

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., LIMITED,
2250 Avenue of the Americas, Montreal, Canada. P. O. Box 1139.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.
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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 powerful and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

SATURDAY AUGUST 31, 1901.

NOTES OF THE WEEK.

A CATHOLIC PARTY.—Of late we have read much about the Government of Portugal, one of the most Catholic countries of Europe, falling into the hands of leading members of the secret and anti-clerical societies. It needed some such pressure to stir the Catholics of Portugal into life. Despite all the difficulties placed in the way the new Catholic party is making gigantic strides. Diocesan branches of the Centro Nacional have been established in the dioceses of Braga, Oporto, and Funchal, and are affiliated closely with the central organization in Lisbon. An aggressive Catholic journal has been issued and has excited no end of comment since its inception. The name of the publication is the "Morning Courier" (Correio da Tarde). This would indicate a much and long needed revival of active and Catholic interest in the public affairs of the country.

ADVICE TO IRISHMEN.—When Cardinal Gibbons was recently preaching in a Church, in the County Wexford, Ireland, he said that if the Irish people devoted themselves to their work and business at home with the same energy and industry that were necessary in America they need never think of emigrating. Any man or woman that could eke out a livelihood at home should take his advice and stay there. There must be something in this more than we, at this distance can fully appreciate, for, of late from all sides comes the self-same advice. Only the other day, in Chicago, Michael Davitt gave expression to similar sentiments. That it is better for Irishmen to stay at home, when they can; than to go forth into new lands, is an advice that people in the Old Land, like to hear, for no Irishman cares to leave Ireland if he can at all exist there. But why so many eminent public speakers are unanimous in offering this advice we cannot say; certainly there must be some very solid and good foundation for it.

JUBILEE PROCESSIONS.—It appears that the jubilee processions, very numerous in all parts of the world this year, have been causing a considerable degree of excitement in Scotland. In Edinburgh a number of Free Kirk (a peculiar misnomer) clergymen have delivered very violent addresses (a la John Knox), warning their people against the awful growth of Popery in the land. In more than one way the jubilee processions in Scotland will be fruitful of great good; firstly, they will enable the thousands taking part in them to gain the great indulgences of the Holy Year Jubilee—which is the primary good; secondly, they serve to show the world how numerous Catholics are and how strong the Church is becoming in a land whence the religion of Rome was at one time almost banished; finally, they afford the Free Kirk ministers something fresh and sensational to preach about—which, in itself, is a God-send, for which they should feel very grateful.

REAL SUPERSTITION.—On the occasion of the funeral of the Dowager Empress, an oration was delivered in Hamburg, by Canon Teigsmuth of Hamburg, in which he eloquently related all the virtues and sufferings of her goodness; he told the congregation of a peculiar incident in connection with her death. "While the Empress was breathing her last, a white butterfly fluttered through the window into the room, settled lightly on the bed and then flew out heavenward, as though it might have been the soul of the Dowager Empress." Commenting upon this passage, a Catholic writer says: "If the dead Empress had been a Catholic saint, and any such incident of her death had been related in a Catholic publication, how all those preachers would curl their upper lip in pity of those blind Papists."

THE VACATION OVER.—Our Christian man has some very pertinent observations this week upon the

subject of school re-openings. The closing of the long vacation is a period that usually affords subject matter for a deal of advice. There is one point, however, to which we would like to draw the special attention of our readers, and we do so in the very brief but exact remarks of a Catholic contemporary. Our exchange says:—

"Vacation days are drawing to a close and the question: Where to send the child to school next year is being considered in many homes. The Church insists that her children shall have a Christian education and Catholics in America have spent millions of dollars in building and maintaining parochial schools, academies and colleges. These have been shown to be well equipped for their work. So that a Catholic can readily answer the important question by saying: 'I will send my child to a school where hearts and minds are trained for citizenship in this world and in the world to come.'"

While this has a special application in the United States and in Ontario, still there is room, even in our own province, for improvement on the score of sending children to Catholic schools. It is a grave error to suppose that a better education is imparted in Protestant institutions.

DRUNKENNESS.—The question of drunkenness being hereditary has received considerable attention of late. We might say that ever since the advocacy of temperance commenced opinions have been divided as to whether or not drunkenness is a disease transmitted from parent to offspring. Of this difference of opinion we meet with a very striking example in two reports—one of the British Society for the Study of Inebriety, the other, of Dr. Macnichel, read before the New York Academy of Medicine. In the preparation of the latter paper we are told that 10,000 children were examined. We need not quote all the reasons given for the conclusions—so contradictory—reached by the authors of these two reports. "The British Society for the Study of Inebriety" has officially decided that children of drunkards may be the finest youngsters in the world if they are properly brought up, and the finding of its investigating committee is to the effect that alcoholic sins of parents are not necessarily visited on their children."

