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The True Witness AND CATHOLIC CHRONICLE. Witness

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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.

SWEDENS' METHOD.—Mr. W. E. Curtis, writing to the Chicago "Record-Herald," states that in Sweden the saloons are closed on Saturday, which is the universal pay day, while the savings banks remain open until midnight on Saturday. Decidedly the plan is not a bad one, and it speaks volumes for the wisdom of the legislators in the municipal circles of that country. It is exactly on Saturday that the most crime is committed and the most injurious effects from the saloon are felt. All week men are at work and have neither the time nor the money to frequent the saloons; but on Saturday they are comparatively free and they have in hand the money that they have earned and that they should carry home to provide for their families. The temptation is on the road and they unfortunately lose in a few hours the fruits of six days of hard work, while their wives and children are liable to go hungry and naked for a week or more to come. Here our system is the reverse of Sweden; our savings banks are closed at a very early hour on Saturday, and our saloons are kept open until midnight. Would not the Swedish method be worth trying in some of our Canadian centres? If such could be done we have not the least doubt as to the beneficial results that would ensue.

TEMPERANCE ADVANCING.—A New York journal says that twenty years ago twenty per cent. of the employees of the New York Central Railroad were dismissed yearly for drinking, and adds that:—

"Now only about one per cent. yearly are so dismissed. This registers a decided advance in public opinion on the temperance question, at least where it comes to the employment of men in responsible engineering or commercial positions."

A MEMORIAL CHURCH.—We learn that the new St. Francis Xavier's Church, now nearly completed at Sixth Avenue and Carroll street, Brooklyn, at a cost of \$250,000, is to have eighty-nine American-made memorial windows of stained glass, to cost nearly \$20,000. Each window will be a memorial to some one of the Rev. Father Hickey's flock.

If the windows of this splendid Church are to be memorials to the parishioners, decidedly the Church itself will be magnificent monument to the pastor.

SISTERS OF THE HOLY CROSS.—From Notre Dame, Ind., we learn that the mother house of the Sisters of the Holy Cross, St. Mary's, was the scene of a double ceremonial on August 15, the feast of the Assumption. On that day seventeen young ladies renounced the world for the religious life and received the white veil of the novitiate, and twenty-four pronounced their final vows and received the insignia of profession as Sisters of the Holy Cross.

A PESSIMISTIC VIEW.—In the "Revista Popular," of Spain, a writ-

er has recently given expression to opinions, concerning the future religious outlook, that are far from being reassuring. He draws attention to the world-wide persecution of the Church and asserts that, "in view of the evident reawakening of paganism, nothing else can be expected. Thousands of martyrs are necessary in many lands, he says, to bring the age back to Christ. It is useless to expect peace, he claims; the shedding of blood alone will suffice. As proof he cites the several attempted pagan revivals and quotes the opinion of a number of ecclesiastical writers."

Despite our disinclination to look at matters in such a sombre way; we cannot but admit that there is a great deal of truth in the writer's statements and very serious lessons to be taken from what he thus advances. In fact, it is certainly true that the Catholics of the civilized world would be "up and doing," otherwise they may be leaving an unpleasant legacy to the coming generation.

CATHOLICITY IN ENGLAND.—

Passing events, even when of comparative insignificance, not unfrequently give the key to the situation in a country—be it political, religious, or otherwise. Taking the following two paragraphs from a contemporary's correspondence, we can form an idea of gradual change, favorable to Catholicity and to Catholic institutions, that is becoming apparent in England.

"The Catholic convent does not appear a failure over in England, so far as thoroughness of teaching goes. A few days ago the success of Sister Mary Campion in winning highest honors at Oxford was announced. To this may now be added that as a result of recent Cambridge University entrance examinations, one young woman won first class, and four others second class honors. Six more passed. All were graduates of Catholic convent academies."

"According to a foreign correspondent of 'The Living Church,' (Protestant Episcopal organ) the exiled Benedictines from Solesmes, France, already have won warm friends in their new home at practically Protestant Apuldurcomes, England. One of the villagers stated that the people regard the monks as their best friends, alleging that they help everyone and employ all the labor of the countryside."

