

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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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."
—PAUL, Archbishop of Montreal.

SATURDAY

AUGUST 3, 1901.

NOTES OF THE WEEK.

A QUESTION OF PEW RENTS.

Quite an amount of writing has recently been done, in some of the American Catholic press, in regard to the question of pew rents. The example of St. Paul's Church, Cincinnati, is cited as evidence that the more satisfactory system is that of leaving all pews free and just charging five cents, at the door, for each person, and allowing that person to select any place in the Church. The rule "first come first served," being the basis of the system. It is claimed that the great debt of that church—a debt augmented by the fact that after its renovation it was burned very badly—was paid off much more rapidly than it could have been had the old system of annual rents of pews obtained. This may be the case, and we cannot say aught to the contrary, seeing that the same system works most effectively and admirably in the new St. Jean Baptiste Church of this city. But we are inclined to think that these are exceptional cases, and that while this system may serve the purpose of meeting large expenditures more readily, while a church is in process of erection, or completion, that once the edifice is finished entirely and the parish in regular working order, there is something more stable, more fixed, more really parochial, as it were, in the old system of having the parishioners own their pews. The ownership of a pew tends to increase the parishioner's interest in his church. He has a sort of proprietary claim there. By the new system it appears to us that a more or less floating congregation is established. People come and go as suits their convenience, or inclination; but they cease to have any established parochial interest. Of course, we do not pretend to pass judgment upon either system, nor to constitute any comparisons or contrasts; but, in such matters, our inclination is in favor of the older and more generally established methods.

WEEK OF PEDAGOGY.—At the Mount Saint Mary Academy, during the week, from the 19th to the 24th August instant, a series of lectures on pedagogy will be delivered. The Council of Public Instruction has given out the programme. All lady teachers will be welcomed by the Sisters of the Congregation de Notre Dame on that occasion. The Catholic Board of the Council of Public Instruction will meet all the expenses of board and lodging, at the convent, during that week. The railway companies will also give special rates for teachers, from the 16th to the 28th August. It is to be hoped that the attendance will be large, as the subjects to be treated are all of the highest importance to teachers. The first day, the 19th, will be the opening. On the second day (20th August), the subjects will be "School Discipline," "School Programme and Rules," and "The Outlines of Methodology." On the third day (21st August), "The Teaching of Catechism," "The Teaching of Reading in the First Grade of the Primary School," "Arithmetic in the Primary School." On the fourth day (22nd August), "Drawing," "How to teach Grammar in the Three Grades of the Primary School." The fifth day (23rd August), "The Part to be Played by Memory in a Well-Ordered Educational System," "Geography," "Lessons from Things." The convention closes on Saturday, 24th August.

THE ROMAN CATACOMBS.—Not satisfied with seizing upon and secularizing some of the most precious monuments of Christian antiquity in Rome, the Italian Government has actually conceived the idea of taking possession of the catacombs and relieving the Commission of Sacred Archaeology and the Trappist monks of the care of these shrines of primitive Catholic worship. The Government is being urged on to this by the masonic and anti-Catholic press of Italy. At one time it had been suggested that in case of a siege of Rome the city might be approached through the catacombs. The absurdity of this contention was so potent

that it had to be abandoned. Now they say that the Commission of Sacred Archaeology has not the funds needed, nor the influence required to carry on excavations and protect those already completed, and that the Trappist monks have used the admission fee paid them for other purposes than those of the catacombs. Nearly the Holy Father gives a large sum to the Commission. All the excavations heretofore made have been the result of the millions of francs expended by that body. During the past year the Commission has executed three very important excavations, while the Government has been twenty years trying to complete Victor Emmanuel's monument, and has not yet finished a third of the work. The Trappists have spent fifty thousand francs on the Basilicas of St. Sisto and St. Cecilia, and are now building a museum for the inscriptions that are being constantly found, and are laying the plant to illuminate by electricity miles upon miles of the excavated catacombs. But all these facts will prove of no avail the moment the Government decides to lay brigand hands upon these sacred abodes of the early martyrs.