Dr. Macnichel, after setting forth a regular table of statistics, says:—

"Such facts as these stamp hereditarily as a most important factor in mental deficiency, and alcohol as a most active agent in the production of hereditary degenerations."

And he adds:—

"Thus the families of drink imbibers in large measure augment the number of drunk, diseased and defective members of society."

Between two such views we might possibly draw a medium. To say that hereditarily has all to do with drunkenness is rather too much; to say that it has not its influence is equally far-fetched. Environment has a great deal to do with inebriety in a majority of cases. Association, circumstances of position, of acquaintance, of temptation in every form must be considered. But it seems to us that it is more important to learn how to cure and to prevent drunkenness than to discover whether or not it is transmitted from father to son. We know of simply one remedy and that is, unqualified total abstinence; and, in all cases, it requires the grace of God, and in many cases a most special grace, to refrain entirely from any kind of intoxicating beverage.

diocesan or parochial organization. In all other affairs they are under the authority of the heads of the orders. In commenting on this the Liverpool "Catholic Times" says:—

"Possibly the French Government think that the French bishops will grasp at the proposed extension of their power, but the idea is really outside the pale of serious consideration. The bishops have quite enough anxiety without attempting to manage the internal affairs of religious communities. The prelates, therefore, would not listen to the proposal. As to the Orders, were they to accept it, they would have to revolutionize their whole organization, and the result would be to destroy the international character of the associations which constitutes their greatest strength for effective missionary work. If the Government insist upon this condition, they will provoke a struggle quite as fierce as the German Kulturkampf, and it is, after all, scarcely likely that they are prepared to enter on such a campaign."

"THE BLACK NORTH."—It is no wonder that the North of Ireland has been always designated as the "Black North." Even while claiming orange to be their color the bigots of Belfast are daily proving more clearly that their badges should be more sombre to correspond with their sentiments and their actions. A correspondent who tells the London "Univers" about the actual danger of life it is for a Catholic workman to attempt to fulfil the duties of any position in or around Belfast, gives one very striking illustration—it is "striking" in more senses than one. He writes:—

"Let us cite one typical, but most distressing, case which has just been reported from Lurgan. A Catholic quarryman, who had been employed for years by the contractor to the Urban Council, and who bears an excellent character, recently returned to his duties in the hope that the Orange fury in his neighborhood had spent itself. This notion, however, proved, however, to be quite mistaken. No sooner had the poor man returned to his daily work than sixteen Orangemen in the employment of the same contractor threw down their tools and refused to work with him. The contractor, reasoning with them, but all to no purpose. So the matter ended in the dismissal of the Catholic laborer. Now such conduct as this ought to be sufficient, if anything can, to open the minds of the people of this country to the trifling tolerance of the Orange party. Who will say, with such instances of brutality before us, that Catholic Emancipation has any meaning in the North of Ireland?"

THE TREATING HABIT.—It would seem that the Catholic Order of Foresters are about to follow in the footsteps of the Knights of Columbus in advocating anti-treating principles. In fact, it is expected that many other Catholic societies will take a similar stand. At the Detroit convention last week, many of the delegates were instructed to vote for the anti-treating resolutions. We are in perfect sympathy with this movement, one of the best—in our opinion—ever started in the interests of temperance. We are not afraid to affirm that at least the two-thirds of drunkards owe their sad condition to the general custom of treating. If a man were to go into a restaurant and take a drink and then go about his business, it would be bad enough, but the danger for him would be exceedingly slight compared to what it is under the conditions that now obtain. At present when a man goes into a saloon he is almost certain to meet some one of his acquaintance. He deems it necessary to ask that person to join him in a drink, then that person cannot allow the occasion to pass without reciprocating; hence two drinks instead of one—and two generally multiply to four and so on, till the end of the chapter, and that end is always tragic.

FOREIGN ORDERS.—As the result of the law aimed against the religious orders in France, Quebec is soon to have another religious community established here. Among the passengers by the SS. "Wassau," of the Franco-Canadian line, were two Peres Blancs, or White Fathers, of the order founded by Cardinal Lavigerie, who came out to Canada for the purpose. It may be stated that, even by many Catholics, the prospect of the addition of another foreign order to those already in existence, is not viewed altogether with equanimity. In fact, they seem to think that we have quite enough of these foreigners already.

