

SSION NO. 6 meets on
nd fourth Thursdays of
at 816 St. Lawrence
Officers: W. H. Turner,
McCarl, Vice-President;
min, Recording-Secre-
Denis street; James
asurer; Joseph Turner,
retary, 1000 St. Denis

SSION NO. 3, meets on
d third Wednesday of
at 1868 Notre Dame
McGill. Officers: Al-
Gallery, M.P., Presi-
Carty, Vice-President;
Devlin, Rec-Secretary;
rie street, L. Brophy,
John Hughes, Finance
5 Young street; M.
rman Standing Com-
O'Donnell, Marshal.

A. & B. SOCIETY,
1893.—Rev. Director,
McPhail, President, D.
; Moo, J. P. Quinn,
anique street; M. J.
rner, 18 St. Augustin
on the second Sun-
month, in St. An-
Yeung and Ottawa
80 p.m.

ES' AUXILIARY, Dk-
Organized Oct. 10, 1886.
ge are held in St.
11, 99 St. Alexander,
Sunday of each month
on the third Thurs-
day. President, Miss An-
vice-president, Mrs.
recording-secretary,
rd; financial-secretary,
Doyle, 68 Anderson
r, Mrs. Charlotte
chaplain, Rev. Fa-

S SOCIETY.—Estab-
th, 1856. Incorpor-
ed 1864. Meets in
Hall, 92 St. Alexan-
st Monday of the
litter meets last Wed-
ers : Rev. Director,
ghan, P. P. President;
justice C. J. Doherty ;
B. Devlin, M.D.; and
urran, B.C.L.; Treas-
J. Green, Correspon-
John Kahala; Rec-
y, T. P. Tansey.

ONG MEN'S SOCIE-
1885.—Meets in its
wa street, on the
f each month, at
tential Adviser, Rev.
C.S.S.R.; President,
Treasurer, Thomas
-Sec., Robt. J. Hart.

S COURT, C. O. E.,
second and fourth
ry month in their
lsarneau and Notre
H. C. McCallum, C.
e, secretary.

S T. A. & B. 80-
on the second Sun-
st. in St. Pat-
St. Alexander St.,
nter Vespers. Com-
agement meets in
st Tuesday of every
m. Rev. M. J. Mo-
President; W. P.
ce-President; Jno.
cretary, 716 St. An-
t, Henri.

ANADA, BRANCO
d, 18th November,
26 meets at St.
1, 92 St. Alexander
Monday of each
gular meetings for
on of business are
d and 4th Monday
at 8 p.m. Spiritua-
M. Callaghan; Chas-
urran, B.C.L.; Pre-
J. Sears; Reford; J.
J. Costigan; Finan-
Robt. Warren;
F. Feeley, Jr.; Med-
ors, H. J. Harrison,
and G. H. Merrill.

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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 groupous and powerful Catholic papers in this country. I heartily bless those who encourage its excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

EASTER.—"Resurrexit, sicut dixit." He is arisen according to His promise: "He is not here," said the angel to the holy women who came to lament and watch at the tomb of the Savior. Nor was He there, for already had He been many hours arisen. That same angel had come with dawn, had broken the seal of the city, had rolled away the stone from the entrance to the sepulchre, and the armed watchers over the sleep that they deemed eternal, grew pale in their armor and their spears fell from their nerveless hands. Such the fulfilment of the promise that the "temple" would be destroyed and in three days He would rebuild it. Such the fulfilment of all the prophecies of the ages, in which it was predicted that He would conquer death and come forth in glory from the tomb. Such the consummation of the wondrous work of Redemption, a work commenced on the day that the Angel visited the Holy Virgin to announce the glad tidings that she would become the Mother of the Messiah and crowned on that Easter morning when that Messiah, having fulfilled his mission, broke the barriers of death and came forth in triumph from the tomb.

Since that glorious event, on down through the ages, without one missing link in the lengthy chain of years the commemoration thereof has been one of the great annual events that mark the record of the Church. And now, another year has come, another Easter has dawned, and to-morrow, throughout the great domain of Christendom that same event will be celebrated in a manner worthy of the Spouse of Christ.

