

S. T. A. & B. SOCIETY, Inc. 1863.—Rev. Director, Mr. McPhail; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. Treasurer, 18 St. Augustin. Meets on the second Sunday month, in St. Ann's at 8.30 p.m.

DIVISION NO. 6 meets on and fourth Thursdays of at 816 St. Lawrence. Officers: W. H. Turner, P. McCall, Vice-President; Quinn, Rec.-Sec.; James St. Denis street; James Treasurer; Joseph Turner, Secretary, 1000 St. Denis.

DIES' AUXILIARY, D. 5. Organized Oct. 10th, meetings are held in St. Hall, 92 St. Alexander, at Sunday of each month, on the third Thursday. President, Miss Annan; vice-president, Mrs. en; recording secretary, Ward, 51 Young street; secretary, Miss Emma Palace street; treasurer, Charlotte Bermingham; Rev. Father McGrath.

K'S SOCIETY.—Established 6th, 1856, incorporated 1864. Meets in St. Hall, 92 St. Alexander, first Monday of the month. Officers: Rev. Director, Justice C. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tansey.

OUNG MEN'S SOCIETY.—Established 1855.—Meets in its tower street, on the of each month, at 8 p.m. Officers: Rev. Director, C.S.S.R.; President, Treasurer, Thomas c.-Sec., Robt. J. Hart.

S. T. A. & B. SOCIETY.—Meets on the second Sunday month in St. Alexander St., after Vespers. Management meets every Tuesday of 8 p.m. Rev. M. J. McPresident; W. P. Vice-President; Jno. Secretary, 716 St. AnSt. Henri.

CANADA, BRANCH. ed, 18th November, 92 meets at St. 11, 92 St. Alexander Monday of each regular meetings for ion of business are and 4th Mondays at 8 p.m. Spiritus M. Callaghan; Chas. Curran, B.C.L.; Pre-J. Sears; Recording J. Costigan; Finan- Robt. Warren; H. Feeley, Jr.; Medi-Dra. H. J. Harrison, and G. H. Merrill.

If the Catholic party in Germany has grown so powerful, it is due to organization. They have learned the force of the old saying "union is strength;" they have experienced all the disastrous results of disorganization. They, to-day, learn the lesson that is the reverse of the situation. They are in the minority, as to population, in Germany; they are the most powerful political factor in all the land. If in France the Catholic element would only stir up and become united, they would not be ruled by a small minority of extreme fanatics as they are to-day. There are lessons yet to be learned, by the Catholics of the world, from their energetic co-religionists in Germany.

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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.

NOTES OF THE WEEK.

SCHOOL METHODS.—It has long been a common idea that the public or state, or Protestant school is superior to the Catholic one in all its elements. We have known numbers of Catholic parents who, contrary to all rule and sense, sent the children to the Protestant schools, simply because they labored under the impression that their children could not receive a proper education in the schools of their own religion. The other day professors Ernest De Witt Burton and Shailer Mathews, of the Chicago University, published a book in which they declared that modern Sunday schools are far behind the public schools in educational methods. This is a hard blow at the Sunday school, for now we have a pamphlet, by Mrs. Ella Flagg Young, a professor in the same university, on "Scientific Method in Education," in which she declares that the method of the public schools is incorrect and unscientific. Then if the public school system is incorrect and unscientific, and the Sunday school method is inferior still, what are we to think of the entire system? Above all what are we to say in regard to it, as contrasted with the Catholic system which combines in a due degree, both religious and secular instruction—moral and intellectual training? Above all, what have our Catholic parents, who are so enamoured of Protestant methods and so ungrateful and ungenerous to their own self-sacrificing educationalists, to say in excuse for their unCatholic conduct? Let Catholics read this and think.

GERMAN CATHOLICS.—The recent elections in Germany have proved very beneficial to the Centre, or Catholic party. In the Reichstag the party numbers one hundred and two members. The next highest party on the list has eighty-one or eighty-two members. Thus the Catholic party while inferior in numbers to the combinations of parties that go to make up the government, is numerically stronger, by over a score, than one of them taken separately. It is not at all probable that Germany will ever again witness a persecution of the Catholic element. The fact is that the days of Bismarck and his laws of oppression have passed away. The temper of the present ruler of Germany is so favorable to the Catholic Church that the various grades of society seem to take their cue from his outspoken attitude, and it is becoming fashionable to favor the Catholic cause, just as it is becoming fashionable in England to be "Irish."

If the Catholic party in Germany has grown so powerful, it is due to organization. They have learned the force of the old saying "union is strength;" they have experienced all the disastrous results of disorganization. They, to-day, learn the lesson that is the reverse of the situation. They are in the minority, as to population, in Germany; they are the most powerful political factor in all the land. If in France the Catholic element would only stir up and become united, they would not be ruled by a small minority of extreme fanatics as they are to-day. There are lessons yet to be learned, by the Catholics of the world, from their energetic co-religionists in Germany.

