

The True Witness

AND CATHOLIC CHRONICLE
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NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon.

CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, MAY 7, 1908.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would so 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

NOTICE.

Correspondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.

THE MONTH OF MAY.

The year has sorrows enough to try the strong and discourage the weak. Yet we cannot help feeling that it has a month of joy—the sweet month of our Blessed Mother. Every one of its thirty-one days brings more and more glory to God, more help to the struggling Church because millions of souls are around Mary's throne in deep prayer, and deeper love for the Immaculate Mother of God. What golden light this month throws over the rest of the year. What a hoard of treasure more precious than gold or silver is heaped up by devout souls during its spring days for the autumn and winter of life! It is the harvest-time, or, more correctly, the seed time when we sow in our hearts closer imitation of our dear Mother, more confidence in her and more childlike affection for her. She is God's sweet gift to us. There is a pleasure in receiving gifts—pledges of something beyond their own value and seals of union between rational beings. What a pleasure it becomes for us to receive gifts from God. Our whole life is one unbroken chain of golden gifts from Him. Everything we have and everything we are is His. The dignity of the Giver is so wonderful. His knowledge of us so transparent, that it is still more marvelous He should give us aught at all. His gifts are so admirable and mysterious in themselves, so like Himself, so reaching and loving in their purpose they have the double effect of magnanimous exaltation and deep humiliation. They raise us up to make us love God and they humble us on account of our unworthiness and ingratitude. All God's gifts are of huge importance for time and eternity. What is true of God is true of Jesus, for He is God and His gifts are the choice superadded gifts of sanctification and salvation. He has given us many gifts; for He did not spare Himself. But there is one immense, choice gift He gave—one that was and is part of His own Heart. It is the grace to love His dear Mother. It is the grace which will help us to love our Lord most. Nothing will make us so like Him; nor will anything make Him love us so much as earnest devotion to His Blessed Mother. What happiness, therefore, will May bring if it finds us fervent and regular in these sweet devotions whose hymns and prayers are going up to Heaven from the children of the Church to their dear Mother. A week has already gone by—what have we done? Let us ask of our Lord the grace so dear to His Sacred Heart, a special love for the Blessed Virgin. It will be such joy and

courage to us in trial, such consolation in sorrow and such a bright dawn of a happy eternity.

A TIMELY WARNING.

What is rarely seen, yet what is doubly welcome, is an editor of The Toronto Globe advocating the policy of the Holy Father against the Modernists. What we like about it is the manly courage which prompts the Rev. Mr. Macdonald to go forth and speak to young men of the dangers of modern philosophy. It is a long time since Mr. Macdonald won our esteem for his outspoken candor against the disreputable Margaret L. Shephard. Fearless and a lover of fair play, he did service to the peace of the community in helping to drive this creature off the stage and to quiet the feeling which her calumnies had aroused. Years have passed since that time, and Mr. Macdonald now occupies the editorial chair upon the Toronto Globe, much to the advantage of our daily contemporary and not without a wider influence. Coming more directly to the point we were agreeably surprised to read a brief report of an address by the Rev. Mr. Macdonald to the Y.M.C.A. of Chicago. Briefly told it was a warning to young men not to dabble in philosophy unless they had a great amount of faith. The danger which philosophy presents is its subtlety and its self-appointed finality. By philosophy our friend evidently means natural philosophy; for no other is recognized as having claim upon intellectual energy. All else our modern materialists would classify as poetry, figments of the brain. What, therefore, will be the correction of such misleading science whose principles are unsound and whose term is not half-way on the road to human perfection and universal truth? Faith, replies the Rev. Mr. Macdonald. Very true—but let us be sure that faith as understood by this gentleman, a Presbyterian minister, is the same as taught by Catholic doctrine. There's the rub. When Protestantism changed faith to confidence, withdrew it from the realms of thought and made of it mere sentiment, then the truths of faith were no longer matters for scientific investigation and explanation. Faith was abandoned as a subject-matter of study. Philosophy had the field. We know how it was cultivated in that dark, sceptical eighteenth century. Hume, the Scot, took the torch from Locke the Englishman and passed it on to Kant the German, each one adding new flame to it. The nineteenth century dawned with scepticism darkening the whole sky, and revolution destroying the ramparts and cities of civilization. Nor is there in this twentieth century a bright outlook: religion scorned, authority defied, materialism worshipped and knowledge captive to the senses. We agree with our friend that philosophy should be dropped and faith resumed; and we are glad to welcome the Rev. Editor of the Toronto Globe as striving to do in an unofficial way what Pius the Tenth is doing authoritatively, setting religion above science, condemning false philosophy and not allowing it to sit in judgment upon revelation and supernatural truth. One difficulty lies in following the good advice of our friend: the self-sufficiency of private judgment and the danger it threatens to the constancy and stability of religious thought. Give us the Catholic Church for guidance, protection and experience. The rev. gentleman ought to draw nearer our great Pontiff, Pius the Tenth.

