

WOMEN'S SOCIETY—Established March 6th, 1886, incorporated 1887, revised 1894. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. The committee meets last Wednesday. Officers: Rev. Director, Callaghan, F.F. President, Justice O. J. Doherty; F. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treasurer, J. Green; corresponding secretary, J. Kahala; Recording Secretary, T. P. Tasey.

WOMEN'S T. A. AND B. SO. Meets on the second Sunday month in St. Patrick's St. Alexander street, at Committee of Management in same hall on the day of every month at 8 o'clock. Rev. J. Callaghan, Director, W. P. Doyle; Recording Secretary, J. Kahala; Recording Secretary, T. P. Tasey.

T. A. & B. SOCIETY, 1888—Rev. Director, McPhail; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. Laurier, 16 St. Augustin street on the second Sunday month, in St. Ann's Young and Ottawa, 8.30 p.m.

YOUNG MEN'S SOCIETY—Organized 1885—Meets in St. Ann's street, on the day of each month, at Spiritual Advisor, Rev. J. Callaghan, President, C.S.S.R.; Treasurer, Thomas; Sec., Robt. J. Hart.

NEW CANADA BRANCH, organized, 18th November, 1885, 26 weeks at St. Ann's, 92 St. Alexander street, Monday of each regular meeting for the purpose of business on 2nd and 4th Mondays at 8 p.m. Spiritual Advisor, M. Callaghan; Treasurer, P. J. McDonagh; Sec., J. J. Costigan; H. Feeley, Jr.; M. D. H. H. Harris; and G. H. Merrill.

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# The True Witness AND CATHOLIC CHRONICLE

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## THE TRUE WITNESS AND CATHOLIC CHRONICLE

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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.

### SENSATIONAL JOURNALISM

In view of the unusual number of crimes that have recently been committed, and of the sensational trials that are now going on, and that are to take place in the near future, His Grace Mgr. Bruchesi, Archbishop of Montreal, addressed a most remarkable and timely letter to the Catholic press of this city. In that communication His Grace pointed out all the dangers incurred by the sensational publication of all the details of crimes, as they are related in the public trials. He asked the Catholic press to refrain from accentuating their reports with vivid descriptions, minute details and elaborate illustrations. While admitting that the business of a newspaper is to supply its readers with accounts of passing events and to make them acquainted with what is taking place in the world, His Grace clearly points out the danger to morals and to society in general that lurks in the revealing of horrid details and abominable facts—all the more regrettable because they are true. It is certainly not to our country's credit that such deeds should darken our annals, and it is no work of patriotism to herald them abroad and even magnify them. Each time that His Grace has seen fit to warn the press on any subject, experience has proven that his great wisdom justified his action; and in this instance his warning has come in good time and has been of salutary effect. We must also give credit where it is due, on all sides; if His Grace has felt obliged, in view of the rapidly increasing practice of dwelling too much upon the stories of sad and tragic events, to raise his voice by way of admonition, equally prompt has been the French Catholic daily press to heed the voice of our first pastor and to hasten to assure him of its acceptance of the wise words of counsel that he has written. This is a hopeful sign. When the Catholic press of a country is prepared to harken to the voice of the Church and to be guided by her wisdom—as expressed through her hierarchy—we can rely that the true spirit of Catholic journalism prevails. That the secular press should deviate, at times, from the exact path of the Church's tracing is only natural; but when it is prepared to return to that path the moment the warning is given, we clearly see therein the spirit of Faith permeating that Catholic journalism.

### —and it follows swiftly upon the offence.

Of course we speak of persons of heart, sentiment, or some refinement of character—to speak of bores and heartless criminals would be a waste of time. No person has ever yet said an unkind thing of another, even though it may have served to create a kind or generous word of another verness, but sooner or later he has felt a sting of remorse. And on the other hand, no person has ever said a kind or generous word of another that, under some circumstance, he did not feel a keen satisfaction and know "the luxury of doing good." There is no consolation like that of having done a generous deed or said a charitable word. And it is just as easy to speak kindly of others as it is to find fault with them or to criticize. In fact the habit of grumbling and censuring is easily contracted; not so easy to contract that of praise and charitable expression. They are, however, both habits that can be acquired and that can be made almost a second nature. The former is a source of perpetual misery, for it creates enemies and is repaid by censure and backbitings that we never hear of against ourselves. The latter is a spring of enjoyment, for it causes others to perpetually praise us and to speak good of us.