While it is not our sphere to preach a sermon on the glories of Easter, we are nonetheless within our own limits of duty when we attempt to draw some lessons from the occasion. Apart from the great religious lesson that is taught on Easter—the lesson of the necessary arising of each soul from the grave of sin to the life of grace—there are others which are preached to us by all God's creation. Glancing at the vast universe and its wondrous mechanism, we find the days growing longer, warmer, more invigorating. Then the icy grasp of winter is relaxed, and the snows have melted away, leaving the surface of earth once more ready to drink in the heat of the vernal sun. The streams leap along in unusually swollen strength; the carpet of green is slowly extended over the fields; the buds of rejuvenated force appear on the branches; the flowers commence their spontaneous work of development into blooming; the birds chant anthems of delight in the aisles of nature's temple; and all inanimate, as well as animate, nature proclaims a general resurrection from the dreary tomb of winter. In all this there is visible the working of the Omnipotent Hand that guides the orbs and controls every atom of creation. From the most remote star in the realms of space, to the most humble light in the cottage of the indigent, from the highest mountain-top to the smallest grain of sand on the seashore, each object, and all objects in the universe, proclaim the glory of God and the Resurrection of the Savior of men.

Man, alone, made to His image and the special object of all His sacrifices, has the hardihood to ignore this great event of Easter. But if men are, in some cases, oblivious of it, we are happy in the certain knowledge that two hundred and fifty millions of the human race are in full accord with the occasion, and, inspired by the Catholic faith within them, are prepared to arise, with

the Redeemer, and to rejoice in the glories of this holy Easter time. The Church, like a mother who knows how to guide as well as cherish her children, has made it an obligation for each one of the faithful to participate in the glories and graces of Easter. It is in this spirit that she has established the rigid rule of discipline which commands each one to perform the "Easter Duty," under pain of the most severe penalties. This is a rule that is not necessary in the majority of cases; but, if it did not exist, there are thousands who would drift into indifference and neglect to arise with Christ, into the life of spiritual grace. Hence the Church protects them against their own weaknesses and safeguards them from the danger of remaining in the tomb of moral death, when all around them are participating in the Resurrection.

We trust, then, that this Easter of 1903 will find all our readers and friends amongst the vast throng of resurrected souls, and that they may enjoy to its fullest the grand season, both in the temporal as well as in the spiritual blessings which it brings.

THE POPE'S HEALTH.—The opening of the present week was remarkable for the amount of important Catholic news from Europe, or rather of important news affecting the Catholic Church in the Old World. The first is in connection with the health of the Pope. It is rarely that we pay any attention to these periodical items of news concerning the Holy Father's physical condition; and this for good reasons. Not that we lack interest in such a grave matter, but because there is generally no reliance to be placed on these bits of sensational information. However, whenever there is an official statement made we are only too eager to place it before our readers. On the 4th April Dr. Lajponti gave an interview concerning the everlastingly repeated statements that the Pontiff had become permanently enfeebled as a result of his recent illness, and authorized a denial of all such reports. He declared that the Pope was in perfect health, and added that the Pontiff continues his audiences and performs his habitual occupations. On Wednesday of this week he received all the foreign pilgrims. So we may safely, for a time to come, at least, omit from our columns any mention of the rumors that are merely set afloat to create a sensation.

PAPAL FINANCES.—"Leslie's Monthly" contains a striking paragraph relating to the sums spent by the Pope, and the administrative ability of the Holy Father. It says: "As Pope, Leo's expenditures are vast—without counting what he spends on Catholic missions, on the inferior clergy, on churches and on education, and upon the support of the 5,000 people who populate the Vatican. He maintains within the palace walls the first factory of mosaics in the world, while for works of art he probably spends more than any other government—and though it is true the Vatican receives subscriptions of money from all parts of the world, of which it does not distribute the half, and that its treasures are continually increasing, still it must be remembered that after ten centuries Leo XIII. is the first Pope who ascended the throne without temporal power. The budget of the Vatican at Christmas is fourteen millions of francs, which are all the offerings of the faithful; but it may

be imagined that an exceptional administration is needed to obtain this sum yearly, and the Pope is a model administrator."