PROTESTANT UNITY.—The reader who has followed closely the "True Witness" during the past few years, cannot fail to recall the numerous articles published in its columns upon the divisions of Protest-

antism and the unique position, of positive unity, that the Catholic Church has occupied. It seems like going over the same old story, time and again, to be thus harping upon what should be apparent to all thinking and observing people. Yet, outside the Catholic fold, none seem to grasp, or to be willing to grasp, this radical and essential difference. It is of all importance for it constitutes the real difference between the two systems. It is a line of demarcation as distinct as is the equator; and as unmistakable.

However, within recent times there seems to be a tendency on the part of the leaders of thought in the Protestant world to note the dilapidated condition of their system and to make efforts to remedy its weaknesses. In the "Utica Globe" the other day, we found an article on this subject and we consider that it sets forth the case in its fullness and exactness. It is susceptible of amplification and of details, but as a general view, it decidedly indicates the mighty change that Protestant thought, in regard to this subject, is undergoing.

It is thus that it lays down the general situation:—
"Christianity is cut up into three notable bodies—Catholic, Protestant and Greek. The first and last are cohesive, the middle is split into so many subdivisions that no man can call the titles of them all off-hand. The London 'Times,' excellent authority, says there are over 600 sects arrayed under the banner of Protestantism. These vary in doctrine, in ceremonial, in government, in polity and in many non-essentials. They are agreed, or pretty nearly so, in opposing Catholicity."

There is a solid and plain truth. Again we must recall our various articles on this subject, in all of which we prove that which is so clearly stated here, namely: that the different sects of Protestantism have only one point of union in common, their opposition to Catholicity. This some of them may, and do deny; but when it comes down to the practical they invariably fall back on this opposition.

The paramount question amongst them is how to reach some other point of mutual agreement, some other more substantial union. This the article above-quoted mentions in a forcible manner thus:—
"How to bring Protestantism into oneness is almost as herculean a task as to find unity with the Catholic and Greek churches. Yet zealous churchmen on both sides of the Atlantic do not despair of bringing this about. They see in its fulfillment the glory of Christ's kingdom on earth immeasurably advanced. They do not shrink from its striving and feel it is worth the prayer and the labor necessary for its accomplishment. One of the most discouraging obstacles in the pathway of its consummation, they realize, is in the increase of sects within its pale growing out of the unrest with dogma and government and conduct of pastors despite the advance in enlightenment, the growth in liberality, the acknowledgment that multiplication of denominations weakens the church."

This is true; while a few select men are seeking for a means of unity, the great mass of Protestantism—faithful to its fundamental principle—goes on dividing more and more. But here comes the whole secret in the last paragraph of the "Globe's" article. Read it:—

"Until Protestantism gets its divergent forces together it is idle to even hope for Christian unity. If this is to be achieved it must come by

the united action of the three great bodies who are in accord only in that Christ came upon earth to save sinners. To attempt unification with factions is simply to bring ridicule upon and confusion into the movement."

This is the truth; but not the entire truth. It is useless to attempt unification while factions go on increasing, or continue to exist. Truth can admit of no division, howsoever infinitesimal it may be. The unity can only be brought about by the coming together of the Catholic, the Greek and the Protestant bodies. It is axiomatic that a body as compact and as solid as the Catholic Church cannot commence by uniting with any one fragment detached from itself. To do so would compromise its own unity and simply increase the difficulties in the way of general unification. It follows then that the only possible means is for each fragmentary part, in turn, to adhere to the original entity, or, in other words, for the various sections of Protestantism to come into the fold of unity in the Catholic Church. This must be the final result before the end of time, and this craving for unity on the part of the different Protestant bodies are so many harbingers of that great consummation.

RITUALISM.—We have read, with interest, not devoid of amusement, the recent struggle between Rev. R. C. Fillingham, vicar of Hexton, Hertfordshire, England and Bishop Potter, of New York. The vicar came out to America to raise a row on account of what he styled the idolatrous practices in certain High Churches out here. He was quickly set in his place by Bishop Potter, who informed him that if he made himself, too offensive and disagreeable the police would be called in to eject him from any church with the services of which he intended to interfere. He has gone back to England but he threatens a terrible visitation next winter. He does not exactly state the course he intends taking, but it is going to be something fearful. The fact that he disclaims any intention of using personal violence only makes it the greater mystery. Yet if he means no physical trouble, why does he anxiously inquire about what could be done to him by the law. We quote the fiery vicars words:—
"I'll be here by February 1," he said, "and then I'll do something that will be a shock to these idolaters and High Church men. I'm not sure just what it will be, and I don't intend to attempt physical violence on them. But I'll do something that will be a far greater shock to them than if I started a fight in the Church. The police—well, my method is to do just what they aren't expecting at the time when they aren't expecting it. But if the police do interfere—I've had experiences with the police before, and I know what to do for them."