### THE IRISH SITUATION.

By the debate which took place in the Imperial House of Commons, in the beginning of February, it was clear to foresee a split between the Irish party and the Government. In the vote taken last Monday night on Mr. Monley's amendment, the Government was sustained by a majority of fifty-one—and exceedingly small majority in such a House. On that occasion the Irish party voted against the Government. This course was but the logical consequence of the debate that had taken place a week earlier—it was the putting into practice of Mr. Redmond's statement concerning the attitude of the party which he leads. It cannot, however, be denied, after Mr. Wyndham's remarks, that Ireland has but few friends in either party; both Liberals and Conservatives are antagonistic to her interests. This was made clear by the stand taken, on behalf of the Government, by Mr. Wyndham. He said that he did not believe that the Irish question would be settled for at least fifty years to come. He claimed that even if Ireland had her own Parliament she could not, in the present state of the money market, find seven hundred and fifty million dollars to carry out the provisions of the Land Act. And right on the heels of this Mr. Wyndham announced the Government's intention of introducing an Act amending the Land Act to clear up doubtful points. Apart from this statement the rest of his remarks were calculated to discourage the Irish Party all along the line. He declared that the Government did not intend legislating, at present, on the University question. And on the Home Rule issue Mr. Wyndham said that he never had proposed Irish legislation with the view of giving Home Rule to Ireland, or as a concession for the purpose of securing the support of the Nationalists. This seemed to settle the matter and to clear up the situation. Any hopes that the Nationalists might have entertained, in regard to either the University question, or that of Home Rule, were clearly misleading. And yet the entire world seemed to see, in the attitude of the Government last year, a strong indication that it was moving slowly

along the path which leads to Irish autonomy. It is, then, not to be wondered at, if, in the subsequent vote, the Nationalist party voted solidly against the Government. The speech of Mr. Redmond, in reply to the foregoing statement of Mr. Wyndham, was a remarkably open advocacy of the cause that he represents. He declared, on opening:—"For the Irish Party, there is no such thing as an alternative policy to Home Rule." After he had detailed the various grievances of Ireland, incidentally informing the Liberals that it was a delusion to suppose they could count on Irish support by promising an alternative policy to Home Rule. He said that "because the Irish obtained a valuable Act last year, some persons seemed to think that the Irish question was shelved; but no concession could weaken the demand for self-Government. On the contrary, every concession they had obtained or might obtain would be used for the furtherance of the contest for Home Rule." He then declared the Government's attitude on the education question to be grossly absurd and harmful to the youth of that country. He characterized the Government's course as dishonest, and an evasion of an admitted duty. "The Government," he said, "had played the 'devil's game of false promises,' too often, and if it desired the support of the Irish in Parliament, and at the polls, nothing short of the introduction of the requisite legislation would secure it."

Referring to the land question, Mr. Redmond said that the failure of last year's Act proved that the Imperial Parliament had neither time nor capacity to legislate satisfactorily for Ireland. The Act must be amended forthwith, alike in the interests of the tenants and landlords. In closing he referred to "that irritating anachronism known as Dublin Castle," declaring that the present Government of Ireland was "too rotten to be mended, and must therefore be ended." Finally, he declared that it would be the duty of the Irish to oppose the Government unless the latter foreshadowed some legislation along the lines indicated, both as regards the University question and that of Home Rule.

When Mr. Wyndham, speaking in the name of the Government, found it his duty to raise the curtain, and to exhibit to the Irish members the complete blank that was prepared for them, there remained nothing else to be done than to carry out the assertions of their leader by voting against the Government on the first vote of want of confidence. It is true their vote did not suffice to overthrow the Government, but it was enough to expose it to a rude shock, a narrow escape, and to exhibit its real weakness to the country at large. What the balance of the session may bring must remain a matter of conjecture, till "time will tell."

### AN IMPORTANT PASTORAL.

On the occasion of the opening of Lent, Mgr. Emard, the able and beloved Bishop of Valleyfield, issued a most important Pastoral Letter. While the special object of the letter is to announce the Lenten regulations to be observed this year in his diocese, there is an announcement made of an undertaking that will be greeted with pleasure by all the faithful of Valleyfield. The Letter declares that for reasons deemed sufficient by the Church the rules of Lent will be the same this year as they were last year—which means that their rigor is considerably relaxed. His Lordship points out several ways of fittingly observing the holy and penitential time of Lent, apart from fasting and abstinence. The persons who cannot follow the strict rules of olden times are, by virtue of the Church's permit, enabled to avoid the severe penance of fasting to a great extent. But this indulgence simply imposes on them the more strict duty of fulfilling other observances. For example there is that of extra prayer, both in private and in the family circle; that of attending Mass more frequently than usual through the week; that of being present at all the Lenten exercises; that of giving alms in a more generous degree; that of a general charity which the Church teaches us as one of the effective means of salvation.

