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# The Montreal Witness



Vol. L. No. 89 MONTREAL, SATURDAY, APRIL 6 1901. PRICE FIVE CENTS

## CAMPAIGN AGAINST INTEMPERANCE.

(From the Western Watchman.)  
The Nineteenth Century was a drinking age. But the one before it was a drunken age. Will the Twentieth Century be a sober age? The various temperance organizations throughout the country are preparing for a campaign against intemperance the coming summer. These associations are changing their tactics. After years of effort among the drinking classes they find that the balance sheet shows little gain. The profits are nearly always balanced by the losses. The temperance organizations are too often friendly retreats for the temporary restraint and partial recuperation of drunkards. They rarely become permanent abodes of the reformed. The vast majority of those in our total abstinence societies are men who never drank liquor and for whom, therefore, a pledge is unnecessary. They belong to temperance societies to give good example.  
Some pretend that drunkenness is a disease. It is first a sin of gluttony. Then it becomes a vice of drunkenness. Lastly, it degenerates into a mental disease closely allied to idiocy. But taking it as a disease, we must adopt the new theory of prevention and hygiene. This the temperance organizations propose doing. They have tired of their barren efforts to reform drunkards and will henceforward devote their energies mainly to the prevention of drunkenness. That is, they will gather in the young men before they begin drinking and hold them by a pledge from the saloon. Something like this has been done by the priests for years. Their First Communion have been invited to take the pledge for life or for a certain number of years. They have found that the parents of the children favor the step and the boys themselves are not averse. It is rarely that in a class of fifty five are found who refuse to take the pledge.  
The Knights of Father Mathew in this city are preparing a campaign of prevention; and during the year 1901 they hope to bring this new phase of temperance before the people of the whole city. They are making arrangements to have lectures on total abstinence delivered in all the churches of the city under the auspices of the local branches of the order; and not only young men but their fathers and mothers and sisters will be invited to attend them. For it must be borne in mind that

known to all newspaper readers, but when the first protest was made in the British Parliament, shortly after the oath had been taken by the King, the representatives of the Government distinctly declared that nothing in the way of repeal or alteration or abrogation of the obnoxious form could or would be made. Lord Salisbury the answer to a question in the House of Lords said that though personally he deplored the words of the oath no legislative action could be taken in the matter, plainly hinting as a reason the probability of opposition in quarters he refrained from mentioning, but which everybody well understood to refer to ultra Protestantism. An answer somewhat similar was given by Mr. Balfour in the House of Commons. He, too, deplored the oath, but he would do no more.  
This was the situation when the "agitators" took the business in hand. In Ireland they began to wage

war against the oath at public meetings and at meetings of municipal and county councils, grand juries and other public bodies, and the bishops in pastoral letters denounced its terms as an intolerable outrage upon the Catholics of the Empire. Of course the Irish Nationalist members of Parliament also did their part. Mr. William Redmond gave notice in the House of Commons that so long as the obnoxious declaration (oath) remained on the statute book he would offer resolute opposition to he would offer resolute opposition to the Civil List, that is, the proposal in detail presented to Parliament for fixing the salary and other allowances of the new King. Mr. John Redmond, the leader of the Irish party, made a similar announcement. Then the Government threw up the sponge and intimated that a "Committee of Inquiry" would be appointed, which, of course meant and means that the oath will be recast with the offensive expressions omitted.