After delivering himself of this tirade he asked:—"I don't quite know what your laws are on the subject. What would they be likely to do to me?"

Seeing that he has not clearly stated what it is he intends doing when he comes back, it would be rather difficult to say how the law, or what law, would apply. Any way the fact remains that if Bishop Potter does not put a stop to his Mass ceremonies, confessions, and images in St. Mary's the Virgin, there, will be some kind of an avalanche next February.

LATE DANIEL MURPHY.

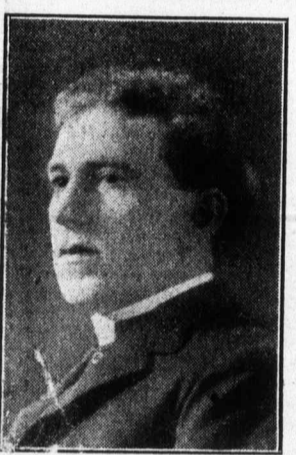
On July 3, a well known and highly esteemed Irish Catholic resident of Montreal, Mr. Daniel Murphy—passed to his reward. Mr. Murphy had been ailing for several years, but until the past few months was able to attend to his business affairs. He was a man who made many friends and few enemies during his long career in this city. Of a genial disposition and warm heart he never refused to assist the deserving poor.

The funeral, which was held to St. Patrick's Church and Ode de Neiges cemetery, was attended by a large concourse of citizens of all classes. May his soul rest in peace.

Farewells To Father McKenna Of St. Patrick's

(By a Subscriber.)

Last Monday evening a large and enthusiastic reception, presided over by Mrs. P. McCrory and Mrs. P. S. Doyle, was tendered the Rev. M. J. McKenna who, has since left the city on a well-earned vacation and will not return to Montreal.



REV. M. J. MCKENNA.

The representative ladies of St. Patrick's thronged the beautiful hall of St. Patrick's Academy to bid farewell to the zealous young priest who had endeared himself to all during the short period of his ministry in the mother Irish parish.

Some of the leading parishioners had left town for the summer, but many of them sent notes of regret at their inability to attend and enclosed subscriptions towards the box of American Eagles, which was presented to Father McKenna during the evening.

Musical selections and songs, for which he has a well known partiality, were beautifully rendered by Miss McNulty, Miss Foley and the Misses Ward. These were followed by an address, the evident sincerity of which was enhanced by the touchingly expressive tone with which it was read by Mrs. P. McDermott.

To Reverend M. J. McKenna, Montreal.

Reverend and Dear Father,—

Our voices are attuned to a minor key as we gather to say a good-bye which we had hoped would be uttered only some months hence. In that thought we were trying to be happy for a while, but now we realize that you are leaving us, and we want to tell you that our hearts vibrate tonight in a chord of mingled grateful affection and regret.

Grief and consolation, pleadings and heartfelt thanksgivings have woven a mystic veil around the tabernacle of dear, old Saint Patrick's for each and all of us, and never could we have borne the sorrows and sung the alleluias of life without the tender, unselfish ministry of our priests. You are one of them and never will we forget you.

We have been privileged and happy listening to you,—aye, proud that you have added new glory to a pulpit graced on many a notable occasion by orators from your native land. Your eloquence gave adequate expression and more to our souls' innermost thoughts, whether voicing a noble tribute of indisputable loyalty to Holy Mother Church; an outburst of tenderest love to our Eucharistic God, or in a glorious, fervid

defense of the fundamental dogma of Christianity. At our Lady's shrine, dear Father, we will often pray for you whose first and last thoughts, discoursed in our midst, was of Her.

Father, we shall all miss you; how much and in how many ways we will not attempt to say for "The words of earth are a darksome veil." But, oh! above all we shall miss the music with which you have filled the sanctuary, the pulpit and our hearts;—the voice that, with its pathos, uplifted our souls to God within the precincts of our spiritual home.

You might chide us did we say we envy those to whom you are going. We hope you will sometime revisit these scenes of your labors.

Our feelings towards you are expressed by these fairest of flowers,—associated as they are with thoughts of your home-land. All that true, Irish Catholic hearts could wish a loved priest, we sincerely wish you in your sublime vacation, wherever you may be.

We are happy in the assurance you gave us yesterday, that you will remember us at God's altar, and we say with the poet priest:

"Adieu! such is the word for us
" 'Tis more than word—'tis prayer
"They do not part who do part
" thus,
"For God is everywhere."

As a very last word, we can do no better than echo your own simplicity, and say that we,—your loyal and sincere friends,—that we too are lonesome.

St. Patrick's, Montreal, July 6th, 1903.