This is a despatch from Quebec, published in the "Daily Witness." It is quite characteristic of the "Witness," and probably of the person who sent it. All we would care to know is, who the "many Catholics" are who do not view the arrival of the White Fathers "with equanimity"? Who "seem to think that we have quite enough of these foreigners already"? Would the "Witness" kindly mention a few of the "many Catholics" in question? Would it name one of them? Who are "these foreigners," of whom "we have quite enough"? Whom do they mean by "we"? Did it ever flash upon the minds of that "we"—probably the "Witness"—and its correspondent—

that there is no such a thing as "foreign orders," or foreign anything else in the Catholic Church? The Catholic Church is neither a national, nor a State Church; she is Catholic—that is to say, universal—and Apostolic—that means established by Christ on the chief of His Apostles and perpetuated by apostolic succession. Some people fail entirely to grasp the spirit and meaning of Catholicity, and they measure everything pertaining to the Church by a false secular standard.

THE LATE MR. BOYLE.—The other evening, in Toronto, under the presidency of Mr. J. J. Foy, M.P.P., a very large meeting was held, for the purpose of taking measures to recognize, in a fitting manner, the eminent services rendered by the late Patrick Boyle, to the Irish-Canadians of Ontario. Many fine tributes were paid to the unselfish patriotism of the late editor and publisher of the "Irish-Canadian."

The following resolution was adopted on the motion of Ald. Burns:—

"That this meeting of friends and admirers of the late Mr. Patrick Boyle take this opportunity of putting on record their deep sense of his worth and excellence, and the great loss which his lamented death has brought to the community at large, and especially to the Irish race in this province. Resolved, further, that in view of Mr. Boyle's long, untiring, enthusiastic and unselfish work in the cause of his fellow-countrymen a fitting testimonial be raised to him and that it be in such form as a committee to be appointed by this meeting may decide upon." The following committee was then appointed to collect subscriptions and decide upon the shape which the memorial is to take: Messrs. J. J. Foy, M.P.P., Rev. L. Brennan, C.S.B., Rev. Dr. Tracy, Rev. J. J. McEneaney, Mr. McGowan, Eugene O'Keefe, Ald. Burns, W. E. Kernahan, W. T. J. Lee, Alexander Macdonell, George P. Magan, J. A. Carey, E. J. Heary, W. Ryan, A. T. Heron, P. F. Cronin, Peter Ryan, F. A. Anglin, M. J. Haney and Thomas Long. Mr. Foy was appointed Chairman of this committee, and Mr. Cronin, secretary.

DEGREES OF CARDINALS.—The "Morning Star," of New Orleans, is responsible for a recently published explanation of the various degrees of Cardinals in the Church. It says:—

"There exist three orders—cardinal bishops, cardinal priests and cardinal deacons; but you must not think that each of these three orders only comprise bishops or priests or deacons. It even happens that a cardinal bishop has only the title of cardinal deacon, and, consequently, is obliged to yield precedence to a simple clerk bearing the title of cardinal bishop or cardinal priest."

This is very true, as far as it goes. Then follows the explanation of how all this comes to pass. The writer says:—

"As all cardinals are equal in dignity, they take rank according to their promotion. The oldest cardinals have the first right to choose the titles of those that die, and when a title thus becomes vacant the cardinals in Rome alone have the right to take it. Finally, as the titles of cardinal deacons are sometimes more advantageous from a pecuniary point of view than certain titles of cardinal priests and bishop cardinals, they prefer the title of cardinal deacon. It means a little less honor and a little more money."

Just how the degree of cardinal deacon "means more money" is not explained. While we do not pretend to be perfectly versed in the details of the Vatican practices, still we have grave doubts as to the accuracy of the statement—especially in as far as it relates to members of the hierarchy preferring the money to the dignity, or honor. In fact, we don't believe that the one honored by being raised to the cardinalate has any more choice in the matter than has the priest who is created an archbishop, without having previously been a bishop. On the part of Rome it is a selection and appointment; on the part of the prelate it is a matter of obedience.

"SITUATION WANTED."—James A. Shaw, in the "Chicago Times-Herald," talking to boys who want positions, says:—

"Put an ad in some good paper, stating in clear-cut language your age, qualifications and that you are willing and ambitious. Look through the best newspapers and pick out the ads that seem attractive and write a letter to each one. Call personally on the firms you would like to be with, carrying a letter of application, composed and written by yourself. Try to impress upon those to whom you go the fact that you are just the boy they want, and yet don't make yourself obnoxious. Take any position you can get, just so it is an honorable one, for the possession of a position is the best recommendation you can have for securing another, should you wish to."