Two points in the foregoing passage strike us as suggestive. The first is a reference to the fact that Leo XIII. is the first Pontiff, of modern times, who has ascended the throne without having any temporal estates whence to derive a revenue. The second is that even those not of our faith are finding daily new and wonderful phases in his character. He is a poet, as we have seen, a statesman, a theologian, a philosopher,—all of which can be easily imagined as being combined in one person. But he is also a rare financier, and an administrator of extraordinary talents. Hence, no matter in what sphere we take him, the grand old man of the Vatican is a marvel to the age, as he is a marvel of age, of vitality, of lucidity, of sanctity and of true greatness.

THE GAZETTE'S REMARKS.—In regard to Catholic religious matters, we have had on rare occasions, to find fault with expressions coming from our contemporary the Montreal "Gazette." But we have had equally opportunities of congratulating that organ on its views. In connection with the tyrannic course followed of late by Premier Combes, in France, and the wholesale and merciless expulsion, after disbanding, of so many religious orders, the "Gazette" of last Monday contained a short editorial note that is well deserving of being reproduced. The "Gazette" said:—

"Another batch of the religious orders in France has been broken up by the Combes ministry. The latest Republic in France has much of the spirit of the first. It does not think itself strong enough to tolerate those who differ from its ideals."

There is the entire matter in three lines. "It does not think itself strong enough to tolerate those who differ from its ideals." Were the writer of that to have filled columns with the severest criticisms of the terrific cowardice of the perpetrators of the outrages against religious institutions, and religious men, that darken the annals of the first and second republics in France, he could not have given us a clearer idea of the situation, nor a more truthful commentary upon those who make use of a temporary lease of power to crush the opponents whom they cannot meet in the fair arena of contest. This one passage is a concise appreciation of the situation in France to-day that could be given. It contains the explanation of the inherent weakness of the anti-clerical cause, and the innate power of the Church against which it contends.

Meetings of Societies

ST. PATRICK'S SOCIETY.—At a large and enthusiastic meeting of the parent Irish national society of this city, held in St. Patrick's Hall, on Monday, the annual reports of the secretary and treasurer were read, and the election of officers for the ensuing year was held.

Mr. Justice C. J. Doherty, the president, occupied the chair, and in opening the proceedings, touched upon the undertakings of the society during the past year and the success which had attended them. He referred to the brighter prospects which were in store for the Old Land and expressed the sincere hope that ere another annual meeting they would behold their realization.

The energetic and enthusiastic secretary, Mr. T. P. Tansey, read a voluminous report bristling with the details of the work of the year, and in which special mention was made of the recent banquet. The treasurer, Mr. Frank J. Green, whose record in that office has been marked by zeal and prudence, in his report made it clear to all that the finances were not only well and economically managed, but that the available funds were as large as at any previous period of the history of the organization.

In making this motion Dr. Guerin referred to the eminent position that the deceased authoress held in fiction that was destined, he believed, to hold its influence in Irish hearts for many years to come.

The election of officers resulted as follows:— President—Mr. Justice C. J. Doherty.
First Vice-President—Dr. Frank Devlin.
Second Vice-President—Mr. Frank J. Curran, B.C.L.
Treasurer—Mr. Frank Green.
Corresponding Secretary—Mr. John Cahill.
Recording Secretary—Mr. T. P. Tansey.

Executive Committee—Messrs. W. P. Kearney, M. Delahanty, F. Casey, P. Kearney, P. Connolly, J. Rogers, B. Campbell, W. H. O'Connor, J. M. Guerin, J. O'Brien, F. Langan, M. Fitzpatrick, B. Wall, T. C. Donovan, F. C. Shannon, P. Reynolds, B. Connaughton, L. Darcey, W. J. Crowe.
Society Physicians—Dr. Guerin, Dr. E. J. Kennedy, Dr. F. D. Devlin, Dr. W. Prendergast, Dr. Hackett, Dr. O'Connor, Dr. Scanlan.

Marshal—M. P. Lloyd; assistant marshal, W. Davies.

Lenten Sermon At The Gesu.