Mrs. G. Papadopoulos then presented a magnificent bouquet of American beauty roses, streaming with "the red, white and blue," and with "Erin's Flag" and "The Star Spangled Banner."

A box of gold, and later, a handsome dress suit case were presented by Mrs. P. Doyle and Mrs. P. McCrory. Father McKenna was deeply affected during the entire evening, and his rising to respond to the address was the signal for an outburst of irrepresible tears on the part of his sorrowing friends.

The Reverend Father was most happy in his remarks throughout; dwelling at length on the magnificence of St. Patrick's as a temple of God, the goodness of his pastor, his friendly and brotherly relations with its priests, the sincerity and generosity of its people, and by no means least, of the skill and devotedness of the Sisters of Notre Dame, especially of their warm-hearted, whole-souled superior, and of the Grey Nuns, with a depth of feeling to be expected only from one who had spent years under such associations.

Words of farewell to Father McKenna were also spoken by the officers and members of St. Patrick's T. A. and B. Society during the week at their hall. Mr. W. P. Doyle, 1st Vice-President, and others acting as spokesmen. A handsome gold-mounted cane and badge, both of which bore appropriate inscriptions, were also presented.

LATE MRS. F. CARBRAY.

Mr. Felix Carbray, one of the best known Irish Catholics in the Ancient Capital, will have the sincere sympathy of his large circle of friends and acquaintances in the great loss he has sustained by the death of his wife.

Mrs. Carbray was taken ill about two weeks ago and although her illness was not looked upon as serious at the time, it assumed a far graver aspect later, and she sank rapidly until she passed away. She was a widow of the late Mr. N. K. Connolly, and a daughter of the late William Carbery, of Quebec. Her funeral took place on Saturday morning last to St. Patrick's Church and to St. Patrick's cemetery. Deceased leaves one sister, Mother St. Felix, of the Sisters of Charity at Levis, and to her as well as the bereaved family the "True Witness" offers its sincere sympathy in this their hour of trial.

St. Patrick's Pilgrimage To St. Anne De Beaupre.

Arrangements have been completed for the annual pilgrimage of St. Patrick's parish, to be held next Saturday, the 18th inst. Rev. Dr. Luke Callaghan will have the direction of the pilgrimage, and will be assisted by Rev. Father Ouellette and other priests. The mother Irish parish has always had the most successful pilgrimages to the grand old shrine in past years, and there is every evidence that hundreds of the faithful parishioners will avail themselves of the golden opportunity afforded them to again visit the historic basilica.

The following is the programme of the arrangements:—
Leaves Windsor Station, Saturday, July 18, 1903, by C.P.R., at 9 p.m. Arrives Windsor Station, Sunday, at 9 p.m.

Train stops at Westmount and Quebec going and returning. Three hours delay at Quebec on return journey. Departure for Montreal Sunday, at 2.55 p.m. sharp.

Tickets good to return till Tuesday, July 21st, inclusively, (except by fast train) leaving Quebec at 1.45 p.m.

Tickets: Adults, \$2.50; children under 12, \$1.25. Sleeping car berths (to St. Ann's only), may be had for \$2.00 per berth. (Each berth accommodates two persons).

Parlor car seats from St. Anne's to Montreal for 75 cents per seat.

For tickets and sleeping car accommodation apply at once to the Presbytery, 92 St. Alexander street.

Candles and badges may be purchased on train immediately after departure from Montreal.

Refreshments will be served by a special committee of ladies on departure from St. Ann's, and after leaving Quebec on return journey; also if desired, after leaving Montreal Saturday evening.

The preparatory triduum will be held in St. Patrick's Church on Wednesday, Thursday and Friday mornings after the 7.30 Mass. The recitation of the beads will be followed by a short instruction and prayers to St. Ann.

LOCAL NOTES.

A SHAMROCK VICTORY.—On July 1st and 4th, the senior lacrosse team of the Shamrock Amateur Athletic Association nobly upheld the honor of that great Irish Canadian organization by defeating the ambitious Brantford team in a series of matches for the much coveted Minto Cup. The story of the failure of the visitors to clutch the prize has been told in the daily press and repeated in the homes of the thousands of Montreal's citizens who witnessed the contests.

The "True Witness" never for a moment doubted the skill of Captain Thomas O'Connell and his valiant twelve to overcome the boys from the West.

The history of the victories of the past week are recalled during the past week. Some day, in the near future, the "True Witness" will dedicate a special issue to that interesting task, because it contains many lessons that are invaluable to our race.

In the meantime, we sincerely congratulate the Shamrock A.A.A. upon its magnificent victory which entitles its team to wear the proud title of lacrosse champions of the world.

TO BEAUPRE.—The pilgrimage to Ste. Anne de Beaupre of St. Ann's parish, for women and children, will leave this afternoon by the steamer Beaupre, of the R. & O. N. Co., at 3.30 o'clock sharp.