

...ON NO. 3, meets on third Wednesday of 1863 Notre Dame St. Officers: Al- lery, M.P., Presi- dent, Vice-President; ...

A. & B. SOCIETY. 69.—Rev. Director, ... President, D. Sec., J. F. Quinn, ...

AUXILIARY, Di- gnanized Oct. 10th, ... President, D. Sec., J. F. Quinn, ...

SOCIETY.—Estab- lished 1864, incorpo- rated 1864. Meets in ...

ING MEN'S SOCI- ETY.—Meets in the ...

COURT, C. O. F., ...

T. A. & B. SO- cieties in St. Pat- rick's St., ...

ANADA, BRANCH ...

CURRAN,

C.L.L.

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# The True Witness and Catholic Chronicle



Vol. LII, No. 10

MONTREAL, SATURDAY, SEPTEMBER 13, 1902.

PRICE FIVE CENTS.

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EPISCOPAL APPROBATION.  
If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

## NOTES OF THE WEEK.

### HOME FOR SPINSTERS.

There are various kinds of philanthropists, and we often wonder at the peculiar ideas manifested by some wealthy persons in the distribution of their means. We are inclined to ask ourselves why such a man left all his wealth to a certain institution, or a certain category of people, to the exclusion of all others; but we must remember that if each one of the world's eminently rich men were to assist one special object, the result would be that almost every deserving object would have its benefactor. We are told of a special instance in which spinsters happen to be objects of a liberal benefaction. The story is this:—

"In Sweden and Norway there are several homes for spinsters. One of these at least is as attractive as it is unique. It is a monument to the memory of a wealthy old man, who, dying more than 200 years ago, left the major part of his fortune to the old maids among his descendants. A superb home was built, furnished and managed by salaried trustees. It flourished and has continued. Any unmarried woman who can prove blood relationship to the founder of the institution is entitled to admission to the home. She is given a suite of rooms, a servant, private meals and is subject to no rules save such as ordinary good behavior demands.

Now, we are seriously inclined to applaud this action of the old gentleman in question. It is a custom, and a mean one, for people to ridicule the unmarried lady who is advanced in years. But people do not reflect that the majority of spinsters are such because they sacrificed their lives to duty. How many women have not grown old in a state of single blessedness while declining all the chances that came their way in order to devote their lives to aged parents, to younger members of the family, or to some grand and noble mission? There are sacrifices made daily by women, the details of whose inner life, if they were known, would shed a halo of glory around their names. It is only the narrow and thoughtless who imagine that a woman's sole ambition in life is to get a husband. The truly refined and truly good know otherwise, and they appreciate the lives of those women who have given their whole careers to some grand object or to the fulfilment of some sacred duty.

### HELPING YOUNG MEN.

It is a noble deed to assist the young man who is deserving and ambitious. No grander eulogy could be made of a public man than that which is contained in these few words, which we clip from a contemporary:—  
"Perhaps no public man this country has produced was more helpful to the ambitious youth than the late Senator McMillan, of Michigan."  
In support of the above the same organ says:—  
"The senator showed me one time," says a newspaper correspondent, "a list of at least 150 young men in Detroit whom he had started in life by advancing from one to ten thousand dollars. Few of them ever paid him back, perhaps, but he used to say 'What do I care? I have \$10,000,000 and if only one out of 10 young men whom I started in life proves worthy, I consider myself repaid.'  
"Any young man who entered Senator McMillan's offices and displayed ability was bound to succeed. I know a young man who entered there 25 years ago as an ordinary clerk and who is now worth \$250,000. Senator McMillan appreciated his ability, and every once in awhile

when he had a mortgage or debt which it was some trouble to collect and which he thought might not be paid he turned it over to this young man on a 50 per cent. commission. It seems to us that there is a great merit in having thus contributed to the success in life of so many individuals. Possibly there is more eclat, more noise, more fame in the fact of endowing some immense institution wherein young men are educated. But we think that the goodness of Senator McMillan outweighs that of many a person whose name is heralded over the world as the founder of general benefits for the younger generation. At all events there is a lesson to be drawn from these facts and they teach us that wealth and station have their obligations, and that the man who fulfils these obligations must enjoy a consolation that others can never know.

### SUFFICIENT WEALTH.

The "Milwaukee Journal" has some very sage remarks upon the subject of sufficient wealth. It opens by asking a few questions which, of themselves, suggest a very difficult problem. It says:—

"Why do men toil on and on, long after they have attained a competency sufficient to maintain themselves and families in comfort and even to indulge in those luxuries necessary to complete satisfaction? Who heap up riches to be a cause for dissension after their death, and of envy, jealousy, and hypocrisy while they live? Why not, after having acquired such a competency, retire from business and leave the field to others who still need it? It is more real good to a man to give him a chance to earn his living than to bequeath wealth to him. There is a need in the world of men yet in strength and vigor of mind and body who will devote themselves to culture and the refining arts, to the progress of education and philanthropy. Men have little time to bestow on these subjects while engaged in hustling for their dollars. These things are important factors of life and cannot be brought near to the highest ideals, without time and thought bestowed."