REFLECTIONS UPON A CENTURY.

A century is not long when looking at the Church as a whole; but it is a vast stretch in its life in the New World. Here are Philadelphia, New York, Boston and Louisville or Bardstovyn celebrating with fitting pomp and pride the hundredth anniversary of their establishment as dioceses. They are putting on the dignity of age—and will now pass for antiques in the ecclesiastical museum of America. Of course they are young, mere children, compared with our own Quebec which is twice their age and more. It is not only the century, it is the growth of the Church within these hundred years. The diocese of Baltimore, which had been erected in 1789, was raised to an archbishopric in 1808 with the above-named dioceses as suffragans. Let us proceed in order. Philadelphia, whose celebration came first, boasts of a Catholic population of over a million and a half against fifteen thousand a hundred years ago within the same area. New York runs up to two millions when a century past there were only five hundred Catholics in the city. Boston will no doubt present a similar showing. Bardstovyn was transferred to Louisville in 1841. Its growth is not in the same class as the strength of her eastern sisters.

The event is no ordinary one: it is a subject of congratulation and a grave matter of reflection. If the increase has been stupendous the loss has been no slight affair. If there had been no leakage, if the growth had gone on apace and all who had landed upon the shores of America, with their children kept the faith, where now we count the millions by ones and twos we should count them by fives and sixes. It is not, however, in increase of numbers merely that we may rejoice with these great dioceses. Numbers are gratifying when co-ordinated and systematized. Fortunately for the Church they for the most part came from one country, and it was still more fortunate that that country was Ireland. Catholic to the heart's core and schooled in persecution the Irish bore the inconveniences which a new and unprovided country necessarily presented in the scarcity of priests and of religious accommodation. The trials they found were nothing compared to what they had suffered for ages. Here, too, was an outlet for their faith and love of learning. They would give their children to God, their sons to the holy priesthood and their daughters to religious sisterhoods. So they did. They kept the faith with the same fidelity which had marked their history at home. The old missionaries passed away, making room for a stronger and more flexible organization. The Irish knit themselves to the Church in golden threads of generosity, and showed the world the moving picture of what a strong religious people could do in a free country. New York, which had from the beginning been a Dutch town, now became an Irish city. Philadelphia, the City of Brotherly Love—found within its walls brethren of a strange race, ready to build up the country with them and for them, but going their way on Sundays and holidays to the modest chapel where now stand hundreds of churches, the monuments of Irish faith and sacrifice. Boston, no less than the sister cities, has witnessed tremendous changes. What was once the home of Puritanism is now the animated centre of a Catholic majority; and the harsh spirit of persecution has yielded up its knowledge to new principles. Many reasons besides increasing numbers contributed to bring all this about. The Church and its organization had the most important share in this marvellous development. It is due to the episcopate and the priesthood, and to the steady constant work effected by them, as well as the faith of the people that dioceses multiplied and became centres of Catholicity. No better example can be found in modern history of the aptitude of the Church to accommodate itself to new circumstances. The organization for religious purposes is simple—a bishop and priests enough to give Mass and administer the sacraments. That is not sufficient. Beyond these are the works of mercy, the most important of which is education. Then after dioceses sprang up and churches were built the clergy set themselves to the task of providing parochial schools for primary education. It was a difficult undertaking, for the ratepayers were already contributing their share to the public schools. Broad foundations have been laid—and in the great majority of parishes, beside the Church is the school, the greatest support and consolation of the pastor. Nor have the other works of mercy been neglected. Orphanages for the young, homes for the aged are the refuge of thousands and the hearth where the zeal of countless religious is kindled. And if there is one class of institutions which did more heroic work than any other, and which helped most of all to break down prejudice—these institutions are the hospitals in the charge of the Sisters, the Sisters, too, who, leaving their wards went out into the battle-fields of the civil war. One thing more we may mention as largely contributing to the steady advancement of the Church. It is the assimilative power of the Irish. This has been brought out more prominently of late years when owing to their numbers and talent they have taken a share in the city politics of many other places than New York and Boston. Speaking the language of the country they were not, like other races, handicapped. They readily fell into line, wrought and fought for their adopted country with their ancestral strength and bravery. The Irish in those great dioceses may well look back with pride upon their deeds for Church and country. Neither Church nor country has been ungrateful. The former has taken maternal care of them, their spiritual and material wants; the latter has without being generous thrown many of its fields open to their cultivation and has left its local politics in their hands.