WOMAN'S SPHERE.—We have before us two articles that are absolutely contradictory in regard to the sphere and duties of women. In the one we find the writer crying out for woman's emancipation from the kitchen and asking that the higher intellectual domain be open to her; in the other, the writer prefers "the woman with the hoe" than the "up-to-date" woman. He does not believe that "college-bred women make better wives, house-keepers and mothers." We cannot see why the two could not go together. It is not necessary that a woman be ignorant in order that she be a mistress of the situation in her kitchen; nor is it necessary that a woman avoid the ordinary duties of her household simply because she has had a superior intellectual training. Each in its own place and time; the combination of both should round off a woman's domestic life. The blending of a knowledge of higher things with a knowledge of home duties; the capacity to educate her children added to the capacity, if necessary, to perform every work that is needed, in a household—the result, to our mind, must be an accomplished and helpful woman.

THE PORTUNICULA.—Yesterday, August 2nd, was the feast of the Portunacula. This was the name of a little chapel outside Assisi, where St. Francis first established his great order. The indulgence of the Portunacula could only be obtained by visiting the little chapel of St. Mary of the Angels, at Assisi, but in 1622 Pope Gregory XV. extended the indulgence to all the churches and chapels of the Franciscan Order. It was in 1221 that St. Francis had his vision in this chapel. He beheld Our Lord, the Holy Mother and Angels; and our Lord spoke to him telling him to ask a favor. Whereupon St. Francis asked as follows:—

"Lord, I, a poor sinner, ask of Thy Divine Majesty the favor that all who, having confessed and repented themselves of their sins, may, upon visiting this little chapel obtain a general indulgence and full remission of all their sins."
He then went to Pope Honorius III. and asked for a special indulgence, the privileges to be attached to this chapel. The Pope acceded at once to the request. St. Francis, in his joy, was hurrying away with his news, when the Pope called him back and said: "What evidence have you that I have granted this privilege?" St. Francis made answer: "Holy Father, thy word is sufficient to me. I need no other instrument. Let Our Lord Jesus Christ be the notary, the Blessed Virgin, the charter, and the Holy Angels the witnesses."

KING EDMUND'S BODY.—Information from England has been received to the effect that the remains of King Edmund, the Martyr, the last King of the East Angles, who reigned from 855 to 870, have been returned to England after a sojourn in France of more than 700 years.

They reached Arundel last week in charge of Mgr. Del Val, archbishop of Nicaea, Asia Minor, and were placed in the private chapel of the Duke of Norfolk, pending final interment in the shrine being prepared for their reception in the new Catholic cathedral in Westminster. The body, after burial at Hoxme, was re-interred at Bury St. Edmunds, from which place it was carried off to France by Louis VII. Through the good offices and personal intervention of the Pope, the relics are now returned to England.

PERE MARQUETTE'S GRAVE.

The question of the exact spot where the great missionary and explorer, the Jesuit Father Marquette, was buried has recently been before the public as a result of discoveries made within the past few weeks. In 1721 Lord Charlevoix designated the spot as the "fourth stream south of Du Traverse Bay." According to the "Jesuit Relations," volume LIX, we learn that:—

"On the twenty-fifth of October, 1674, Marquette left the mission of St. Francis Xavier, near the site of the present city of Green Bay, Wis., upon a visit to the Caskaskias, of Illinois, whom he had met when returning from his voyage of discovery. Owing to his weak constitution and the severe winter storms which made traveling all but impossible, he did not reach the village until Easter of the following year. Here he instructed the Indians for three weeks, when, perceiving his health was rapidly failing, he set out for the mission of St. Ignace at Mackinac. He died before he reached his destination on the eastern shore of Lake Michigan and was buried there by his two companions. As they sailed along the lake, he perceived the mouth of a river with an entrance on the bank which he thought suited for his burial, and told his companions that it was the place of his last repose. They wished, however, to pass on as the weather permitted it, and the day was not far advanced, but God raised a contrary wind which forced them to return and enter the river pointed out by Father Marquette."