**SUPPRESSED MONASTERIES.**—In Italy, as elsewhere, one of the most common and always most taking accusations against religious communities, is their immense wealth, their idle lives and their extravagance. Since the law despoiling the communities of their property was passed, the story of the ruined institutions has been most pathetic. Four hundred and fifty monasteries have been suppressed (and robbed) and since then the members of these communities have displayed untold heroism.  
In some cases the nuns support themselves by needlework, teaching, and nursing, but too often these are insufficient to keep the wolf from the door. A society has been formed, under the presidency of Father Raphael Ballerini, S.J., with the object of assisting these poor communities in every possible manner, but how to meet the wants of so many cases, one more deserving of pity and admiration than the other, is a problem which the society cannot yet solve with the slender means at its disposal. From all parts of Italy appeals for aid reach the committee. One of the letters is extremely touching. Here is, for instance, one from the aged Abbess of a noble community which, having been driven out of its historical monastery in Rome, has sought refuge in a little house in one of the poorer quarters of the suburbs.  
"Rev. Father,—I beg to acknowledge receipt to-day, 13th March, 1901, of a subsidy of 26 lire (1 sent us by Your Reverence. Both I and all the Sisters thank you from our hearts for your charity for our poverty is such this year that for supper we have nothing but bread with a little oil and vinegar, except the Sisters who are ill, and for whom we keep a few eggs. Believe me, Father, this is no exaggeration. But we are distressed and happy, and always pray Our Lady of the Immaculate Conception for our benefactors. (Here follows the Abbess's signature.)" The Holy Father is a generous contributor towards the "Suppressed Communities' Fund," but unfortunately, his example is not followed with that zeal and enthusiasm which so eminently charitable a cause might be expected to arouse. Rich communities are still numerous, both in Italy and throughout the world, and a united action on their part to aid their starving brethren would mark a bright page not only in the history of monasticism, but in that of humanity and of Christian love.

## AN ANCIENT CATHEDRAL AND ITS MEMORIES.

Rev. P. J. Cornican, S.J., in an interesting article in the current number of Donahoe's magazine, under the title "A City of Historic Associations," presents a pen picture of the capital of Belgium, which is truly edifying. The article is elaborately illustrated; we take the following extract from it:—  
The most prominent church in Brussels is the cathedral of Sainte Gudule. It is a large Gothic structure, standing on the slope of a hill, and overlooking the lower part of the town. It is about ten minutes' walk from the North Station, and about five from City Hall. The church was begun in the year 1220, but was not completed until centuries afterwards; indeed the western towers are still unfinished. The transept, the arcades of the nave, and the south aisle are early Gothic, and were completed in 1273. The north aisle was built between 1350 and 1450. The whole building was restored by Snyrs in 1848-1856. The western entrance is approached by an imposing flight of steps, which were completed in 1861. The stained-glass windows were added at different periods, extending from the thirteenth to the nineteenth century. The finest are those in the chapel of the Blessed Sacrament, which was built between 1534 and 1539. They are five in number, and were presented by five potentates of Europe in order to perpetuate the memory of the Sacred Heart, which I shall presently explain. Each window bears the portraits of the donors with their patron saints. Beginning from the left, the first window was given by John III. of Portugal, and his Queen Catherine; the second by Louis, of Hungary, and his Queen Maria; the third by Francis I. of France, and his Queen Eleonora; the fourth by Ferdinand I. of Austria, and his Queen; the fifth, above the altar, was donated by Charles V. and his Queen, Eleonora of Austria. These windows were presented between 1540 and 1547. The representations in the upper part depict the story of the Hosts, which is briefly as follows: In the year 1370 some consecrated particles were taken from Saint Gudule by a party of Jews and desecrated in a neighboring synagogue. When the Hosts were transfigured, they bled profusely. The sacrilegious scoffers, seeing the miraculous bleeding, were filled with terror, and restored the sacred wafers to their proper place. But one of the number, in the excess of his remorse, betrayed the sacrilege, and they all suffered death as a penalty for their crime. The desecrated Hosts are still kept in