Money is not and should not be the only object in life. And this truth is brought home to us in the following paragraph, which we clip from the continuation of the same article:—  
"A little less of hustle and a little more intimate knowledge of home and family interests would tend more to the best welfare of all. While money is important, it is not the solitary factor of our lives, nor is it the most important one. The welfare of the world in general would be better subserved if a man only knew when he was rich enough."

In concluding we have the distinction drawn between the wealthy of the old world and of the new:—  
"The European in his own country usually knows when to retire from business and give himself to the enjoyment of a well-earned competency while he is yet able physically and mentally to do so. The American alone knows no time to cease the strife, and he alone seems unable to acquire a leisurely repose."  
It is, after all, in the evening of life that a man most needs repose, and it is at that stage that he is most capable of enjoying those pleasures of the mind that the busy and hustling man of the world is obliged to forego. It would seem to us that each one would like to have a little leisure to think and a little time to rest, before leaving forever the means that it took years to accumulate.

### A PECULIAR PETITION.

We have been asked to state what we think about the following, which comes from the Roman correspondent of the London "Daily Chronicle" concerning a peculiar petition forwarded by a well known ecclesiastic to the Pope:—

"In the interests of civilized society and the honor of religion in Italy," he begs the Pontiff to grant plenary indulgence to all priests or monks who shall wash themselves daily, with extra partial indulgence to those shaving regularly at least three times a week during a specified period.  
"Students belonging to the Teutonic and Anglo-Saxon colleges at Rome," continues the correspondent, "are easily recognizable by their general neatness and cleanliness; but in the Italian seminaries and monastic novitiates the traditional sanctity of dirt still holds sway. In most of them soap, hair brush and looking glass are worldly luxuries excluded by rule, and the clerics emerging therefrom perpetuate the tradition. The Pope, one occasion, has evinced annoyance at the unkempt condition of monks who have come in close contact with his august person. Visitors to Italy will heartily welcome the innovation."

We simply think that it is not true. It is purely an invention of the correspondent for the usual purpose of creating a mild sensation and of having a general fling at the unoffending monks. It does not require any profound acquaintance with the subject to detect the absurdity of any ecclesiastic asking the Pope to grant indulgences of the kind. Nor does it need very deep learning in matters ecclesiastical to know that the calumny is made out of whole cloth. There does not exist, in the Catholic Church, a single order in which either the rules or the discipline are not in accordance with the fundamental laws of cleanliness. In fact, the cloisters of the world are the most perfect models on earth of purity and cleanliness—in some this seems to be almost extreme. But this kind of stuff suits the taste of the readers of the "Daily Chronicle" and that organ's Roman correspondent is paid to cater to that taste.

### APPLIES IN CANADA.

The Apostolic Delegate has addressed a letter to the Very Rev. Dr. MacDonald, V. G. at Antigonish, N.S., which contains information of a very important nature. The following is the text of the letter:—

Apostolic Delegation,  
Ottawa, Aug. 20th, 1902.

Very Reverend Father:—  
His Excellency is in receipt of your letter of the 14th inst. and in reply requests me to state that the decree issued Aug. 20, 1894, declaring the Odd Fellows, Knights of Pythias and Sons of Temperance prohibited societies, applies also to Canada. His Excellency has the faculties to dispense in such cases where all the conditions obtain which are enumerated in the instructions given to Cardinal Satolli by the S. C. off., Jan. 19th, 1896. Believe me, Very Rev. Father, sincerely yours,

FR. FRANCIS S. SCHAEFER,  
Secr. Apost. Delegation to Canada.  
THE VERY REV.  
ALEX. MACDONALD, D.D., V.G.  
Antigonish, Nova Scotia.

### THE DOUKHOBORS.

The queer stories that of late have been told in the press of the conduct of the Doukhobor colony, in our North-West, would lead us to the conclusion that as we pointed out from the first there is very little to be gained by filling up the country, at great expenses, with such immigrants. One of our dailies, very unceremoniously, but possibly very truly, remarked that we had a colony of seven thousand insane people out in the great West. We know that these people are afflicted with a species of religious mania, and are the victims of a very strange superstition. It was expected that by contact with more civilized neighbors they would eventually come to see the advantages of the more Christian methods and customs that obtain here, and to abandon some of their follies. But when it comes to a question of neglecting

even the most elementary precautions, in view of the approaching winter, there can remain no longer any doubt that they are more harmful than beneficial as an element in our population.