The mound at the mouth of the stream referred to above is 115 feet above the lake level. At a depth of thirty feet, in this mound, the skull and bones believed to be Pere Marquette's, were found on Christmas Day, 1900. On July 3 last, workmen, at the same spot, exhumed an altar crucifix, of the type which bears every evidence of antiquity. There is little doubt but that this crucifix was the one used by Pere Marquette as part of the portable altar and ornaments needed in saying Mass in those primeval forests, and away from the confines of civilization.

A QUER IDEA.—There are writers well versed in history and acquainted with the intimate annals of each nation, who can gauge to a nicety the probabilities in regard to future leaders of governments, or the diplomatic representatives of various countries, yet who are all astray when it comes to a question of the Catholic Church and its government. The learned editor of the "Spectator" is one of this category; yet he should be better informed than he really is. In a recent article, under the heading "The Coming Pope," he gives his reasons for believing that none but an Italian has any likelihood of succeeding Leo XIII. Needless to say that his argument (if such we may style it), is entirely baseless. To judge of his idea concerning the spirit that animates the Catholic priesthood, we may cite one sentence from his article. He says:—

"Every profession needs to hearten it some grand prize, and probably, as every sucking barometer dreams of the woolpack, so every priest dreams at his ordination of that far distant but shining tiara. It is well for the Roman system that it should be so; for otherwise the medieval danger, the splitting up of their one and indivisible Church into 'national' fragments, might be revived in greater force."

It is well that he has made use of the qualifying "probably" in that first sentence; it indicates a lack of certainty on his part, and may serve as an excuse for the assertion that "every priest dreams at his ordination of that far distant but shining tiara." In one sense this is "probably" true; at his ordination every priest has before his mind the wear of the tiara as the Vicar of Christ, in whom he is to trust and whom he is bound to obey. But, in the sense that he ever dreams of personally becoming the wearer of the tiara, the writer is absolutely astray. We may safely venture to say that not one priest in a million ever entertains, at his ordination, any such idea. Not even does he calculate, for a moment, upon the possibility of attaining episcopal rank. We will go further, and say that not one priest in a million covets or desires any such distinction. If it comes, in the natural order of events, it becomes his duty to accept; but as a duty and in a spirit of obedience, not as an ambition attained or in a spirit of self-satisfaction does he covet it. We might

even truthfully say that in the vast majority of cases it is with sincere reluctance, and with a sense of dread, that a priest steps into the ranks of the hierarchy.

But, as far as the idea of "every priest at his ordination" looking forward to the tiara, is concerned it is unmitigated nonsense. Of all the priests that were ordained in this city during the past season, how many looked forward on their ordination day to their chances of reaching the Pontifical Throne? It suffices to ask the question; it would be childish to make reply. Why educated and keen-sighted men are so shallow is a surprise to us. It must be that their education accustoms them to consider the Church as a human institution, and that their conception of temporal governments—with all their ambitions and intrigues—serves them as a basis of comparison. Otherwise, their language and views are inexplicable.

THE HOLY FATHER'S LETTER.

On another page we give the full translated text of the Holy Father's last and important letter, on the subject of the Law of Associations and the blow aimed by the French Government at the religious orders. Decidedly everything coming from the pen of Leo XIII. is of paramount importance, challenges admiration, and commands respect; but it would seem as if the Holy Father grew more eloquent as he grows older, and that this his latest public pronouncement, surpassed any of his previous letters in deep sentiment, lofty conceptions of life, and tenderness of expression. Without a doubt the subject is a delicate one, and his treatment of it might serve either to increase or to turn back the tide of religious persecution. Nothing that Leo XIII. has yet written was ever better calculated to bring about the happy results of peace and harmony as well as religious freedom, than is this letter addressed to the religious communities of France. We prefer to ask our readers to carefully read and closely study that monumental document, than to offer any comments of our own upon the subject. This letter covers the whole ground; it does so systematically, minutely, completely. Were it possible to touch the heart of the persecutor, that letter would affect the infidel government of France; were it possible to sway the mind of the prejudiced, or to bring the bigot to a sense of reason and justice, that letter would not fail to work miracles of good in the breasts of the Church's inveterate enemies. We cannot, however, expect that the eloquent and logical plea of the Great Pontiff will secure either result; but it will stand as a perpetual monument to the glory of the fearless Pontiff as well as to the undying shame of the ill-advised legislators.

