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The True Witness

Vol. LV., No. 44 MONTREAL, THURSDAY, MAY 10, 1906. PRICE FIVE CENTS

The Young Laymen of France.

"The young Catholic laymen are the hope of France." These words were recently uttered by the Vicar of Christ. We have seen something of the circumstances which called them forth, something of that great wave of enthusiasm which is sweeping over the young men of France and giving us hopes of a great Catholic revival, despite the blackness of the immediate outlook for the Church in that country.

We must not leave this subject yet for it is one which is full of interest for us here, and of which we hear far too little. We wish to lay a special stress upon the possibilities of spreading the faith by interesting our young laymen in these matters.

Of course, there are difficulties and dangers. To many people nowadays enthusiasm for social work has become a substitute for religion. It springs in their case not from their faith, but from their disbelief in the supernatural. They wish to work for man, because they do not believe that there is a God to work for. They have all sorts of false notions about the essential evil of pain. There is a cloudy and ill-considered philanthropy which would not make men happy even if it succeeded in its immediate objects.

And even among Catholics there may exist a social activity which is not according to wisdom. This generally means that their zeal does not spring straight out of their Catholicity, as it ought to do. They are selfish, or impatient of guidance. They work for themselves and not for God. Their heat is the heat not of Divine love, but of mere hot-human nature. One result of this is that they cannot stand cold water. And cold water will always be showered in abundance upon the social worker. It is a condition of growth and a test of vitality. "Apollo watered" is an incident of all great works in the Church. To ply the watering-can is to some people the epitome of Christian duty.

Zeal, then, may be indiscreet. But it is surely no solution of the difficulty to distrust all zeal. "To be ever safe is to be ever feeble," said Cardinal Newman, and to suppress enthusiasm does not appear to be the first lesson of the Gospels. "Better the young man and his failure than the old man and his sloth," as Canon Keatings quotes in his admirable book on the priest's character and mission. "Best of all, the young man and his success; and success has certainly attended the social works in France which we are here considering.

We shall have something to say later on about the pitfalls of social work. At present we are trying to see how we can create the best sort of enthusiasm among our young men. This is surely preferable to lack of interest, boredom, ennui. We know precisely what we want. We want, not the vague enthusiasm of the "revivalist" which, when it does not attach men to a living and healthy system, merely leads to a reaction—but that enthusiasm which will deepen their hold upon Catholic principles. And we maintain that this enthusiasm may be far more easily aroused in our young men than some of us are disposed to think. Bring them into contact with a man of high ideals, generous heart, and unselfish life, and they will take fire. Treat them like schoolboys and schoolboys they will remain. But get a few—it may be a very few—of them together, and give them a peep at the great issues at stake in the world, and at their own power to affect these issues—well, who knows what they may not do? They may give a definite direction to the thought of the country. We are far too apt to underestimate the influence of personality in these matters, and to trust to the mechanical results of our system. We constantly see the results of persevering enthusiasm in causes which in themselves are vastly less stimulating than the cause of Catholicism. When Richard Cobden set out to repeal the corn laws, the odds seemed overwhelmingly against him. But he took himself very seriously and looked upon his task as a kind of sacred mission. His enthusiasm was bound to prove infectious. Surely it might be possible to do this in our own country.

He deprecates being called the leader of the movement; but his personal influence is, as a matter of fact, largely responsible for its growth. We lay stress upon this fact because it illustrates our present contention that a young man's enthusiasm for Catholic social work may be easily aroused; and that when aroused it may produce very significant results.—Catholic Weekly.

Three Perils of The Age.

Archbishops Ryan and Glennon Firmly State the Position of the Church With Regard to Social Problems.

Suicide, divorce and communism formed the theme of the sermons preached by two of the most eloquent prelates in the United States, Archbishops Ryan of Philadelphia and Glennon of St. Louis, at the ceremonies held Sunday in observance of the centenary of the Baltimore Cathedral, says the New York Daily News' correspondent.

The sermon, which was one of the features of the occasion, was delivered by Archbishop P. J. Ryan, of Philadelphia, one of the best known pulpit orators in the Catholic Church.

"The Catholic Church," declared the Archbishop, "says to a man meditating suicide: 'You are planning murder; you have no right over your own life; you have no right to destroy the image of God in your soul.'"

"To the divorced man or woman she says boldly: 'You are living in adultery according to the doctrinal declaration of Jesus Christ, and adulterers cannot enter the Kingdom of Heaven.'"

"To the discontented communist and laborer rushing toward anarchy she says: 'All power is from God, and you have no right to disturb the order of society by crime and violence. Seek legitimate means to right your wrongs. Look at the King of Kings, my spouse and your model. He became poor to teach you patience. He was capital supreme, for the riches of heaven and earth were at His disposal, yet he became the carpenter of Nazareth to teach by example that labor is honorable.'"

At night a second great service was held and Archbishop Glennon, of St. Louis, also touched upon the attitude of the Church toward Socialism. He said in part:

"The social fabric appears to-day to be in imminent danger because old principles are ignored and old foundations attacked.