the chapel of the Blessed Sacrament; they are exposed for adoration every Thursday, and carried in procession through the streets on the first Sunday of July. In 1436 an expiatory chapel was erected on the site of the synagogue where the Hosts were profaned. In this chapel there is perpetual adoration of the Blessed Sacrament. A side chapel, which may be entered directly from the larger one, is the very room where the sacrifice took place. It is carefully preserved, and decorated in a manner befitting its present use. The whole structure is called the Chapel of the Hosts, or Chapelle de l'Expiation. It is but a short distance from the Cathedral, and faces Rue des Soirs.  
This is the sacrilege which is commemorated by the celebrated stained glass windows already mentioned. The Church of Charles V. over the altar, seems to record a different thought, a kindred event. It represents a lamb adoring Sacred Hosts. If I am not much mistaken, that is intended to recall another sacrilege which took place a few miles from the Cathedral. The story goes that robbers stole the sacred vessels from a church in the neighborhood, and then threw the consecrated Hosts by the wayside, where innocent sheep were found some time afterwards kneeling in adoration before their discarded Lord. The spot is now marked by a pretty shrine, which it was my good fortune to visit.  
Perhaps the most remarkable piece of art in the Cathedral of Sainte Gudule is the pulpit. Like the majority of the pulpits in Belgium, it is made of carved wood, and is artistic in the highest degree. For eighty years it had stood in a church at Louvain belonging to the Jesuits. After the suppression of the Society of Jesus, their beautiful pulpit passed into other hands, and in 1776 it was transferred from Louvain to Brussels. It is the work of the celebrated Verbruggen, and was finished in 1699. It represents the expulsion from Paradise. Above is the Blessed Virgin holding a Babe, who crushes the head of the serpent with the cross.  
One thing that is apt to strike a stranger is the absence of pews in those continental cathedrals. Movable chairs are used instead, and are rented for a small sum on each occasion. They have one advantage, that they can be placed so as to get a good view of the preacher or the ceremonies. But that is about the only advantage they possess. As you can see from the interior view of the Cathedral, they are a cross between an ordinary chair and a prie-dieu. They are too high for kneeling and too low for sitting.

## CATHOLIC EDITORS ON MANY THEMES.

**ABOUT RELIGIOUS ENTHUSIASTS.**—The Western Watchman says: About eleven years ago a new sectarian church was launched into the troubled deep of religious competition; the peculiarly sectarian character of this church being that it was not to be sectarian at all. They secured a prophet, an apostle and a messiah all in one in the person of Dr. Cave. The poor man undertook to formulate a new gospel, establish a new church and spread the non-sectarian kingdom of righteousness from the center of St. Louis to the uttermost bounds of her extended limits. Last Sunday he resigned; broken in health and crushed under the weight of his gigantic undertaking. There is no chance for an enterprising, young ecclesiarch in these days of gospel trucks; and Dr. Cave goes down to his death crushed under the wheels of the Moloch of sectarian monopoly. The Non-Sectarian Church is bankrupt. Assets: a large lot of faded hopes and punctured ambitions; liabilities: pledges unfulfilled, prophecies unfulfilled and a mort-gage.  
Protestants who have never been abroad are apt to think that the rest of the world is as non-Catholic as this. They would learn their error if they observed the diplomatic corps in Washington, on a Presidential reception day. Of the thirty-four representatives of foreign governments now in Washington, twenty-two are Catholic, while two more are anti-Protestant, the Russian Ambassador and the Greek Minister. When you spread Protestantism all over the world it becomes too thin to arrest the light.  
**INDIVIDUAL INFLUENCE.**—On this important subject the Catholic Citizen remarks:—  
A single individual seems insignificant in this crowded world. Yet it is so ordered that even the humblest can possess and exert an influence, apparently wholly out of proportion to his social position and his worldly advantages. A school-master exerts, as a rule, a greater influence over the future of his community than does its richest citizen or its most honored inhabitant. The school-master who follows the growth of his pupils out of school may have a prodigious part in the shaping of the dominant spirit of his neighbor-