We can stop right here, no need of quoting any more. Mr. Shaw is giving poor advice. His reasoning stands good, we admit, in the case

of older people, or persons who are expected to have been at work for some time; but a young boy is not expected to have, or to have had a position. The great fault with boys is that they are too anxious for positions, and frequently sacrifice their future opportunities for the sake of some immediate job. A lad, following this advice, may grasp at the first position that comes his way, and instead of waiting and watching for something better, or preparing himself more fully for any position, remains chained to that one place for the rest of his life. He has no ambition to rise higher, becomes a mere drudge, and ekes out a miserable existence, while a little patience and a longer preparation might have secured him something real worth possessing. In fact, boys are now-a-days in too great a hurry to get out of school and into harness. Later on they regret their haste; but it is then too late.

CATHOLIC PRESSMEN.—At the office of the "Union and Times," of Buffalo, is being held a representative Catholic convention of journalists. Daily meetings take place until the business on a very extensive programme is exhausted. The following will give an idea of the scope of the convention's deliberations:—

1. "Several papers will be discussed, among which will be: 'A Uniform Policy of Dealing with Agencies,' by H. J. Desmond of the "Catholic Citizen"; 'The Mailing List,' B. V. Hubbard of the "New World." Other subjects for discussion will be selected by the members, and the following topics will receive attention:—
2. How to employ advertising solicitors.
3. Charitable and semi-charitable advertising.
4. The Press and the Clergy.
5. Increasing the circulation."

QUEBEC IN ADVANCE.—There is a peculiar tendency, especially in Ontario, to belittle the Province of Quebec, and to point to it as being behind the age, inferior in this way and that. In fact, the same spirit which constantly harps on the old string of Catholic countries being less progressive than others, is the one that inspires this unfounded prejudice against this province. In glancing through the criminal statistics recently published, we find the following table given in regard to the convictions in the different provinces:—

	No. of con- victions.	Pro- vinces.	1899.	1900.	1899.	1900.
P. E. I.	16	27	1.46	2.38		
N. B.	125	137	3.89	4.26		
N. S.	250	325	5.45	7.07		
Manitoba	224	269	9.92	11.37		
Quebec	1,779	1,487	11.80	9.13		
Ontario	2,693	2,769	11.80	12.01		
Territories	256	265	18.06	18.49		
B. C.	370	489	21.40	26.40		

Canada .5,713 5,768 10.38 11.39

This statement needs no very lengthy comment. Of all the provinces, Quebec is the only one which shows a decrease in criminal convictions. Yet Quebec is the very province which, on the whole, shows the greatest increase in population. Consequently, Quebec's criminal record has decreased in the inverse ratio of its increase of population.

BRITISH LOSSES IN SOUTH AFRICA.

A CREMATION CLUB.—We learn that:—

"A Cremation Club was organized in Cincinnati Wednesday night at the Zoological Gardens. By the rules of the organization every member agrees that in case of death his remains are to be cremated and that after the cremation, the ashes are to be put in an urn and then placed in the centre of a banquet table and a feast indulged in by all the members."

A good place to establish such a club, and it is to be hoped that the Zoological Gardens will benefit considerably by the addition of so many fresh specimens.

THEIR COMMON ENEMY.—At the recent elections in Holland the three million Protestants of that country assisted in electing the representatives of the one million and a half Catholics. The one whose influence was most felt in this stroke of policy was Dr. Kuypers, an eminent Protestant theologian. For over a quarter of a century the free-thinkers had full political control of Holland. On this occasion they were beaten out of existence by the combined forces of Protestant and Catholic electors. The Rev. Doctor in explaining the reason why the Protestants were urged by him to join the Catholics in a common cause, said:—

"There are two systems engaged in mortal combat, modernism, which seeks to fashion mankind according to naturalism; and, on the other hand, those who bow down in veneration before Jesus Christ, acknowledging him to be the Son of the Living God. These seek to save their Christian heritage, therefore it was well they should unite their forces against a common enemy."

LATE MR. ISOARD.—Two weeks ago, in his eighty-first year, one of the most conspicuous figures con-

nected with the politico-ecclesiastical questions of France, in the person of Mr. Isoard, passed to eternity. He was one of the first and most firm advocates of Cardinal Lavigerie's views. He believed in espousing the cause of the Republic rather than the vain attempting to over-turn that form of government. While he underwent no end of criticism for his stand, yet it turned out to be in perfect accord with that preached by Leo XIII.