They have a species of pagan veneration for animals, and they decline to eat flesh meat; they have also such an absolute faith in Providence that they do not care whether their crops are gathered in or left to rot on the soil. We have no fault to find with their tenets as far as the use of meat goes, nor with their faith in God's protection. But when these are carried to a degree of absurdity that indicates an abuse, they cease to be qualities of virtues. The former becomes mere folly, and the latter insane presumption. The idea of leaving all to God to be done, while man sits down with folded arms and simply waits for Providence, is no more and no less than a sin of presumption. In one sense this peculiar conduct of this strange people appears to us to harmonize with the non-Catholic principle of allowing Our Lord to bear the entire burden of our wrong doing, and believing that a faith in Him—without any good works or co-operation on our part—will suffice for salvation.

But, no matter what their religious errors may be, there is at hand a period of terrible awakening for this people, if they are not soon brought to understand that provision must be made for the winter. A Canadian winter is no worse than a Russian winter; but both necessitate certain precautions being taken, otherwise they mean death or misery. We can pity the people who are forced by circumstances—of poverty or the like—to face the rigors of our climate without adequate means of protection. But pity vanishes when we find a people possessed of all the comforts or all the necessary elements of comforts, and lacking in nothing—save the desire or will to make use of the means placed by God in their hands.

### A CHINESE CONVERT.

Some weeks ago we had occasion to publish an account of the conversion and baptism of a number of Chinese, residents of this city, under the direction of the Rev. Martin Callaghan, pastor of St. Patrick's; we have now another story to tell in which a son of the Celestial Empire becomes a member of the Church. "Thomas" Hum Bow is the name of the Chinaman recently converted to the Catholic faith, and whose baptism took place, amidst solemn ceremonies, on Sunday last, in the Church of the Immaculate Conception. Thomas is the name taken by the convert on being baptised. He is a young man of some twenty-five summers, a native of Yum Ung, in the Hai Ping district, some three hundred miles from Hong Kong. When sixteen he married a native girl of thirteen years. He had been well educated and carefully trained by his parents. About four years ago he came to Canada "to make his fortune" in the laundry business. He set up at 364 Rachel street, near St. Denis street. There his nice ways, his kindly disposition, and his western manners attracted a number of young men, who frequently congregated at his shop. Hum Bow had discarded the Oriental costume, including the pig-tail, and acted, spoke and dressed like an ordinary citizen of Montreal. He had been much impressed by the accounts given by his several young friends of the splendid ceremonies in the Catholic Church. He began by frequenting, from time to time, the churches in his vicinity; then he studied the history of Catholic missions, especially in China. Finally, one day, he called on Rev. Father Cotter, S.J., and asked to be instructed. The result was his conversion. On Sunday evening the ceremony of his baptism took place, and on Monday morning he made his First Communion.

Before the baptizing of the convert, the Church was crowded with an interested and devout congregation, and Rev. Father Adam, S.J., delivered a beautiful sermon appropriate to the occasion. Tertullian—"the blood of the martyrs is the seed of Christianity." Mgr. Racicot officiated, assisted by Rev. Father Adam, Cotter, Bournival and Cox. After the sermon Hum Bow entered the

Church, was conducted to the Communion rail, and there received the Sacrament of Baptism. His Godfather and Godmother were Alderman E. N. Hebert and Mrs. Hebert. He took the name Thomas.

Thomas Hum Bow will soon leave for China where he will get his wife and bring her to Canada to reside. He expresses the hope that, in the course of the future, he may be able to convince many of his fellow-countrymen of the truths of Christianity and assist in having them enter the fold of the Catholic Church. There is a regular colony of Hums in this city, and he intends, on his return, to regularly have them meet that he may instruct them; and he thinks the day is at hand when a Catholic Chinese colony will flourish in this city.

## The Bourget Memorial.

A representative of the "True Witness" has been favored with a view of the photograph of one of the bas-reliefs which will ornament the base of the monument which the Catholic citizens of Montreal are about to raise to the memory of the late Bishop Bourget, in front of the magnificent cathedral which owes its erection to his untiring zeal for the spiritual welfare of his growing flock.

The bas-relief which is being executed by the celebrated Canadian sculptor, Mr. Hebert, in Paris, will illustrate a memorable episode in the history of the Canadians who enlisted in the Pontifical Zouaves. The scene is "Hannibal's Field," a plateau where the redoubtable Carthaginian general pitched his camp before marching on Rome.

In his solicitude for the well-being of the young soldiers who composed his little Pontifical army Pope Pius IX., when the summer time came, sent them, by turns, in small companies, to rusticate on the elevated panies, to rusticate on the elevated enjoy the pure mountain air for forty days.