## NOTES FROM ROME.

**TWO ENEMIES.**—Italy, like every other land, has its drawbacks, and its people have certain enemies with which, or with whom, they are forced constantly to contend. The two most deadly enemies to-day, in Italy, are Infidelity and Malaria. In glancing over some of recent Roman correspondences we find that these foes to spiritual and to physical well-being are more persistent in the school-room than elsewhere. That is their battle ground. They seize upon the young as the easiest victims. In this connection we will quote two very important paragraphs from a recent Roman letter to an English Catholic exchange.  
**INFIDELITY IN SCHOOLS.**—The most interesting, and certainly the most important, phase of the battle between Catholics and anti-clericals in Italy, is that which is now being fought with unyielding determination on both sides for the supremacy in the school-room. The struggle has been more fierce at Milan than elsewhere, as that city has fallen under the sway of a Radical and anti-clerical Municipal Council, who recently decreed the abolition of religious instruction in the elementary schools. This tyrannical and unjust measure gave rise to so many protests that the Municipal Council, headed by a notorious Freemason, Signor De Cristoforis, had to come to a compromise, stipulating that religious instruction should only be imparted to those pupils whose parents expressly desired it. The result was disastrous for the anti-clericals, as it was found that, in spite of the pressure brought to bear upon the parents, 85 per cent. voted for the maintenance of religious instruction; Signor De Cristoforis was foiled again, and in order to vent his rage had recourse to a petty act of vengeance, formally forbidding the recital of the usual "Pater," "Ave," and "Gloria," which hitherto was customary to begin the day's work in the Milan elementary schools.  
**FIGHTING MALARIA.**—Four members of the Chamber of Deputies, including Professor Celli, whose interesting studies on malaria are well known in the scientific world, have just presented for the third time a bill to Parliament, aiming at the diminution, if not the utter elimination, of the causes to which one of Italy's greatest scourges, malaria, is due. That the subject is one of vital importance for Italy may be gathered from the alarming statistics compiled by Professor Celli, who has proved that 15,000 persons die every year from malaria, while two millions are more or less incapacitated by the dread disease, which is also the cause of two million hectares of fertile land remaining uncultivated. And yet, in spite of the extreme urgency of the case, which

## DREAD OF DEATH.

BY AN OCCASIONAL CONTRIBUTOR.  
The Philadelphia "Press" gives a lengthy interview, on the subject of death, with Dr. Thomas H. Andrews, surgeon of the Bureaus of Police and Fire, in that city. In the course of thirty-seven years of active practice he has conducted over four thousand post-mortem examinations, and has seen at least half that number of human beings die. In summing up what this "expert" physician has to say regarding the important subject of death, the journal in question claims that Dr. Andrews is an undisputed authority on death. The subject is one of the greatest, most mysterious, and yet the most common, consequently, we will quote freely from the doctor's statements; but we must preface them by stating that we do not consider Dr. Andrews any more an authority upon death than we do upon agriculture, mining, navigation, or any other subject about which he can know no more than which he displays his ignorance in a lamentable manner. He may be a very good coroner, but he is no theologian; he may know something about human anatomy, but he is densely ignorant concerning the humanity of man as a whole—for man consists of body and soul. Take away the former, and you have merely the spirit left; take away the latter, and you have a pile of clay, or dust before you. This "expert on Death" starts out with a very reasonable proposition. He says:—  
"Death is as much of a mystery to me now as it was when I first saw a human being die."  
Exactly! So is it an unsolved mystery for every person. We all know that we must die; but until we experience death we can really "know" nothing about it. One of the million mysteries that confront us daily—the truth of which we are forced to admit, but the nature of which we must, for all time, ignore. If then death is still such a mystery, why does he attempt to explain it? But let us hear what he has to say:—  
"Nature is never so kind to man as when she is severing the ties that bind him to this earthly life. She removes all fear, ameliorates every harsh surrounding, softens

