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LIMITED. Street, Montreal.

The Globe and Witness

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THE MONUMENT TO ARCHBISHOP BOURGET. The accompanying illustration is from a photograph of the model made by Mr. Philippe Hebert, the Canadian sculptor, in Paris, for the monument to be erected to Mgr. Bourget, at St. James Cathedral, in this city.

AN INTERESTING SKETCH OF POPE LEO XIII.

The Most Rev. Thomas Grace, D. D., Bishop of Sacramento, contributes the following article to 'the Sacramento Bee':— Leo XIII. is at this moment without a peer among the rulers of men. He comes from the bloody, wrecked arena of the nineteenth century, and stands ready for the fray, on clean sands that thirst not for blood. The masterpiece of past progress, he leads in the living present the resistless advance of Christian civilization. A Christ-loving world honors him as its chief Bishop and most just judge of human affairs. Pagan and Jew, infidel and scoffer, all listen to his voice and wonder at the supernatural wisdom of his words. The friend and favorite, matchless opponent of the wisest, the craftiest mind that any age has produced, he alone survives and offers to the twentieth century the choicest treasures of his ancestor. The best result of an intellectual period just ended, he gives to the present an individual character which, perfected more and more as the era grows old, will make the men who greet the next centennial birth year more Christ-like.

His position was not only difficult, but even dangerous. But his well-known fearlessness and still unfathomable power to bring the wronger to justice kept the mob at bay. Royal usurpers demanded compromising concessions; wily statesmen strove to entrap him into dubious declarations; and on every side enemies of religion tried to induce word or act which might afford an excuse for further robbery or oppression in Rome and elsewhere. Leo, however, skilled master of mental warfare as he is, met each one on his chosen battleground, and with wondrous ease foiled all. Were he not the high priest of holiness, the onlooker would be almost tempted to believe that he made amusing puppets of men and things.

Born in 1810, he became toward the end of his twenty-seventh year a priest of God. The year following he was, by Gregor XVI., appointed Governor of Benevento. This province has been for a long time at the mercy of brigands who preyed on the rich and terrified the poor. The nobles, in turn, robbed the common people, and had driven them to that degree of desperation which breeds hatred of power, contempt for religion. The young priest, Joachim Pecci, had a strong will, and was fearless. The bandits were quickly forced into prison cells, tyrants were soon led to repentance, and the persecuted brought to bless God whose minister had freed them from their enemies. The eager, thus begun on lines of justice and mercy, gathered fame and force with years, until Joachim Pecci from the imprisoned chair of St. Peter ruled an empire of intellect greater and more democratic than sage or philosopher had ever seen in his wildest flight of prophetic vision.

The impress he has left already upon his times is definite and indelible. His life is an attractive lesson, and the rare faculty he has of pouring his whole being like a soothing oil into the wounds of humanity has fixed on Peter's throne the eyes of a hopeful world. Each encyclical letter and private talk touch with gentleness some festering sore on human life. He classifies with far-seeing acuteness the urgent problems of political government, religious faith, and private action. Evils are exposed in all their hideousness, and remedies adequate to each are so clearly defined that application to them is an easy matter. No phase of philosophy, no system of governing, no theory of science, no inter-relationship of persons, has escaped the dissecting energy of his keen intellect; and, therefore, every spoken word or document of his carries an important message to mankind. His untiring agitation in favor of peace and an international tribunal resulted in the convention of The Hague. This aborted angel of peace was stillborn; but its existence will all the sooner vindicate for the Roman Pontiff his ancient right to recognition as the only just judge and father of the nations. Nature's law will not permit him to travel far on this latest arch in the bridge of time, but before another is begun Leo hopes and plans that an independent Pope will be the peace-maker of Christendom.