Other races and peoples are landing in America and marching along the same lines as those taken by the Irish years ago. They will prove competitors in the contests of labor and power. Many of them are Catholics—the hardy Poles and others from Eastern Europe, Italians and Portuguese. These have come to stay. They are doing the work which the early Irish immigrants did. So far as religion goes they do not manifest that generosity and that whole-hearted faith which characterized our people when priests were few and churches were poor. Still they are clinging to the faith, and little by little they are coming more peacefully under the general Church organization. And it is remarkable how marvellously cosmopolitan many of the dioceses have become. Through all and in all the Church advances by leaps and strides. By far the most expensive institution in the United States or any other country, her simple organization is easily set in motion where any freedom is allowed. Her children feel at home more quickly through her welcome and ministrations. She has thus been a guardian for both the country and the immigrant, a mediator between them. The Church is likewise the most conservative force in the land. If the last hundred years witnessed tremendous growth, unparalleled expansion and gratifying co-operation, in the next hundred years the Church will celebrate a more magnificent triumph if she keeps what she has, and if by her justice and charity she binds again those armed contestants who are now staying apart and training for a life struggle. What the Church needs for the future is still more organization along the lines of learning and passive virtues. To build up needs activity—zeal to gather the material and frame the temple. To hold the timbers together requires constancy of prayer and the strength of endurance. In all this centennial rejoicing the whole Church, and more especially the Church in Canada, joins in thanksgiving and praise to God for the abundant fruit of a hundred years, in prayer also for a continuance of these blessings upon the devoted archbishops and clergy and the faithful laity of these centres of Catholicity in America.

A FRENCH-CANADIAN INSPECTOR FOR DOMINION PENITENTIARIES.

We again return to this subject and know that we must eventually succeed, not only because what we claim is right and in the public interest, but because our former articles on this subject of the 11th April, 1907, and of the 9th of January last, have, we believe attracted the attention of some members of Parliament.

It is admitted by everyone who has considered the question that a proper inspection of Dominion Penitentiaries is absolutely necessary, the more so because they are closed against the general public and no one knows what is happening within their walls. The country pays large sums of money for the maintenance and government of those institutions and the public have the right to require something like a certainty that they are properly and competently governed; moreover prudence demands that more than ordinary precautions should be taken with regard to the management of such institutions where danger constantly threatens.

At present the Governors or Wardens of the Penitentiaries may do as they please without fear even of criticism at least so far as their French-Canadian prisoners and subordinates are concerned, because no one, or at least very few have any opportunity of being informed as to the facts and true condition of things. We do not wish to be understood to say or to imply that there is any fault to find with the Penitentiary of St. Vincent de Paul, but we do say that it is wrong that there should be no proper inspection of this penitentiary. Almost all of its officials are French Canadians, as are also the majority of the prisoners. Now there are only two inspectors for the Dominion, neither of whom can understand or speak French, and the inspection of the St. Vincent de Paul Penitentiary by a man who cannot speak French is absolutely worthless. The present inspectors would be quite as fit to investigate and inspect and report upon the penitentiary of St. Petersburg as upon the Penitentiary of St. Vincent de Paul, and what we say of this last mentioned penitentiary applies for the same reason, only in a lesser degree, to the Penitentiaries of Dorchester and Manitoba, where many of the prisoners can only speak French. These prisoners, on account of their crimes, are cut off from the rest of the world; they have no