MORE SIGNS OF HOPEFULNESS.—

From Philadelphia comes an account of a recent ceremony which tells, in a most emphatic manner, the progress of religious institutions in the United States. We merely reproduce the simple statement of the facts, leaving to our readers the pleasant task of drawing general conclusions. The report says:—

"In the beautiful chapel of the Convent of Our Lady of Angels, Glen Riddle, the mother house and novitiate of the Sisters of the Third Order of St. Francis, were witnessed on Thursday of this week the impressive ceremonies of reception and profession. These solemn acts are always of a deeply touching and impressive character, but Thursday's ceremonies were unusually so on account of the exceptionally large number of postulants and novices. Twenty-two young women received the habit and white veil and entered upon their novitiate; fifty-two others received the black veil and made their profession for three years. His Grace Archbishop Ryan was to have officiated, but on learning that a number of the aspirants were from Wilmington he invited the Bishop of that diocese, Right Rev. John J. Monaghan, to take his place."

A STRIKING ILLUSTRATION.—

The "Catholic Standard and Times" of Philadelphia claims to be in possession of the name and address, as well as of positive testimony as to the facts, in the matter of a young man whose story of a special preservation through the protection of the Blessed Virgin is graphically related. It is a splendid illustration of the power of Our Lady and of the safety that is ensured to the one who is sincerely and openly devoted to her. We give the story exactly as we have read it; it runs thus:—

"On Monday afternoon of this week a young man entered the Church of St. John the Evangelist, Thirteenth street, above Chestnut, to make a visit to the Blessed Sacrament. Having several business engagements to keep within a short space of time, he remained but a few minutes and was hurriedly leaving the church when the thought came to him to not depart without some act of devotion to the Mother of God. The young man obeyed the impulse, and after a short prayer to Our Lady he again turned to leave the church, when he noticed a sign over one of the contribution boxes stating that offerings would be received for the shrine of Our Lady of Lourdes in the basement of the church. Immediately recalling the fact that his life has been miraculously saved by the use of the water of Lourdes some years before when he was bleeding to death after the complete failure of the remedies prescribed by the physician in charge, he made a contribution to the shrine as a renewal of his gratitude to Our Lady of Lourdes and departed. After completing his business he started for home on the Tenth and Eleventh street car which was wrecked about twenty minutes later at Fifth and Oxford streets by coming in collision with a Frankford car. Although seated on the side of the car that was crushed and at the point where the two cars first hit each other—a position more dangerous than any other on the car—the young man escaped with a slight blow on the arm and a small scratch while several other passengers on the same side of the car were seriously injured, two being in a critical condition. Broken glass from the vestibule of the Frankford car was showered all around him, the sharp edge of one piece falling directly over one of the large veins of his hand without cutting it. Equally strange was his escape from nervous shock or fright of any kind, something to which he is peculiarly susceptible, owing to heart trouble of long standing. Under the circumstances he attributes his extraordinary escape to the protection of Our Lady in return for his acts of devotion to her within the hour previous to the accident."

POSSESSING A PEW.—

How often have we not dwelt upon the advisability of each parishioner having a pew in the parish Church? Sometimes, in touching upon such subjects, we come upon expressions that convey a vast amount of information, of reasoning, and of common sense. The other day we met with a brief article in a Catholic contemporary, that seems to us to condense into a few lines the whole essence of the question. It is so full of sound argument and so applicable to almost all our readers that we do not hesitate to say that its reproduction will benefit many. Consequently we call special attention to the following:—

"Modern life with its intense activity, its disregard of the individual, its separation of the various members of the family, its demand of unlimited time and ceaseless labor all have a tendency to break up the distinctive characteristics of the home, and home-like relations. But there are a few portions of life where the spirit of business should not dominate, and among them is the keeping of the family pew in church. Every family, every unmarried young man and woman should own a pew or at least a seat in the parish church. Certainly if we would stop for a moment and reflect on the subject such a statement is not excessive. The Church is the house of God, it is the place after all that should be home for all of us, and therefore within that home there should be a place that we ourselves can call our own. As a way for the father and mother to teach their children reverence for all that is holy the family

pew is greatest. To it Sunday after Sunday the children may be brought; they will be taught to look on it as their own proper place in God's temple, and around it will grow traditions that will be the best preservative of faith in after life. And for the unmarried young man and woman a seat in their parish church will be the same. They too will feel that they are also owner of the great edifices consecrated to God their personal interest in the affairs of their parish will be increased, and with the increase of personal interest will be increased also their determination to live as worthy participants in the ownership of a house of God. Every man and woman to-day wishes to become an owner of a home, stability in life is thus arrived at, and assuredly every father and mother of a family, every young man and woman should own a pew in the parish church, and secure in that way stability of place of worship."