A SIGNIFICANT ITEM.—Amongst the many brief items of daily news that, in the ordinary course, appear in the press, we select the following as one of deep significance, yet so simple and short that it would scarcely attract attention:—

"The Deutschlan" has established another record by crossing the Atlantic in five days eleven hours five minutes.

This means that in twelve hours and fifty-five minutes less than six days, a vessel has gone from side to side of the Atlantic Ocean. Not long since it was a wonderful thing to find the trans-Atlantic voyage made in seven and eight days; we remember when a ten days' trip was considered extraordinary. It is not probable that in our time the record will be much more reduced. If it can be lowered to five days it is as much as we can expect. But what a contrast with fifty years ago, or seventy-five years ago!

When our parents came out to America, away back in the thirties and forties, they spent two and three months on the ocean. At the beginning of the last century it was customary to occupy five months in crossing. Just reflect upon the change, from five months to five days. The Atlantic has not changed; it measures exactly the same distance; it is as turbulent and dangerous as ever; yet its billows have been conquered and its vast expanse has been almost spanned. This simple item of news suggests a myriad of solemn thoughts. If it were possible for the navigators of the early nineteenth century to revisit this sphere and to be accommodated with a passage on some of the most modern ocean grey-hounds, they very probably would "dream it a dream of the night-time, and doubt if the morning had come."

We need but follow the regular daily reports of events transpiring throughout the world to realize the changes, the veritable transformations that are taking place on all sides. The very important question is whether man is progressing in proportion. "The conditions of life in the world are being ameliorated, but

man is 'cateriorating,'" was the philosophic expression of a learned priest some years ago. It would be well for us all, and for the future, if the latter half of his remark were no longer to apply.

ABOUT AUTHORIZATION.—A very grave question has arisen concerning the law of associations as affecting the various religious orders in France. Should the religious orders apply for authorization under the new law, or should they decline to do so and submit to the obvious and inevitable consequences? The question was sent to the "Catholic" for an authoritative reply. The College of Cardinals, in a circular signed by Cardinal Gotti, gave the following answer:—

"The Holy See reproves and condemns all provisions of the new law which infringe the rights, prerogatives, and legitimate liberties of the religious orders. Nevertheless, in order to avoid very serious consequences and prevent the extinction in France of communities which confer so great a benefit on religious and civil society, it allows the non-recognized institutions to apply for the authorization in question, but only on the two following conditions: (1) That there be submitted, not the ancient rules and constitutions already approved by the Holy See, but only a synopsis of statutes answering to the various provisions of Article 13 of the above-named law, which statutes may without difficulty be previously submitted to the approval of the bishops; (2) that in these statutes thus submitted, the submission to the ordinary of the place be promised which is conformable to the character of each institution. Consequently, without speaking of the purely diocesan communities entirely dependent on the bishops, the communities approved by the Holy See, and referred to by the Apostolic constitution 'Conditiones a Christo,' published by our Holy Father Pope Leo XIII. on December 8, 1900, promise submission to the bishops by the very terms of that constitution. As to the regular orders, let them promise submission to the bishops in the terms of the common law. Now, according to that common law, the regulars, as you are well aware, are dependent on the bishops for the erection of a new house in the diocese, for public schools, asylums, hospitals, and other establishments of the kind; promotion of their subjects to orders, administration of the Sacraments to the faithful, consecration of churches, publication of indulgences, creation of a brotherhood or pious association, and permission to publish books, the regulars are dependent on the bishops for what relates to the cure of souls in the places where they are invested with that ministry."