"It were folly to deny that the shadow of Socialism is hanging over the land, and while learned men are busy pointing out its unreasonableness, its injustice, its lack of feasibility, the shadow deepens, the preachers capitulate and the leaders grow more audacious. We are told that the end has come for that form of social life that heretofore obtained in Christendom, and that with it will go the institutions and the churches that cling to the past, so that you might infer that a church that refuses to modify its teachings or change its principles, or divorce itself from a past that is now impossible must view with anxiety the threatening future.

"And yet we fear not. We are convinced that the Church has a message for these coming years. Do they ask for an even chance in the struggle for life? Is the brotherhood of man the dream they would see actualized? Then comes our Church, heedless of the passing clamor, careless of the mere surface thought of a restless age, to hold up for all good men's admiration the changeless principles of the democracy of the cross, inviting humanity back to that cross and to the One who died thereon."

For the Overworked.—What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one. A disordered liver means a disordered stomach, and a disordered stomach means disturbance of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parrot's Vegetable Pills are a recognized remedy in this state and relief will follow their use.

One Lack in Secular Training

Priest, Rabbi and Protestant Bishop Unite in Declaring That Religious and Moral Education Is Vital to Citizenship.

Only Religious Teaching Can Produce Better Citizenship.

Sunday evening there was a singular gathering down in New York—one that ten years ago would be pronounced impossible. A Catholic priest, a Jewish rabbi and representatives of five Protestant denominations united at a meeting in the assembly hall of the United Charities Building to plead for a more thorough religious education of children. The movement had its inception at the inter-church conference last fall. It is proposed that the public schools shall so arrange the schedule of studies that subjects of relative unimportance shall come on Wednesday afternoons, and that such students as desire it, or whose parents desire it, shall be then free to go to the churches of their choice to receive there religious instruction without loss of public school standing.

Rev. Dr. Anson P. Atterbury, pastor of the Park Presbyterian Church, presided and invited Father McMillan of the Paulists to come to the platform as the first speaker.

"It is the Catholic position that religion and morality are inseparably joined," said Father McMillan. "To us it is visionary that there can be morality without religion.

"This plan will solve many of our problems. We hear and we know that to some extent the Sunday School is ineffective, that it does not provide all that is needed and that the time allotted to it does not give sufficient chance for necessary instruction. The method suggested will help us to get rid of that absurd pernicious idea that religion is for Sunday alone and has no place in the business day. It is a weakness of the Christian Church that under present conditions it has no officers who can go out and make the child come to Sunday School as the public school can.

"On account of religious differences much cannot be expected from public officials. These men, on account of religious differences, have to assume a position of brutality toward religion. In a sense it is a right position. And so the responsibility falls most largely upon the parent. Parents have the undoubted inherent right to insist that their children be educated in the parents' faith. They have, I know, a growing interest that something must be done to supply the deficiency existing in the public school. I am not talking now as a Catholic, but as a citizen. It is the religious denominations who are willing to back their position by building churches and schools, by self-sacrifice. Those who want a general ethical culture are not very self-sacrificing. It is time the churches aroused themselves."

Bishop Greer said: "I am a strong and staunch believer in the public schools. I want them pretty much as they are and for what they stand. They do that which they aim to do, and do it fairly well. This is good as far as it goes, but it does not go far enough.

"There must be moral and religious training. That is more than a religious influence. In the last analysis moral training rests on religious training. If the seductive evils of our modern life are to be not as they should be met, something more is necessary than the training that is given by a secular education. The training of the public school needs to be supplemented by the training the churches can give."

Rev. Dr. Henry M. Sanders added a word for the public schools. But he said, the religious teaching there is lacking, the Sunday school is deficient and often parents are not qualified, even if they wish to supply the need.

Rabbi H. P. Mendes said he spoke as an Oriental. He thought the three "R's" are neglected in secular education, not the three "R's" best known, but, rather, reverence, righteousness and responsibility. "Irreverence is prevalent," he said. "There is unrighteousness in men's lives, not more in the higher circles, of which we have been hearing about, probably, than elsewhere. I mean

the unrighteousness of the day laborer, for instance, who is not conscientious. By neglecting religious education we are neglecting that part of our citizenship which makes for these three "R's." I welcome this Wednesday movement."

Rev. Dr. Frank Mason North, Methodist, in a corroborative vein, and the Rev. G. U. Wenner, who is largely responsible for the movement, said that it is exciting attention all over the country. In closing the meeting Rev. Dr. H. A. Stimson, pastor of the Manhattan Congregational Church, summed up, declaring it his belief that, despite the arguments that some might cite against the plan, it seems feasible. There was a unanimous vote to continue the committee and to give it power to take any steps it deems necessary to further the movement.—Syracuse Catholic Sun.

Archbishop's Urgent Appeal

To Maisonneuve Council re Sunday Liquor-Selling.

Following closely upon his energetic action in the matter of upbraiding a Maisonneuve hotelkeeper for selling liquor on Sunday, His Grace has addressed the following letter to the Mayor and Council of Maisonneuve:

"Gentlemen,—Allow me to solicit your help in the crusade inaugurated throughout the whole of our diocese against intemperance and which has already produced the most encouraging results. The clergy are working earnestly in both the city and country parishes; families comply in a body with their request; grown up men and young men come by hundreds to enlist in the society which we have founded.