A COSTLY MAUSOLEUM.—

A New York paper says:—

"The recently completed mausoleum at Paterson, N.J., containing the remains of the late Vice-President Garret A. Hobart is the finest of its kind in the country. It is a Doric temple, free from all ornamentation, and was built at a cost of \$80,000. Double bronze doors form the entrance. The only light is from a window in the rear portico, through a heavy iron and bronze grill. The walls are two feet five inches thick, and the entire structure is lined with marble, with floor and ceiling of the same material."

This is certainly funeral magnificence; even though it can in no way either benefit or affect the one whose remains are therein laid. Eighty thousand dollars is a large sum of money to expend on a mortuary chamber; but marble and bronze cost money. It is likely that such a structure will survive many generations; but the blast of the great trumpet will shake the Doric columns. How much grander, and how much less pagan, the Catholic conception; build a temple of prayer to shelter the soul and to enshrine it in eternal glory."

THE DYING NEVER WEEP.—

Here is a queer yet remarkably true observation:—

"I have stood by the bedside of hundreds of dying people," said an old physician, "and I have yet to see a dying person shed a tear. No matter what the grief of the bystanders may be, the stricken person will show no signs of overpowering emotion. I have seen a circle of agonized children around a dying mother—a mother who in health would have been touched to the quick by signs of grief in a child—yet she showed as calm and unemotional as though she had been made of stone. There is some strange and inexplicable psychological change which accompanies the act of dissolution. It is well known to all physicians that pain disappears as the end approaches. And nature seems to have arranged it so that mental peace shall also attend our last lingering moments."

Although we did not remark this peculiarity in the dying, until we read the foregoing, still we cannot fail to notice that it is based on facts. To our mind this absence of weeping on the part of a person about to go forth into eternity is due, not only to the lack of vitality—the sustaining power of which must necessarily be diminishing as the end nears—but also to a concentration of all the faculties upon the one supreme act which is superior to every emotion.

DECAY OF MODERN SOCIETY.—

Elsewhere in this issue we publish an admirable address, delivered in London, England, by the Rev. Father Clemente, on the subject of the "Decay of Modern Society." As the entire address is too lengthy for our limited space, we have given the first portion of it this week, and will follow that up with the second part in our next issue. In our humble opinion it would be difficult, if not impossible, to surpass the clear and exhaustive manner in which Father Clemente treats this burning subject. Naturally the second section of the address suggests the remedies for all the existing evils that are pointed

out in the first part. Again, we must remark that the speaker, in this case, has England, or the British Isles, before him, and that many of his statements have an application in that section of the world which they could not have in Canada. But, on the whole, we may take every line of that magnificent address as if it were intended for each of us.

It will be seen, on perusal of the address, that Father Clemente points out the prevalence of the old heathen superstitious, luxuries, and immoralities which have been the ruin of many great empires, and which are bound to bring about the downfall of every nation which becomes a prey to them. After dealing with the heartless selfishness of the age, the immorality springing from divorce, the suicides that are constantly increasing—all due to a lack of true religious training—the speaker asks if the civilized nations are doomed. And he answers his own question, as a priest, in the negative. He relies for the assurance that he gives upon the Catholic Church and the ultimate triumph of her teachings. It is in the second part of the address that he points out how the world's salvation depends upon the success of the Church of Christ, even as the redemption of mankind depended upon Christ Himself. Next week, all who shall have attentively read the masterly exposition of the subject in this week's issue will be delighted and encouraged with the hopefulness of that logical conclusion.