In regard to this last mentioned means of sanctifying the season of penance, Mgr. Emard draws attention to the fact that the diocese of

Valleyfield is about to be endowed with a new institution in the form of an hospital, which will bear the time-honored title of Hotel Dieu. The old Theological Seminary will be utilized for the beginning of the good work, ever with the hope of soon being able to erect a suitable and permanent home for the good Sisters who are to take care of the sick and infirm in that now very important diocese. Any of the faithful who feel it incumbent upon them to aid in this work of benefit and of necessity have therein a splendid opportunity of exercising that charity which may be considered as an alternative to the severe Lenten regulations of other days, which have been so much relaxed in our time. This piece of news is on a par with every other movement for the advancement and amelioration of the diocese that falls to the credit of Mgr. Emard, since the day that he first assumed the mitre. This, according to the numbers, is the sixty-eighth Pastoral Letter that has come from the eloquent pen of Bishop Emard; and this is another bead in the bright chaplet of his Episcopal enunciations. The volume of those Pastorals would certainly constitute one of the most instructive and edifying books that could be produced, and we trust that some day the Catholics of Canada will have the benefit of its appearance.

A FALSE HEADLINE.—The Philadelphia Ledger publishes a despatch from Rome announcing the appointment of a Committee to look after the organization of the festivities in connection with the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception. The despatch is exact and the details of it are just as sent from Rome, the same as those to be found in the columns of every Catholic paper on this continent. Moreover, there is no editorial comment upon the despatch—possibly the editor did not think there was need of any in view of the headline with which he drew attention to it. That headline reads: "The Jubilee of a False Doctrine." This is the "ipse dixit" of the editor of the Ledger. Such may be his opinion; but he sets it forth in quite a dogmatic manner, for he makes no attempt to prove that the doctrine in question is false. We are not going to enter into the oft-repeated arguments whereby the truth of the dogma has been established beyond all possible dispute. We simply wish to draw attention to the arbitrary and unsupported manner in which a lay editor of another faith presumes to impose his individual opinion upon the reading public. The infallible head of the Catholic Church, in whose decisions two hundred and fifty million people have absolute confidence, tells us that the dogma of the Immaculate Conception is true; the editor of the Ledger, in whose decisions no person—not even himself—has any positive faith, tells us that it is false. Were there no other reason in the world for our belief, surely we would not find it difficult to judge between the two. If over the language of Sir William Draper to Junius found application it is surely in such a case as this, for here we have "assertion without proof, declamation without argument and censure without dignity or moderation."

It is, however, a consojng fact for Catholics to know that their Church alone is willing to follow the example of Christ in honoring His Mother. Others claim to believe in Christ, to love Him, to depend upon Him for salvation, and to require His divine favor; but they go about the work of securing that favor in an extraordinary manner—they begin by belittling His Mother.

### SUNDAY FUNERALS.

Rev. Dr. D. G. Wylie, pastor of the Scotch Presbyterian Church, New York, had been for a long time seeking to have the Presbytery adopt resolutions against the practice of holding funerals on Sunday. He at last succeeded in having his resolutions adopted. Amongst Catholics the burial of the dead on Sunday is avoided as much as possible; but for a reason far different from that advanced by Rev. Dr. Wylie. The reason why Catholics prefer not to have funerals on Sunday is because on a week day the Requiem Mass can be sung and the interment take place after the service; while, if the burial is had on Sunday, the Mass must be postponed to some other day—generally the

day following. But the Presbyterian pastor objects to Sunday funerals for another reason. "Whereas, the custom of Sunday funerals is a growing evil, the cause of much secular labor, and an additional Sabbath burden to many of our overworked pastors—(Mr. Wylie included)—Resolved, That the Presbytery of New York discourage the practice and strongly urge the members of our church and all desiring the services of our ministers neither to hold funeral services nor bury the dead on the Sabbath unless there be an absolute necessity."

Just think of the "overworked ministers." The minister holds a service at 11 in the morning and another at about seven in the evening; preaches for about half an hour at each; reads a few prayers, and sings some hymns. If he were to do the one quarter of a priest's work he would have to go to a sanitarium after a couple of weeks. Think of him spending half a Saturday afternoon and the whole evening from seven to eleven or later, in the confessional; then reading the Breviary and saying all the prescribed prayers before bedtime. Getting up at five o'clock; hearing other confessions for a couple of hours in the morning; singing High Mass, and perhaps preaching at ten o'clock; and sitting down at noon to take the first morsel of food for that day. Making sick calls, teaching Catechism, singing Vespers, and again holding service in the evening, and possibly preaching again; this is what is called work. And yet if there is a baptism, or a funeral, or any other service to be rendered, he does not count the hour, or calculate on the time—he simply goes and does his work. We have no desire to take from the Minister's merit for the work that he does; but there can be no question that the labor of the most "overworked minister" is mere child's play compared to the duties that the ordinary parish priest has to fulfil. We mean, of course, the work in connection with his pastoral office—not the work for his wife and children around the house.