"Let the government and the members of municipal councils energetically and courageously support our efforts, and a beneficial reform will soon take place among our people.

"If one thing is to be regretted, it is surely the ease with which licenses for the sale of alcoholic liquors are granted. A large number of the hotels and saloons which obtain a license have no reason to exist; they always constitute a danger, and, very often, they are the cause of the most serious disorders. Your municipality has twenty-five of these. That is too many, far too many, and nobody can pretend that all these liquor places supply a need. Far from it, gentlemen; and, rest assured that you can only suffer thereby.

"You live in a municipality whose name, dear to every Canadian, is synonymous with honor and virtue. If intemperance and the influences which encourage and spread it are allowed to enter that municipality, it will inevitably be exposed to evils of every kind, and its downfall, both materially and morally, will be assured.

"You who have the progress of the municipality at heart; you whose mission and duty it is to favor its development and morality; will you, then, join our efforts and perform no matter what sacrifice calculated to avert the danger that threatens you? I have received many complaints for some time past, and the interest which I take in your welfare is my excuse for sounding the alarm.

"It is desirable that the number of saloons should be reduced. Meanwhile, I request you to see that the laws of the church and of the state be faithfully observed. The truth with which the confidence of the electors has honored you imposes, as you know, the obligation to have the law respected.

"Now, in many of the hotels of your town intoxicating liquors are sold on Sunday, and sometimes much more than the other days of the week. People reach these places by secret doors; they drink there; they get intoxicated there; and it is not an unheard of fact that disorders and squabbles take place. I had been told of this, and could hardly believe it. A mere chance allowed me to ascertain with my own eyes a few days ago that nothing had been exaggerated. Allow me to tell you that what I saw grieved me deeply. You headed the council which I then considered it my duty to give you; you set to work to suppress those abuses with a zeal that cannot be too highly praised and

for which all citizens of Maisonneuve must congratulate you. I cannot but encourage you to continue in that path. The evil can still be fought, but you must make haste.

"Efforts are being made, it appears, to secure from you leave to sell beer on Sundays in a certain part. I can see there a great danger. It would be a regrettable permission, on account of the serious abuses that would certainly follow. The sale of temperance beverages should suffice.

"I know, gentlemen, your excellent intentions. I therefore rely on each one of you for a persevering fight on behalf of the great cause of temperance, and I request you to accept the assurance of my entire devotion."

This letter was submitted to the council at its meeting of Wednesday last, and it was decided to comply with the request of His Grace. A resolution of the Police Committee ordering the constables to arrest without further notice any hotelkeeper found selling liquor on Sunday, was adopted.

HAPPY OUTCOME OF HIS GRACE'S ACTION.

We are pleased to note that His Grace's action has had a most beneficial effect. The local authorities have seriously taken the matter in hand, and on Sunday last the councillors made a personal inspection of the town to see that the law was being observed. They found all the hotels strictly closed, with one exception. Immediate action was taken against this offender, who pleaded not guilty. It appears, however, that a conviction will easily be secured against this man, after which, it is understood, his license will be taken away from him.

The hotelkeeper in whose case the Archbishop had taken action a few Sundays ago, recently called upon the parish priest of Viauville and declared his determination to strictly abide by the law in the future, and on Sunday evening last he had all the lights turned on in his premises, where all the blinds were raised, in accordance with the request made to him to do so as an evidence of good faith.

When addressing his parishioners on Sunday last, the pastor of the Viauville Catholic Church referred to this visit, and took advantage of the occasion to once more make an earnest appeal on behalf of the observance of the liquor law regarding Sunday selling.

Noted Catholic Scholar Dead.

Rev. Reuben Parsons, D.D., for thirteen years chaplain of St. Joseph's hospital in Yonkers, N.Y., died there on Friday, April 13, in his sixty-third year. He was the author of "Studies in Church History," in six volumes; "Scenes, Lies and Errors in History," in ten volumes, which he left incomplete.

Dr. Parsons was born in New York city in 1841. His father was a Protestant and his mother a Catholic. He received part of his education at St. Mary's College, Emmitsburg, Md., and then went to the American College at Rome, as one of the first thirteen students of that institution. Dr. Parsons was appointed first prefect of the college, having under him the late Archbishop Corrigan, the Rev. Dr. Henry A. Brann and others.

Shortly after his ordination in 1865 he returned to the United States and held several pastorates in New York City. He then retired to St. Joseph's Hospital, Yonkers, N.Y., where he lived for thirteen years and died.

During these twelve years Dr. Parsons, who was a learned man and was always fond of books, with a special talent for Church history, devoted himself especially to the study of Church history. He wrote a number of well known volumes, which are found in nearly all libraries of the clergy.

"Tis Well to Know a Good Thing—Said Mrs. Surface to Mrs. Knowell, when they met in the street. "Why, where have you been for a week back?" "Oh, just down to the store for a bottle of Dr. Thomas' Electric Oil," and Mrs. Surface, who hales puns, walked on. But she remembered, and when she contracted a week back there was another customer for Electric Oil.