ATTITUDE OF THE ORDERS.—A correspondent, from Paris, to one of the English Catholic papers, expresses himself, regarding the probable attitude of the religious orders towards the authorization request, in the following terms:—

No one for one moment supposes that the Jesuits or Assumptionists will apply to the French Government for their authorization according to the conditions of the article 13 of the iniquitous law. Nor does anyone suppose that they would obtain it. If they did, it is otherwise with respect to the Dominicans, who are supposed to be on the eve of asking for theirs. The Rev. Pere Feuille, Prior of the Arceuil Convent, is of opinion that to obtain this authorization would be about the best thing his Order could do under the circumstances. But to ask and to obtain even in this case is not the same thing. Despite the modern spirit breathing in the Dominican Order and despite the essentially modern principles on which the Arceuil College is conducted, it is difficult to believe that the French Government will allow this splendid educational establishment to continue untrammelled its work of moulding and forming future generations of Frenchmen. Besides this, the present Prior, predecessor, the late Pere Didon, in spite of his modern spirit, was too militant a monk not to be often in contention with anti-clericals of the hour. No further back than the other day his name was made to point an anti-clerical argument in the Senate. In all, the present distinguished Prior of Arceuil, whose fine presence gains from his Dominican habit, is an optimist even in the face of the present atrocious law. His words to a Catholic journalist who interviewed him the other day were: "In the moral order—that only can be killed that is willing to die. We Dominicans mean to live." Lacordaire's words are as true as ever: "Monks, like oaks, are immortal."

AN IMPORTANT MOVEMENT.—If there can be good come out of evil, as an old saying has it, certainly one good has resulted in France from the evil laws recently passed. It has served to start a movement whereby the Catholic element is combining, and is likely to be marshalled into a solid and effective phalanx. The new party, thus organized, styles itself the Party of Liberal Catholic action. Under the presidency of Senator M. de Montfort, a first meeting, attended by about twelve hundred leading citizens, of whom fully forty were deputies, was held in Paris last week. The principal speaker of the occasion was the talented Catholic orator, M. Jacques Flor. As a sample of the spirit that governed the meeting, a spirit that is likely to be propagated throughout France, we

will take a few detached phrases from the reported speeches. M. de Montfort said:—

"We are not living under a Parliamentary form of government, as has been affirmed, but under a dictatorship masked by Parliamentaryism."
Then speaking of France's political parties, he said: "English and French. There are, properly speaking, but two political parties in France at the present time, Liberals and Radical Socialists."
Referring to the Waldeck-Rousseau Government, he remarked:—

"Waiting as it is in all greatness and dignity, it looks like the weak and the isolated, those whose employment is their bread, in order to frighten them into submission."

REVISING THE BIBLE.—In our last issue we gave our readers a study on the revision of the Bible, from the pen of a regular contributor. In addition to what he has advanced on the subject, we cannot refrain from reproducing a paragraph from an American contemporary, which, to our mind, puts the whole matter in a nutshell. It reads as follows:—

"One main object is said to be to expunge all phrases which are offensive to modern taste, and some specimens of such phrases are given by the daily papers. For example, it is said that such expressions as 'the bowels of mercy' are offensive to the taste of the present age. This reminds us of what Thackeray once said, regarding French and American prudery. 'It will soon be considered,' he said, 'highly improper to speak of the leg of a table.' As regards the objection that there are passages in the Old Testament which are not desirable reading for persons of both sexes and all ages, that objection is dealt with by the Catholic Church in the only way that is at once reverent to the book and efficient for the object. The Church has always held that the Bible is not a book to be put into the hands of all persons, indiscriminately and without precaution. French and American held the contrary; and thus Protestantism has itself created the difficulty which it is now struggling to deal with."