THE HOLY FATHER.—

So accustomed have we now become to look upon the preservation and the activity of Leo XIII, as almost miraculous, that we are surprised at nothing we read concerning the fatigues and labors of the aged Pontiff. A correspondent of last week, to one of the leading Catholic organs of England, says: "During the past week the Holy Father has given fewer audiences than during the previous few weeks. Almost every morning His Holiness has enjoyed a drive in the extensive gardens of the Vatican." Considering the Pope's age, and the multitude and variety of his duties, one would conclude from the foregoing that he had been somewhat secluded during the week in question. Yet here is some of ordeal undergone during that week of comparative retirement:—

"On Monday His Excellency Don Michele Martius, Honorary Minister and Secretary of State, Ambassador of Portugal to the Holy See, prevailed upon the Holy Father in private audience. On Tuesday His Holiness received in private and separate audience the Rev. Luigi Ferrari, General of the Barnabite Congregation of St. Paul; Mgr. Cornagioni d'Orelli, Chaplain of the Pontifical Swiss Guards, who had the honor of presenting to the Holy Father several addresses from Catholic Swiss ladies and from the associations of the Catholic teachers of Switzerland. The Holy Father received Their Eminences Cardinal Casali Del Drago and Cardinal Vives y Tuto, each in private and separate audience, on Wednesday. On Thursday morning, on returning from his drive in the Vatican gardens, the Holy Father received in special audience His Eminence Cardinal Tripepi, and, later, receiving several American families."

If this is the way in which the Holy Father retires and takes rest, we may reasonably ask ourselves "what must not be his activity and labor when he is not on a holiday?" And we can well follow this with a question still more important: "What limit is there to the vitality and endurance of the great Pontiff?"

ROYAL MARRIAGES.—

We have read in several places a report that the Pope has notified the various Catholic crowned heads of Europe, that in future he will find it impossible to grant dispensations for marriage between parties closely related by blood. On reproducing this statement the London "Universal" says:—

"His Holiness is further represented as advising that Princes of the blood royal who are Catholics should choose their wives from outside the royal families in order that the degeneration and mental inferiority caused by repeated consanguineous unions in the past may be remedied. If this report is true—and we trust sincerely that it is—a long stride

shall have been taken in the direction of saving many a throne from the harmful influence of an imbecile, or a lunatic, or a debauchee of notorious evil-doing."

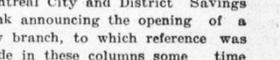
It might be of exceeding great benefit to the Royal families of Europe, that do not belong to the Catholic communion, if they were able to see matters as Leo XIII sees them, and be guided at least in this connection by the principles of Catholicity.

A NEW BRANCH.—

Elsewhere in this issue of the "True Witness" will be found an advertisement from the Montreal City and District Savings Bank announcing the opening of a new branch, to which reference was made in these columns some time ago. This is a gratifying proof of the solid progress which the bank has been making since its establishment, and bears abundant witness to its prudent and efficient management. The City and District Savings Bank is a tower of financial strength; and this fact has made it exceedingly popular with the masses in city and district.

THE CATHOLIC SAILORS' CLUB.

Mr. Patrick Ford, the veteran and vigorous editor of the "Irish World," accompanied by his daughters, Miss Mary Ellen and Miss Adele S. Ford, and by Miss Mary Farrell, were amongst those who attended the concert given by the members of St. Ann's Court, Catholic Order of Foresters, at the Catholic Sailors' Club on Wednesday evening. There were also present the Rev. Father Gagnier, S.J., Rev. D. Veilleux, S.J., and Rev. D. Holland, C.S.S.R.



MR. W. D. GUILFOYLE.

Mr. W. D. Guilfoyle, the Chief Ranger, who presided, made a practical speech, in which he tendered on behalf of St. Ann's Court, his sincere thanks to the large audience for their presence on that occasion. The members of St. Ann's Court, he said, was very glad to lend a helping hand to the Catholic Sailors' Club, which was doing a useful and noble work amongst the Catholic seamen coming to this port. The services of the members of the Court would always be willingly placed at the disposal of the Club in providing entertainment for these sailors.

The programme was well selected, and every item was keenly appreciated, as was evidenced by the applause which was freely accorded. The following took part: Miss Mary Wilkinson, Miss Vera Gallagher, Miss B. Baker, Miss M. Kennedy, Messrs. Jos. Donnelly and M. Greenwood. Seamen taking part were: T. Griffith, Wm. Musker, Thos. Roach, F. Tully, Ed. Greenwood, A. Hawker, Jenkin Jones, Corinthian; Weldon Collins, Innishowen Head; P. Leason, Lake Simcoe; W. G. Hearley, Monterey; Robert Appleton, John White, Tritonia.

An enjoyable concert was brought to a close by the singing of "God Save Ireland."

The concert that will be given next Wednesday evening will be under the auspices of Sarsfield Court, Catholic Order of Foresters.