His election to the Papal See took place on February 20, 1878, and he was to be known as Leo XIII. The grand ceremony of his coronation, on the first Sunday in March, was performed in the Sistine Chapel. The rattle had hooted and stoned the funeral cortege of Pius IX. Rome was crowded with adventurers from the most lawless parts of Italy, and the unholy threats against Leo XIII. chilled loving hearts in the sacred sanctuaries of the Holy City.

He labored with success to convince ruling Powers that no name or form of Government is in conflict with the teachings of the Catholic Church. The statesmen of France heard him say:— "The Catholic Church neither blames nor condemns any form of State constitution. Its sole purpose is to secure the interests of the Christian religion." A vast majority of the bishops in France were wedded to royalty; yet,

Leo, because the people will it, favored the Republic. The cankerworms of disorder were for a time fettered by crowned heads in the hope that they might disintegrate and destroy the influence of Papal Rome. Leo warned them that they were warning into life a brood of adders which had the latent desire to sting unto death. When Nihilism and its kindred brood swarmed from the slimy darkness of the lodge-rooms, and plotted the downfall of lawful authority, Ministers of State were rudely awakened to a sense of danger. Harsh and sometimes cruel repressive measures followed. The innocent and guilty suffered, and as a consequence, the irritation increased. Then Leo, as champion of both governor and governed, appealed to the better nature of man. His encyclical on "Socialism" exposed the fallacies and evil designs of those who wore the socialist mask. The common sense of the masses responded to his call, and soon the foes of order and Christianity were forced to hide for a time.

Economic conditions won his attention. The makeshift, "let-us-alone" policy in vogue for many years had reached logical results. Commercial equilibrium between nations, between master and man, was drawing near to the danger point of an awful, universal financial crash. The few grew richer and the baneful spectre of poverty cast its ever-lengthening shadow over the multitude. Great nations, Hungary and Germany, were in a state of anarchy. The content grew apace. The voice of Leo XIII. again gave the danger call. The great nations, enchanted by commercial rivalry, were long deaf to his appeals, and are not yet fully aroused to impending dangers. The present system of political and commercial economy is full of faults against justice and charity. A godless Socialism has further added to the confusion of government and nurturing as true principles of economy the frail figments of diseased imaginations.

Leo XIII., in his second encyclical letter on Socialism, unmasks Communism, Collectivism, Federalism, and Anarchism, and proves each, as a scheme for the betterment of the people, to be unreliable, unjust and unnatural. His letter "Rerum Novarum," which is a fatherly plea for the workingmen, covers every economic question before the public. The condition of the laborer is the gravest problem of the present, and must be solved in justice or by bloodshed. The Holy Father says:— "At this moment the condition of the working population is the topic of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly adjusted."

He rebuts Communism, and declares:— "Every man has, by nature, the right to possess property of his own." Thus one after the other, he uncovers the deformities, moral or selfish remedies proposed by irresponsible teachers. He then considers the true relations of the State and individual, the capitalist and laborer, the State and family, the wage-payer and wage-earner, labor unions and the civil law, together with many minor matters pertaining to these vital subjects. The sharply-defined sphere of action allotted to each, furnishes food for profound thought, for the inequalities of social life are worthy of study by the most astute statesmen.

Christian Socialism and Christian Democracy, on account of Leo's exposure of Socialism in its destructive terms, became cloaks under which were hidden pagan deformities. But Leo XIII. was not deceived, and in his latest encyclical on "Christian Democracy" tears away the flimsy veil of deception. Reviewing all he has said in other letters, he warns Catholics against Socialism of all kinds and defines what is meant by "Christian Democracy."

This article has already grown to undue proportion and yet has given only a faint idea of the influence which Leo XIII. has exerted and will exert upon the world. It is necessary to study most carefully his every word in order to comprehend with what fatherly care and how wisely he tries to direct humanity on the reasonable way to its origin and end. God, this much, however, is certain—The work of Leo XIII. will in coming years be better understood, more appreciated, and will bear such fruit among civilized peoples that his name will be held in benediction for ever.