Rev. Father Doherty delivered his sixth Lenten discourse in the Church of the Gesu on Sunday evening. The subject was a most interesting one, and was followed with rapt attention by the congregation. An apparently new light was thrown upon the relationship of Faith and Reason. The great point of the discourse, however, was the invulnerable logic with which Father Doherty hedged about his every statement.

In opening the preacher said:— Truth is one, and Faith and Reason are its two infallible channels, the two sources in this life from which we draw knowledge of truth natural and supernatural—Faith absolutely Reason in its own proper order and sphere, when acting under the right laws of logic. This is from the very essence of things; a philosopher quite understands this. From the very nature of Faith and Reason the following conclusions were deduced:—First, that Faith is above and superior to Reason, because it has a higher end for its aim, because it concerns the supernatural, the Beatific vision, the ultimate end; because it concerns the teaching of truths anent the salvation of souls; it deals with a loftier order, God in His inner being, and in the manifestation of His love and glory in the realm of grace. It is in practice more certain, because of the frailty of fallen human nature; it gives a greater certainty, as resting immediately on the word of God.

Secondly, the preacher deduced that no conflict is possible between true Reason and Faith. The impossibility is absolute and metaphysical. If ever apparent conflict arises, it is possible only from one of two causes,—either the utterances of the Oracle of Faith are not rightly understood, or genuine Reason is not to the fore, but in its stead a counterfeit, an impostor.

After referring to "the bankruptcy of science," the utter collapse of Darwinism, so called, and like illustrations, the preacher explained that so long as God is not seen face to face there would be difficulties. Only the angels and the Blessed in Heaven had none. Newman has said: "Take ten thousand difficulties; they do not make one doubt." On investigation they either are solved or remain to vanish in heaven. They come not from Faith, but from the frailty and aberrations of those who misuse reason. Referring to the re-

moval of such difficulties, the preacher pointed out that history had its vicissitudes, in illustration of which he told about the controversy in the sixteenth century, between the Dominicans and the members of the Society of Jesus. Some said that the Jesuits were to be condemned; others thought otherwise. At all events, the matter remained in abeyance. At last, after the lapse of three centuries, a summary of the votes of the last Congregation of Cardinals presided over by the Pope himself, Paul IV., in which all were sworn to secrecy, in the handwriting of the Pope himself, was discovered in the archives of the Borghese family, saying:—"Let the matter rest where it is." Thus, after three hundred years did the truth come out. Other difficulties would be removed in some way. Alexander VI., was accused of being an immoral man, while on the Papal throne. The preacher believed that he was an innocent man; that, in fact, there never was a bad Pope. There were some things that only the day of judgment would solve. Faith remains immutable, secure, serene; because she is infallible, anchored to the Rock, preserved, proclaimed, interpreted, and defended by One for whom Christ prayed that his faith should not fail, and on whom He laid the injunction: "And thou, in turn, confirm thy brethren." A priori, the Church was the immutable, infallible bride of Christ, and from the very nature of things, by her divine institution and endowment, she is first, and last, and always right; she cannot fail. Thirdly, the preacher argued that Faith is the guardian, enlightener and helper of Reason, letting it work to the fullest extent of its powers in its own sphere, and still more in the sphere of the supernatural, warning it of pitfalls, snares, and delusions that beset its path in the pursuit of truth. Rightly so, for Reason is almost practically very fallible and easily misled, being hampered and impeded by "the body of this death" in which it is imprisoned. In the fourth place, Faith opens to Reason the realm of the order of God, the supernatural, the richness of the Divine Essence, the Father, Son and Holy Ghost, the marvels of Kingdom of the Christ, surpassing in its magnificence all that the eye hath seen, or the ear heard, or that it hath entered into the heart of man to conceive. Therein it sustains its loftiest flights, and directs its most searching investigations, aye, even into the depths of light inaccessible. Here, manifestly, Reason of itself is powerless, and the axiom obtains: "Unless you believe, you shall not understand." The writings of the Fathers, Doctors and theologians display the magnificent results of the work of Reason operating under the guidance of the Church in the domain of revealed truth. After a reference to the difference between liberty and license, Father Doherty proceeded to discuss the relation of Reason to Faith.