every sound and smooths the narrow pathway to the grave with kindly hands. The easiest thing in life is to die."  
This may be true of the aged persons whose vital energies have been gradually worn out, and who remain with little or no powers of resistance; but we doubt very much if the majority of deaths are not painful, a fierce struggle with the invisible foe that must inevitably conquer.  
Leaving aside a lengthy distinction between the gifted and the ignorant, we find the doctor making this statement:—  
"The scientists, the man or woman of keen intelligence and trained faculties, unless their lives have been conspicuous for an exhibition of faith in religion and its teachings, are slower to accept ministrations of clergymen and others. The man of low intelligence yields at the first approach and calls for religious consolation."  
The reason for this, I think, is that the vast majority of professional men, outside of the clergy and particularly doctors and scientists generally, are not inclined to believe or accept what they cannot demonstrate as a scientific fact. And yet, as a rule, these men and women willingly accept religious ministrations when death is only a matter of hours.  
Here is a direct contradiction of himself. In the first paragraph he claims that only the man of low intelligence yields to religious consolation; in the second, he says that professional men, etc., willingly accept religious ministrations when death is only a matter of hours. It is quite evident that Dr. Andrews has had to do entirely with Protestants; he must have seen very few Catholics die.  
After a column, almost, of examples, he comes down with this queer statement:—  
"It is only in good health that we fear death. When we become ill, when we have sustained some injury of a very serious nature, the fear of death seems to disappear."  
The one great unsolved problem, before which science thus far has stood dumbstruck, is the secret and the mystery of the origin of life. Side by side with it I may say is the mystery of death. I have never seen, and I have never heard of any authentic evidence from the death-bed of any one, which could be accepted as scientific proof of the existence of a life beyond.  
We need quote no more. This is a fair sample of what the Protestant press—which claims to be so Christian, and which even seeks to monopolize to itself the entire Christianity of the world—furnishes its readers. Here we have a doctor, a coroner, a man of science, posing as an authority upon the question of death, and commencing by the admission that it is a mystery, for him; and closing with the statement that he has never seen anything in a dying person, or who soon to have any scientific evidence of a future life. If it be a mystery for him, why does he not let that mystery alone? How can he expect that any person, passing from time to eternity, could solve the mystery for him? or that a scientific test could ever be applied to such a mystery. All mysteries are beyond the grasp of the finite mind; they exist only to be seen by the eyes of Faith.  
**ATTITUDES AT MASS.**  
Rev. Dom. Columba Edmonds, O.F.S., has a very interesting and important contribution in the March "Ave Maria" on "The Layman at High Mass." While we cannot reproduce all the instructions given by this practical writer in the bearing of High Mass, we cannot refrain from giving our readers the benefit of the following rules. Pius IX. sanctioned Father Le Vasseur's book on "Ceremonial," in which the author says:—  
"The laity who assist at the office ought to observe the same rules, as far as kneeling, standing or sitting are concerned, that are laid down for ordinary members of the clergy."  
As an adaptation of these rubrical directions, the following is taken from a leaflet which received the "Imprimatur" of His Eminence Cardinal Vaughan:—  
1. Stand during the "Agnus Dei."  
2. Kneel from the beginning of Mass till the celebrant says at the "Gloria in Excelsis."  
3. Stand during the collects.  
4. Kneel at Mass for the dead at the Ferial Mass on fasting days.  
5. Sit during the Epistle and Gradual.  
6. Stand during the singing of the Gospel, and until the celebrant sits at the "Credo."  
7. Sit for the Orlatory, but stand while the thurifer incenses the congregation.  
8. Stand from the beginning of the Preface till the "Sanctus" begins.  
9. Kneel during the Canon until after the Communion of the priest or people. It is more in harmony with the ceremonial all to stand after the Elevation, except at Mass for the Dead and at the Ferial Mass on fasting days, when all kneel till "Pax Domini" has been sung.  
10. At the elevation of the Host and chalice all should devoutly raise their eyes toward the Blessed Sacrament, as it is for this purpose the priest is directed to elevate the Sacred Species.  
11. Sit from after the Communion till the prayer called the Post-Communion begins, then stand.  
12. Kneel at Mass for the Dead and at the Ferial Mass on fasting days.  
13. Kneel for the priest's blessing, but stand for the last Gospel.