When the friends of Christ, the suffering sons of toil, are free to honor the champions of their cause, none will receive at their hands a greater meed of praise than Leo XIII.

AN APPEAL FOR CATHOLICS.

Jacksonville, Fla., May 14.—Right Rev. John Moore, Bishop of St. Augustine, and Very Rev. William J. Kenny, Vicar-General, have issued an appeal to the Catholic people of the United States and Canada calling upon them to aid the Catholics of the Church of the Immaculate Conception, the only one in the city;

the parochial residence, St. Mary's Orphanage and St. Joseph's Convent, representing a total loss of about \$125,000.

It goes on to state that to-day the Catholics in this city find themselves without a place to worship in, without a home for the priests, without a home for the Sisters and without a school for the children, and that, in view of the utter impoverishment and destitution of the Catholics here, unless they receive help from the outside Catholic world it will be impossible to continue the work in this community.

They call upon the Catholic people of the United States to help them out, and ask that contributions be sent to Vicar-General Kenny, at Jacksonville.

A NON-CATHOLIC MISSION IN CHICAGO.

An extraordinary spirit of earnestness and enthusiasm marked the first mission to non-Catholics ever given in Chicago at St. Elizabeth's Church. It was conducted by Rev. Fathers Doherty and Conway. We take the following report from the "Missionary."

A two weeks' mission to Catholics had immediately preceded it, and therefore they were absolutely forbidden to attend unless accompanied by their non-Catholic relatives and friends. Experience has amply proven the wisdom of such ruling, for only then do the outsiders feel that they are in no way intruding, and Catholics are excited to greater zeal in order to obtain admittance to the lectures.

The great number of non-Catholics that were deposited in the question box or sent by every mail, the immediate result in conversions—all evince the vast harvest of souls that awaits the Catholic Church in all the large cities of our country. In the small country towns, where Protestantism is closely associated with business and social relations, and ignorance and prejudice still view with suspicion and hatred any step in the direction of the Church, the work of conversion is, humbly speaking, slower and attended with greater difficulties. For a Protestant to enter a Catholic Church in a small town is practically impossible without braving a bitter persecution of one's immediate relatives and friends.

In a large city conditions are different. Catholics and Protestants mingle together day after day in business, and in social circles; Catholic books and newspapers are frequently read, and Catholic topics discussed; the narrowness of old-time bigotry, still rampant in the town and village, and kept alive by ministers with more zeal than intelligence, is gradually dissipated by the unbearing of many calumnies against the Church, and the acquiring only a true understanding of Catholic teachings.

Still, the Church of God must reach out the hand to these outsiders, and invite them to come and hear the claims of the one divine religion, the Christian Gospel. There are thousands of men and women in our large cities, fretting under the unrest of Protestant indifference and infidel denial, who are seeking here and there for the truth even amid the superstitions of spiritism and Christian science, and requiring only the mere presentation of the truth of the Gospel to be Catholics on the morrow.

During the non-Catholic mission they came by the hundreds from every part of the city of Chicago, and we know that it is a city of magnificent distances—and many declared that they never lost a single service from the very outset. In a few nights the attendance increased from 600 to 1,900 non-Catholics out of an audience of 1,900 people, who filled every inch of the church.

Never does a priest of God feel so much the dignity of the priesthood of Christ, or realize so well what preaching the Gospel means as when addressing a multitude resembling that which St. Peter addressed on the day of Pentecost. The Parthians, Medes, Elamites, Mesopotamians, and Egyptians of our day are just as eager to listen to the voice of men speaking with authority the Word of God. There they were night after night, a living commentary on the divisions of Protestantism, and a striking proof of the tendency of error toward unbelief—agnostics, sceptics, indifferentists, pantheists, unbelievers, socialists, Unitarians, Universalists, Christian Scientists, Dowietes, Spiritists, Christadelphians, Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, Episcopalians of every school, etc.—some curious, some defiant, some doubting, some sneering, but the vast majority—indeed all of the hundreds that came night after night—eager and earnest to study and to know the entire Gospel of the Christ, which the Catholic Church alone preaches to the world.