In the first place, for the children of the Church, the relation, from the beginning to the end of their earthly pilgrimage, is that of the disciple to the master, of the pupil to the teacher. No enquiry have they to make as to her competency, veracity, and authoritative commission. By their Baptism they have the Gift of Faith, "the beginning, the root, the foundation of all justification," endowing them with the power of believing.

The Church is in possession of the divine commission to "teach all nations. . . whatsoever I have commanded—until the consummation of the world," and nobly and heroically strives to fulfill the will of her Divine Founder.

The grace of God, without which might be done, in the order of the Supernatural, is not wanting to them. One need not study Optics in order to see with one's eyes, and it was a sin for a child of Mother Church to doubt the truth of the faith that was in him. It was very much like a man taking a train; when he was once sure that he was on the right one he bothered no more and felt comfortable. In this connection the preacher urged that everyone should devote at least some time every day to reading sound work on Catholic doctrine, so that he might have grown in the knowledge and be able to "give a reason for the hope and faith that is in

him." The second deduction concerned those outside the Fold. The office of Reason for them is to clear the way to the divinely appointed Teacher, the one true Church of Christ: removing obstacles, dissipating the mists of ignorance, and prejudice, rectifying false notions, overturning lying traditions, unveiling cunning sophistries, exposing calumnious historians. For three hundred years, says Count de Maistre, history is a vast conspiracy against the truth.

Here is the field for the exercise of private judgment. Read, listen, study, meditate, examine; weigh the accumulated evidence of eighteen hundred and seventy years, and if it does not lead to the Mighty Mother, to the feet of the Vicar of Christ, the successor of Peter, two hundred and sixty-third in the Papal line, then we are confronted by a mystery that involves repugnance: The command of Christ to believe in whatsoever His Church shall teach, under penalty of eternal damnation, and the impossibility of reaching that infallible Teacher!

In conclusion Father Doherty pointed out that there was another element in this relation. Besides the intellect, the will is involved. The herald angels proclaimed: "Glory to God in the highest, and peace on earth to men of good will." The will must be true and right. The submission to the Divine Teacher, the one True Church of God, may involve not only personal humility, but, alas, many a heart-rending sacrifice. Well, remember: "One thing is necessary," for me: The salvation of my imperishable soul. May I, for one instant, weigh anything in the balance? Hearken to the Christ: "If any man come to me, and hate not his father, and mother, and wife, and children and brethren and sisters yea, and his own life also, he cannot be my disciple." Luke, XIV., 26.

Alas! how many have eyes and (seemingly) will not see; ears, and will not hear." Oh! they that walk in darkness and in the shadow of death, blown about by every wind of doctrine, following wandering star! Let them come to the light of the Children of God, to the haven of rest and security, to the sweet bosom of the one, true, Mighty Mother, to draw from her fragrant breasts "the milk of doctrine without guile, to nestle in her fond embrace until the day dawns of a blissful eternity.

Who is she that stands triumphant, Rock in strength upon the Rock, Like some city crowned with turrets, Braving storm and earthquake shock? Who is she her arms extending In blessing o'er a world restored; All the anthem of creation Lifting to creation's Lord?

As the moon that takes its splendor From a sun unseen all night, So from Christ the Sun of Justice, Evermore she draws her light, Hers alone the hands of healing, The Bread of Life, the absolving Key; The Word Incarnate is her Bridegroom, The Spirit hers, the temple she.

Empires rise and sink like billows; Their place knoweth them no more; Glorious as the star of morning, She o'erlooks the wild uproar, Hers the household all embracing; Hers the Vine that shadows earth; Blest thy children, might Mother! Safe the stranger at thy hearth.

Hers the kingdom, hers the sceptre! Kneel, ye nations, at her feet! Hers the Truth whose fruit is freedom! Light her yoke, her burden sweet!

The discourse was followed by Benediction of the Most Blessed Sacrament, during which some beautiful choral selections were splendidly sung.

CONDOLENCE.

At a special meeting of the Loyola Literary and Art Club, held on Sunday, April 5th, touching references were made by the members to the death of Mrs. James Sadler, honorary president of the Club. Resolutions of condolence were passed and ordered to be sent to the members of the family of deceased.