### NO ELECTIONS.

Mr. John Burns, the labor leader, in the British House of Commons, says he does not expect a general election this year. Mr. Chamberlain certainly does not look for a dissolution this spring, for he is off to Egypt for a two months' complete holiday.

### RECENT DEATHS.

JAMES H. McNALLY—Shortly after our issue of last week had been printed, the death of Mr. James H. McNally, son of the late Bernard McNally, was announced. Mr. McNally was associated with the well known firm of William McNally & Co. He had been ill but a few days when complications set in, and all the means that medical skill could devise proved futile in the endeavor to save his life. Mr. McNally was a general favorite in social circles, and a promising figure in commercial affairs of this city. He had only attained his 38th year when the summons came. The funeral, which took place from the residence of his brother, Mr. William McNally, Peel street, to St. Patrick's Church, where a solemn Mass of Requiem was chanted, was attended by a large number of citizens of all classes. May his soul rest in peace.

### MRS. J. M. CALLAGHAN.

It is with deep regret that we record the death of a most estimable and devoted lady, in the person of the late Mrs. John M. Callaghan. Only a short time ago did she and her large family mourn the loss of the husband and father—one of our most widely known and respected citizens, the late Mr. John M. Callaghan. sorrow has come in abundance to that household, and we beg of the members of the family, and especially the children that are now motherless, to accept the assurance of our heartfelt sympathy. The deceased lady was a sister-in-law of Rev. Father Martin Callaghan, Pastor of St. Patrick's, and of Rev. Dr. Luke Callaghan. We join them in a fervent prayer for the repose of her soul.

## VILLA MARIA GOLDEN JUBILEE.

In response to a desire manifested by their former pupils, the Religious of Villa Maria Convent, Congregation de Notre Dame, have decided to adopt means whereby those who within the last fifty years have been educated in that Institution may unite to commemorate in a cordial spirit the fiftieth anniversary of the foundation of their Alma Mater. Hence a reunion will be convoked on the 15th of next June, and all who wish to take part therein are requested to forward their names and addresses without further delay to the secretaries in this city, viz., Mrs. M. Desnoyers, 570 St. Denis street; Mrs. W. G. Warren, 150 Mance street and Mrs. J. G. McCarthy, 61 Drummond street.

The following ladies form the general committee: President, Mrs. J. P. B. Casgrain; Vice-Presidents, Mrs. C. A. Geoffrion, Mrs. C. Leblanc; Mrs. A. DeSève, Mrs. M. Burke, Mrs. A. A. Thibaudeau. Treasurers, Mrs. E. C. Monk, 3 Oxenden Ave.; Mrs. E. C. Amos, 272 Prince Arthur street. Mrs. L. Frechette, Miss A. T. Sadler and Miss Beaupre will attend to the literary work.

## LENTEN MISSIONS AND SERMONS.

AT ST. PATRICK'S—The Mission under the direction of the Paulist Fathers will begin to-morrow evening. The first week will be for the married women.

AT ST. ANTHONY'S.—Rev. Gregory O'Bryan and Rev. Owen B. Devlin, two well known members of the Society of Jesus, will open a mission at this Church to-morrow evening.

AT THE GESU—On next Sunday, at 8 p.m., in the Church of the Fathers of the Society of Jesus, Bleury street, Rev. Father Doherty, S.J., will deliver the first discourse of the Lenten series. The subject to be treated is the intimate nature of the Church of the Living God, as displayed in her records, and in the marvellous persistent fact of her resplendent divine visibility and energy.

## LOCAL NOTES.

ST. ANN'S.—On Ash Wednesday evening the various total abstinence societies of the Irish parishes held a demonstration in St. Ann's Church. The sermon was preached by Rev. W. E. Kavanagh, P.P., of Mayo, P. Q. The attendance was large, every available seat being occupied. Father Kavanagh possesses a clear and powerful voice, and his eloquent portrayal of the evils of intemperance made a marked impression upon his hearers. At the close of the sermon, Rev. Father McPhail, C.S.S.R., administered the pledge to a large number. At the Benediction of the Most Blessed Sacrament, Rev. Father Canon, C.S.S.R., Rector, assisted by Rev. James Kiloran, and Rev. Father Flynn, C.S.S.R., officiated. The choir, under the direction of Prof. P. J. Shea, rendered a special programme of solos and choruses.

ST. MICHAEL'S PARISH—A most enjoyable evening was spent last Monday with the children of Miss McElligott's School. Apart from the select programme of song and recitation the neat appearance and bright deportment of those taking part elicited warm applause from the audience. At the close of the performance Rev. Father Kieran complimented Miss McElligott upon the success of the entertainment, and invited the children to repeat their parts on St. Patrick's Day. He was pleased to see so many parents and well-wishers present; there could be nothing more encouraging to the children.