Questions by the hundred were deposited in the question box, and it was impossible to answer all publicly within the half-hour allotted for that purpose each evening, although one

night nearly two hours were especially devoted to them. Many gave their names and addresses, and letters by the score were received thanking the lecturers for the fairness and courtesy of the lectures courses of plain facts and the Mass Book for non-Catholics were distributed at the altar-rail, by the Paulist Fathers, to over 2,500 non-Catholics, many of whom remained to discuss their difficulties and objections at greater length.

The invitation to call at the parish-house during the day also met with a hearty response. From 8 or 9 a.m. until the opening of the services at 7.15 p.m. a constant stream of inquirers kept pouring in. It was this personal interview-work that, humbly speaking, accounted for the great number of conversions, which at the end of the two weeks of lecture course and inquiry class amounted to 136 (59 men and 77 women).

Thirty-seven were instructed sufficiently for baptism, although all of these were required to attend the study of the Catechism, which will be continued in the school-hall by the pastor, Rev. D. J. Riordan, or the private convert classes in the parish-house, which are in charge of the pastor and his four zealous assistants. The inquiry class will number some 200 in all, and through God's grace will continually grow and increase the number of converts, as experience has amply proved in the past.

It was edifying to witness the earnestness of many of the non-Catholics who came privately to unburden their conscience, tormented by doubts and worried by sin. They were indeed as sheep without a shepherd. How eagerly some studied the Catechism, and how quickly they read their copies of Catholic Belief and Plain Facts—some at one reading, staying up far into the night to finish. One who received her First Communion only three years ago wrote:— "My sister, who never gave religion a thought before, now begrudges every hour she has to put on her university work, instead of being able to devote the time to the study of the Catechism, and the books which you have mentioned. She desires to become a Catholic—and she had her wish."

Beautiful is the story of one pure old soul of nearly seventy years. As she spoke, she had heard of the Virgin Mary and of the sweet devotion of the Rosary from some Catholic. Later on—still a child—having no rosary, she determined to plant some rose-bushes in her garden, and when in June-time they blossomed, she went from bush to bush, kissing the fragrant white petals, and said her "Hail Mary," praying meanwhile to the Mother of God to keep her good and pure and direct her. The prayer was answered after fifty days. Needless to say, we baptized a sinner.

"Father," said more than one questioning sinner, "I have knelt down in my room at night, and prayed for pardon to my Father in Heaven, but I never felt any penance in your Church has Christ's answer to my queries!"

Many again asked: "Why is it that Catholics, as a rule, are loath to talk about their religion? Why is it that so many cannot explain their faith, or give us a satisfactory answer when we question them? Why is it that lectures of this kind are not given with greater frequency? I never entered a Catholic Church before, but would have done so long ago had I been specially invited."

"I have in my time belonged to many different Protestant churches," wrote another Protestant now under instruction, "but I never found peace and happiness, nor the truth in a heart craved for. These lectures and have, with God's help, convinced me that only in your Church is the true Gospel of Christ to be found, and my only desire is to know how to become a good and true Catholic."

Here followed the life-story of a man groping for the light for years, ever since he left, as a boy, his home in Copenhagen, Denmark. "I want to tell you," wrote another, "how deeply your words 'pagan and infidel' sank into my heart. How much I have thought of them you can never know. My earnest desire is to progress out of such a state of heathenism. I have ordered the books you so kindly recommended, and as soon as I receive them shall read them, trusting that they will penetrate this darkness that I am apparently in, and that good results shall come from that indefinable something (I call it the grace of God) which impelled me to visit you."