The good Bishop of Montreal while he was attending the Vatican Council, paid a visit to the Canadian Zouaves who were encamped eighteen miles from the Eternal City, on Hannibal's Field, for the purpose of addressing to them some words of encouragement and of thankfulness for their devotion to the Holy See. It is this visit which the sculptor who, it may be mentioned, was present himself on the occasion as a Canadian Zouave, has selected for representation. His Lordship is represented as being surrounded by a group of Canadian Zouaves in a "stand-at-ease" attitude, presenting their homage to the illustrious visitor. In the background a battalion of these youthful crusaders is returning to camp after manoeuvring, under the command of General De St. Marcq, who is seen on horseback, his arm extended as he indicates the direction which the battalion is to move. The Bishop, leaning on the arm of General Charette, holds his hand out to Mr. Edwin Hurtubise, a member of the Canadian detachment, who wishes to kiss his episcopal ring. Behind General Charette is the late Benjamin Testard de Montigny, first Canadian to join the Zouaves, who is holding in his hand the regimental flag. Sub-Lieutenant Joseph Taillefer, who passed away in the valley of the River Qu'Appelle some time ago, is next seen, his sword drawn, as he is returning from the manoeuvre, in which he commanded a company. Vital Rapari, the bugler, is sounding a "halt" at the time. Father Paquet, who died with the Zouaves in Rome, is standing to the left of Taillefer. After Father Paquet comes the sculptor himself, Mr. Hebert, talking to young Langlois of Kamouraska, the smallest, but by no means the least courageous of the Canadian Zouaves, who is now a prosperous settler on the borders of Lake Megantic. Behind Mr. Hebert is seen Charles Trudel, Knight of the Military Order of St. Gregory the Great, who died last year at Quebec. To the right of Bishop Bourget and behind the

prelate is Leon des Carries, Mayor of Notre Dame de Grace, Montreal Island, a corporal in the Zouaves. Major Alfred Larocque, commander of the Order of Pius IX., and wearing the gold medal of those who were wounded, comes next to him. He was wounded at Mentana on November 3, 1867, while fighting against the followers of Garibaldi. After Larocque comes H. A. Piamondon, manager of the Eastern branch of the City and District Savings Bank. It was owing to his efforts that the chapel of the Sacred Heart in St. James Cathedral, known as the "Zouaves Chapel," was erected. Last but not least comes Mr. M. J. A. Prendergast, general manager of the Bank of Hochelaga, Knight of the Order of St. Gregory the Great, sergeant-major, and acting adjutant of the regiment, who, after Sub-Lieutenant Murray and Taillefer, achieved the highest distinction in the Pontifical army.

Another bas-relief will represent a meeting of the Cathedral chapter, presided over by Bishop Bourget, at which the construction of the Cathedral of St. James was decided upon. His Grace Archbishop Bruchesi has visited Mr. Hebert's studio several times during his stay in the French capital evincing great interest in the progress of the work on the monument.

## Late Charles P. Rowland

Deep sympathy is felt with Mrs. Rowland, of 21 Latour street, in the sad bereavement which has befallen her in the death of her only son, Mr. Charles P. Rowland. He was 28 years and 7 months old. The cause of his death was typhoid fever, for which he was being treated in the Hotel Dieu. Deceased was the son of the late Patrick Rowland, of this city, who for many years was the proprietor of the Union House. He was a member of the A.O.H., and was an enthusiastic athlete, lacrosse being his favorite pastime. He was an ardent supporter of the Shamrock A.A.A. Young Mr. Rowland was a devout and practical Catholic. The high esteem in which he was held was evidenced by the large number of young men who attended his funeral. Much sympathy is felt for his sorrowing mother, who is now left alone in the world, and who has sustained a grievous loss in his untimely death.—R.I.P.

## Late Mr. Richard White

From Pembroke, Ont., we learn of the death of one of the most eminent citizens of that flourishing town, in the person of Mr. Richard White. The deceased was for years one of the leading lumber merchants of the Ottawa valley, and his name and person have long been familiar to the commercial men of Montreal and Quebec. Some ten years ago Mr. White retired from active business life, and enjoyed a well-earned rest in his elegant and picturesque home, at Goove Cottage, outside Pembroke. He had been a pioneer Catholic in that community, and the Church, convent, hospital, episcopal residence, and all the Catholic institutions of the places owe no small amount of indebtedness to his liberality and benevolence. During the past three or four years the deceased gentleman has suffered very painfully from the physical ailment which resulted fatally for him on the 4th instant. On Saturday last the solemn obsequies took place, and the vast concourse of friends and fellow-citizens that filled the Church and followed the remains of their enterprising and universally esteemed fellow-townsmen, to the grave yard, attested the hold that he had upon the affections of all. Mr. White was married some thirty-five years ago to the eldest daughter of the late John Foran, lumber merchant, of Aylmer, P.Q. Mrs. White, who is a sister of Dr. J. K. Foran, formerly of the "True Witness," survives her husband. We extend to her and her relatives, as well as to those of the deceased the expression of our sincere sympathy. May his soul rest in peace.