BELFAST HARBOR BOARD.—The following extract from a recent address of Mr. John Redmond in the House of Commons, will give a fair idea of what might be expected in Ireland if the country were not so largely Catholic. In the Catholic city of Cork, the three principal salaried officers of the Harbor Board, elected by Catholics, are Protestants, yet, in Belfast, with its 90,000 Catholics it is impossible to have one member on the Board. In treating the question, Mr. Redmond said:—

"Up to a few years ago the Belfast Corporation (City Council) was elected on a high franchise, with the result that the Catholics of the city, who numbered about 90,000, had not a single representative on the Corporation. The same state of things exists to-day with regard to the Harbor Board in Belfast. No Catholic as far as I know, has ever been elected to that board. The Catholics of Belfast are as interested in the port as any other section of the citizens. They have to pay the dues irrespective of their religion, and it does seem, in this age of enlightenment, a ridiculous thing that a great public board of this kind can be carried on on the narrow, bigoted lines which this board in Belfast is still apparently determined to pursue. Not alone is no Catholic elected—broadly speaking, no Catholic is employed. That statement is not absolutely true, as there are a few exceptions; but to show to what a very great extent it is true, I need only mention that out of the £1,000 a year paid in salaries to officials of the board only £200 a year, I am informed, goes to a few Catholics holding minor positions. The most responsible position given to any Catholic under the board is, I understand, the position of a pilot. It is not the Catholics, pay Harbor dues, but the Catholics of the entire of Ulster, who are concerned in the well being of this great port, and I say it is a monstrous thing that because of their religion any men should be excluded from this board and from employment under it."

ST. PATRICK'S PILGRIMAGE.

On Saturday, Aug. 17, the parishioners of St. Patrick's parish will hold their annual pilgrimage to the beautiful shrine of the Sacred Heart at Lamlash. There is every reason to expect that this year the parishioners will turn out in large numbers, as the day selected is one which meets the convenience of everyone. The event has always attracted a large attendance, but many who had expressed a desire to assist at the pilgrimage were unable to do so, owing to the fact that it was usually held in the middle of the week. The shrine of the Sacred Heart in the historic town of Lamlash, is associated with many tender and pious memories of former gatherings of the parishioners of St. Patrick's. The steamer will leave Victoria pier at 4.15 o'clock, and return in the evening at the usual hour. Tickets may be had at St. Patrick's presbytery.

A POSTMAN'S DAILY WALK

Sixteen miles a day for 26 years is the record of George R. Thompson, who has just retired from service as postman in the Langford district of Lancashire, Eng. Altogether he has walked about 125,000 miles, or five times the earth's circumference.

Saturday

CHURCH

is much of the church of the land. A doer Advertiser, 30,663; 1890, 26,081; 1891, 26,081; 1892, 26,081; 1893, 26,081; 1894, 26,081; 1895, 26,081; 1896, 26,081; 1897, 26,081; 1898, 26,081; 1899, 26,081; 1900, 26,081; 1901, 26,081.

SUMMER
the present that at least the United States, says a statistician, these people of \$10 on his conclusion be taken this year, \$10,000,000, is raised from the nation in value of the pointed out public library in great undiminished, still to carry out forms.

Would it not writer asks, for the money, for the purpose? But purpose? But answer it in the every individual is work week or two improve the vigor of a wage industry to a will more than better work the year. The large number take vacation made in the steadily a sea- season during

MONEY FOR
according to newspapers, the English city of have musician received such forming in pri as they have of bells, the young which work of at a private 120 guineas, a guineas, and evening that house of some known woman each week, in paying the services, present Stradivarius, Melba's London she has received for appearing in which works of was a song guineas for houses in Carlton many cases the paid by American

An agent who the laundries said, in view, that only the leading art for a private now demands, added, "receive which work of organized movement who want to scale beyond the richest, than the appearances."

GREASED LI
man who is acas well as ornaments "express" eleva sky-scrapers is American correct the "Up-State" shown about he taken at last a story of one of He went up in a moderate speed, ed him to suffer the stepped down in coming down they took an switch of the sparks from the tus, they were ground floor. T the other if enough for him exclaimed, "I well have jumped

POST CAR
tion of the Post in disguise. A Corre It has been est leading authority on souvenir postcard 88,000 cards postage annual government 6.00 postage. This co of all others. At ing next, with mailed. In Italy in England 14.0 tries, although figures, also num millions. The circulation through one year is said 2,360,000,000, o come from Europe

DURATION

The average life is about thirty-fourth of the last they reach their