"As a Protestant," wrote a man who was baptized the last day of the Inquiry Class, "I must state that your lectures explained away a good many errors, and gave me for the first time a fair insight into the beauty and truth of the Catholic Church, for which I wish to express my deepest gratitude to Father Riordan and to you Paulist Fathers." And thus letter after letter came, showing clearly how many earnest souls live amid the sin and indiffer-

ence of our large cities, only asking a little kindness and patience to explain away their doubts and difficulties, which are legion. The non-Catholic mission will effect this better than anything else, and we pray God that some day this work will be better organized throughout the country, which as yet has seen only the planting of the seed. The time for the defensive is over for ever; the Church must now venture in the open, and show kindly but firmly the reason of the hope that is in her. Thousands want the certainty of doctrine and the surety of grace, which she alone can give. Let the prayers of all good Catholics go up daily to the throne of God for light into those sincere souls still walking in the shadow of error and of doubting.

We must not forget, moreover, how these missions to non-Catholics react upon our Catholic people, so that many who have abandoned the Church for years, or who have allowed Catholic mission after mission to go unheeded, are unable to resist the grace which is winning over those outside the fold. The invitation to return was heeded by hundreds of Catholics—men and women—who for many years had not set foot in a Catholic Church. "If the Protestants are coming back after nearly four hundred years, why should we not come back after twenty?"

And, again, even good souls feel the glow and enthusiasm which accompany inevitably successful non-Catholic mission work, and the pleasure of winning back a soul yields to no other joy of the true Christian heart.

The Paulist Fathers wish here to record their thanks to the pastors of Chicago, who so kindly announced these lectures from their pulpits to the Converts' League, which sent around many circulars to their friends, to the people of St. Elizabeth's parish, who so heartily cooperated, and above all to the priests of the parish, who did every thing that zealous men could do to bring in souls and teach them the Gospel of Christ.

CATHOLIC SAILORS' CLUB.

The annual meeting of the Catholic Sailors' Club was held this week, and much interest was taken in the proceedings. The election of officers for the coming year resulted as follows:— Honorary president, F. B. McNamee; president, P. Wright; first vice-president, Bernard McNally; second vice-president, Felix Casey; treasurer, F. Smith; secretary, W. H. Cox. Lady Hingston was named president of the Ladies' Committee, and Mrs. Thompson secretary. The first concert under the new Board of Management was held on Thursday evening, when the dramatic and choral section of the Young Irishmen's L. and B. Association contributed a most delightful programme of recitations, songs and choruses, which aroused great enthusiasm. There was a good attendance of seamen.

C.M.B.A. NOTES.

Branch No. 2 will hold its annual excursion to Lake St. Peter on Dominion Day. The Str. Berthier has been secured for the trip, and an enthusiastic committee is now at work to make the affair a success.

An important meeting of Branch No. 9, C.M.B.A., Grand Council of Quebec, will be held on Wednesday evening next in their hall, 1242a Notre Dame street. The business to be transacted is of the utmost importance to every member of the Branch, and a large attendance is expected.

Branch No. 2 held its regular monthly meeting a few days ago. Sympathetic references were made by several officers and members to the recent loss suffered by the Branch by the death of Mr. John Hoobin. A resolution of condolence was passed and ordered to be sent to the bereaved family.

AN EMPIRE HOLIDAY.

London, May 16.—King Edward, who was born November 9, 1841, has decided that his birthday shall be celebrated May 24 of each year, thus continuing the holiday hitherto observed by all the public departments—Queen Victoria's birthday—and giving an impetus to the colonial movement to observe the date as Empire Day.

A SAMPLE COPY.

If you receive a copy of this paper, and are not a subscriber, you may conclude that it is sent as a sample copy, and we respectfully ask you to give it a careful examination, believing that, after you have done so, you will be so well pleased with it that you will want to receive it regularly, and, if an advertiser, will desire to use it as a medium to make your business favorably known to the thousands who are its constant readers. The sample copies are sent free of charge, postpaid, to all parts of the world.