the merriment was greatest—wherever the laugh was loudest—there was "Pat," as he was affectionately called. While his beautiful character won the hearts of his colleagues, his earnestness gained him the respect of his superiors. "An ideal student" is the verdict of all, and from the hearts of those who knew him, the memory of Patrick Scullion will never be effaced.

The funeral took place from the home of Mr. Manus Scullion, McCord street, a brother of the deceased. The large number of mourners and the numerous floral tributes testified the esteem in which the young man was held. The Rev. William H. Condon, C.S.C., Mr. Scullion's professor, together with the following members of Mr. Scullion's class, were in attendance. Messrs. Michael J. Doherty, Francis Hinchey, Timothy McCarthy, James McCarthy, Charles Keveney, Robert Fulham, Adolphus Filion, Chas. Rohr, John Cooney, Joseph Kennedy, Edward Butler, Mathew Kearns and Horace Gelleneau.

The remains were escorted to St. Ann's Church, Montreal, where High Mass was chanted by the Rev. Dr. McGarry, C.S.C., President of St. Laurent College. Thence the sorrowful cortege proceeded to Cote des Neiges, where the interment took place.

Mr. Scullion was an occasional contributor to the columns of the "True Witness."—R.I.P.