means of communicating direct with the Department of Justice, but at the same time it must be admitted that they have some rights. If they are abused by officials, they should have some means of making their treatment known to the department of Justice. This is only one of the reasons which make inspection by a competent official necessary. The duties of a warden are numerous and difficult; only a very fit, active and intelligent man should fill the position. How can the Department of Justice be informed whether these duties are fulfilled or whether the warden does little more than hold down a chair unless there is regular inspection by an inspector who is familiar with the language of the subordinate officials and prisoners? If it is a difficult thing to manage a community of well disposed persons, how much more difficult must it be to govern a community of dangerous criminals! If then the difficulty be so serious and the duties of office so important, just to the same extent is it important and necessary that the Inspectors appointed should see to the fulfilment of these duties and should be at least able to speak both the languages spoken by the prisoners, officials and chaplains.

There should be a Board of Inspectors, two of them speaking English and at least one of them a French-Canadian. One of these might reside in the further West so as to be within reach when necessary, as when riots occur in the British Columbia Penitentiary. This arrangement would save much money in travelling expenses. However, the principle thing and what we would insist on, and will, if necessary, continue to insist upon, is the appointment of an Inspector who speaks French, and who thus will be able to look after and understand the interests of those who speak French among the officials and prisoners of the different Dominion Penitentiaries.

MONTREAL STREET RAILWAY AND AMERICAN SILVER.

For a long time the Montreal Street Railway has issued cast iron orders to its conductors to refuse American currency for transportation on its cars. On the other side we see that the Government has made arrangements with the banks that they may get rid of the American silver nuisance. To be progressive, why do not all the street railways of Canada join in the movement, and instead of adopting the policy of refusing the American quarter and all denominations of its brother, why would they not issue orders to accept it?

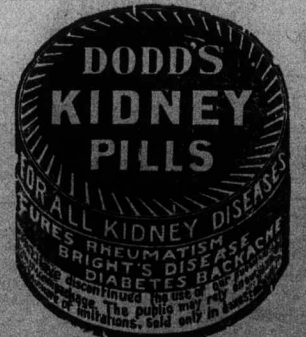
The street railway companies would be the best collectors, and instead of putting poor people, having sometimes a solitary American quarter, off their cars and wounding the feelings of a well dressed lady tourist offering an American quarter in exchange for transportation, and blocking the platforms for want of the requisite king's head currency, they would help the movement more than any organization existing.

Their business would not suffer by it, and possibly it would increase, as when it would be known that the street railway accept American silver without kicking, many a person would spend part of his American quarter for a ride.

Then in accepting American silver the companies would lose nothing by it. Let the big heads of the Montreal street railway put on their thinking cap over this matter.

CITY AND DISTRICT SAVINGS BANK.

We publish in another column the annual report of this grand old institution, the City and District Savings Bank, the custodians of the savings of many of our readers. The financial statement is the most prosperous and satisfactory since its foundation in 1846, and it speaks highly for the able management of its directors and General Manager, Mr. A. P. Lesperance. Everything is solid as a rock there, General Inspector Mr. F. G. Ouimet has the eye ready.



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The election held a contesting in the College were Mr. Justice Walsh and Mr. T. Masson, '11, spoke the Roman Sena and third prizes were respectively to Mr. '11, "Quebec Tercer" and Mr. '11, "American citizen."

The contest relied upon those who pupils, the judges difficulty in awarding to the standard of ed by all of them were in attendance keen interest in fessor John P. St. chair. Instrument with violin, cello to the pleasure of evening.

RESOLUTIONS OF

At a meeting of A. B. Society, April 5th, 1908, solutions of condolence adopted:

Whereas, it has mighty God, in the infinite wisdom, to midst, by the cold Mr. C. P. Monahan esteemed member, hian;

Be it resolved, T. bers of St. Gabriel Society, in meeting hereby tender Mr. and the other mem our sincere sympathy sad hour of affliction.

Be it further resolved of these resolutions of the deceased family of the deceased to the True Witness W. H. O. B. J. O. E. J. C. Committee on Res.

FIRST CATHOLIC CHURCH OF THE

As time rolls on tige of winter dis tangibly reminded our port has again to the commerce of beginning of which night by the first season.

About the usual the club-room were in comparison to seen, a small but dience put in an

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