THE SEVEN SACRAMENTS.

A writer in the "Presbyterian" says that there "are no Scriptural grounds for the number of the sacraments being seven." Similar negative arguments are constantly being advanced either in support of some new system of religion or in pure antagonism to the Mother Church. In that admirable German work, "The Means of Grace," by Rev. Dr. Rottus and Rev. F. J. Brande, we are told that "It lay altogether to the free-will of the Lord how many means He would establish for our sanctification. Yet divine wisdom required that He should establish not too few nor too many. Religion should not be miserly in its blessings; yet there should not be so many of them that a man should have a choice which he would receive." The number of the sacraments, as fixed by Christ, corresponds to the figure seven. This figure is associated with the days of creation. Look at the Old Testament, from Genesis right through, and every place you find the figure seven prefiguring the sources of grace. It was decreed that whosoever killed Cain should be seven times punished (Gen. iv. 15). God foretold the deluge to Noah, seven days before it came, and ordered him to take into the ark seven pairs of clean animals and birds. It was in the seventh month of the deluge that the Ark grounded in the mountains of Armenia. When Abraham was forming a covenant with Abimelech he placed between them seven lambs as a sign of agreement (Gen. xxi. 28). For seven days in Egypt the Israelites were to eat unleavened bread (Exodus xii. 15). Seven lights were attached to the great candlestick that stood before the curtain which concealed the holy of holies (Ex. xxv. 37). Seven times was the altar sprinkled at the dedication, (Levit. viii. 11). Aaron and his sons, when appointed priests, were to remain in their tents seven days. From the Sabbath to the Passover seven full weeks were to be reckoned, and then another sacrifice was to be offered (Levit. xxiii. 15). This sacrifice consisted of seven lambs. Every seventh year was the Sabbath year among the Jews. After every seven weeks of years—that is every 49 years—came the year of jubilee (Levit. xxv. 48). When the prophet Isaiah wished to curse the people of Israel and was forced to bless them, he ordered seven altars to be built. For six days the people were ordered to march around Jericho; on the seventh day, the priests were to take seven trumpets and walk seven times around the place, and at the blast of the trumpets the walls of Jericho fell (Joshua vi. 3, 4). The strength of Samson lay in his seven locks (Judges, xvi. 19). The prophet Zacharias saw the high priest, before whom there was a stone, on which there were seven eyes (Zacharias iii. 9). According to the revelation of the Archangel Raphael, there were seven spirits standing before the throne of God (Tobias xii. 15). To the new temple, which prefigured God's Church of the New Law, there was an ascent of seven steps, for Ezekiel saw them (Ezekiel xl. 26). For seven weeks the Apostles remained in Jerusalem after the resurrection, after which seven weeks they received the Holy Ghost (Acts, ii. 2).

The seven sacraments are the seven lamps which the prophet Zacharias saw on a golden candlestick, and into which the oil was constantly flowing from a funnel. So, from Christ the anointed, the oil of grace flows ever into the seven sacraments. They are the seven washings in the Jordan by which Naaman (iv. Kings, v.) was cleansed of his leprosy. So, also, do the sacraments cleanse us from the soul's leprosy—mortal sin.

They are the seven stars which, in Revelation i. 16, St. John saw in the right hand of the Son of Man, which symbolized the crown of His bride, the Church—and the sacraments which are the ornaments of that Church.

There is from the beginning a marked predilection on the part of God for the number seven—the gifts of the Holy Ghost, the virtues, the deadly sins, the sacraments—the hues of every rainbow that arch existence.

Prayer for the dead is more acceptable to God, than for the living; for the departed soul is in greater need, being an orphan, who is left itself.

DOING

KNIGHTS adjourned. Council of the held recently was a most in matters of gre organization were "Catholic Train following Repo contemporary

The special Wednesday, was changing the r Boston, report and submitted level premium main question, changed?" the favor of a cha not to change, sachests, thr and one from Connecticut del to change the District Deput ford, James thery, and Jam tain. The vote call. After a the convention year term step by the commit will go into eff when all the in the order will p present age.

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The delegates we thustain and prid noon when the con orded with a visit f Archbishop Corrigan convention by S Henry, and he add blage as follows:

"It was not my anything to you. I wish to thank y the hearty and kin ed to me. I congr having such a ph your deliberations, gratulate you on which is being du quickly by your o "At one time the feeling of diffiden