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# The True Witness



MONTREAL, THURSDAY, AUGUST 10, 1905. PRICE FIVE CENTS

## CARDINAL GIBBONS INTERVIEWED.

### Money the Great Trouble Maker.. Divorce the Danger

"Corruption is a fixed evil that we must reckon with just as long as the present condition of society exists in this country," said Cardinal James Gibbons last week. "Whenever there is an amalgamation of great capital, or a large collection of men interested in one money making concern, there is sure to be corruption. It is not a new story. It is a story as old as the world's history. The only reason that it comes so much to the fore at present is that the methods of its detection are daily growing stronger.

"Corruption has always existed. Corruption, I am much afraid, will always exist as long as human nature yields to the attributes that lead to temptation.

### THE EVIL MONEY MADNESS CREATES.

"The bright spot in the whole swamp of present moral degradation is the fact that the degradation is made known. Corruption cannot exist nowadays without being discovered after a while. The greater the evil the greater the possibility of remedy. And that possibility of remedy has now become such an assured fact that it counterbalances, almost, the evil which the present condition of money madness creates.

"The fear, the dread of exposure is the counterbalancing element, and that fear, that dread, that horror of having a name once respected dragged down is due to the efforts of the metropolitan press. It may not be good theology, it may not be good ethics, but it is certainly very good common sense, and a very good moral element that the fear, the dread of exposure in the public press keeps many a man sticking close to the path of rectitude who otherwise would stray off into the byways of personal graft."

Cardinal Gibbons is spending the summer at the further end of Long Island, in the modest little rectory of Father O'Hara, who is the pastor of the Church of the Sacred Heart, at Southampton. In this, one of the oldest settled spots in America, where even the road signs tell you that this particular one was opened in 1663, the only wearer of the scarlet biretta in America is lounging away the brilliant wind swept summer days.

DOES NOT WASTE HIS WORDS.

It was in the rectory of the parish church that Cardinal Gibbons explained what he feared morally and financially from the present condition of the country. Cardinal Gibbons talks absolutely to the point. He does not waste words on fancy expressions of sentiment. He does not beat about the bush with fine phrases. What he has to say he says emphatically, briefly. He does not look his seventy-one years. Although he is small in stature, he is not weakened. The vigor of youth is still his fortunate blessing.

As he talked in an amicable conversational, informal way there were occasional interruptions. A young priest or a visiting churchman would be ushered in, and in a few terse and satisfying words Cardinal Gibbons dismissed them one after another. A photographer came and wanted to take his picture. His Eminence smiled, and said:

"How foolish to snapshot me now when there are so many pictures taken of me at my best which could be easily obtained. I do not like to have my picture taken, and I do not like to have them printed, but I realize the fact that publications sometimes think it necessary to have my portrait. I put up no objection. They are quite at liberty to print it if they want to."

When these various interruptions of visitors had passed His Eminence settled down to a serious talk concerning the grave condition of the country.

EVERY MAN SHOULD PRIZE HIS REPUTATION.

"There is nothing," said he, "which a man prizes more than his reputation. And the only way to effectually upset a man's reputation is to ex-

pose him in the public press. The power of the press is incalculable. Its argus, almost searchlight eye, is ever looking for the weak spot in humanity to throw it up into bold prominence. Sometimes it happens that the defect is shown in an exaggerated form. But as a rule the public exposures of public men are public benefactions.

"There is nothing that so touches a man's self-respect as what the newspapers say about him. By newspapers I mean a great metropolitan newspaper, which can in one headline bring justice and dethronement to a man who has always posed as a popular idol of righteousness, but who is really a hypocrite.

"The shattering of idols, popular idols, has of late become a thing of almost daily occurrence. It is a sad thing to contemplate, but it is an inevitable condition. The late James G. Blaine, when he was Secretary of State, said to me once that a man in business would do an act which he would consider absolutely contemptible and wrong if he did it in his own personality. 'A collection of men,' said Mr. Blaine, 'will permit a wrong which no one of those men individually would ever think of doing.' That is undoubtedly true of the condition that has been exposed in this recent insurance scandal.

### GREAT WEALTH BREEDS CORRUPTION.

"As I said before, large collections of money or of associations of large numbers of men with money are sure to breed corruption. Business morality is bound to drop to a low ebb, but the more flagrant the corruption is the surer is its discovery. There is no such thing as letting crime or corruption go unnoticed in the United States. The press and the officials are too vigilant. Wrong doing or crime is sure to get itself found out, and publicity is the one great punishment that stares it in the face."

"Is the same condition true of governments as it is of corporations?"

"Quite the same. Our government, or any other, will permit a wrong to be done, something that will stagger humanity, and it will pass in the events of the day as a good piece of governmental diplomacy. Quite likely no one connected with the affairs of the government that permitted the wrong would ever so degrade himself as to commit the same wrong personally.

"Now in this insurance scandal and the various other unfortunate business wrongs that have been exposed lately it is very much to be doubted if any one particular man would do of his own accord what he did as a director or a stockholder. A great many gentlemen are more or less implicated in these scandals. When the scandals are brought to light and exposed these men justify themselves by saying that they only had a very small part of it. Their excuse is that perhaps they owned one share in a thousand, and that while the directorate of the thousand shares committed a financial crime their one little interest was so small that it did not count."

### MONEY THE GREAT TROUBLE MAKER.

"Why, certainly not. They quite likely erred through ignorance rather than intention, but a wrong is a wrong, no matter how it is done. The great trouble maker to this country is money. The great offset to that evil is the American inclination to spend it rapidly."

"You consider, then, that American extravagance is a blessing?"

"I do, indeed. Americans are not misers, thank God. Otherwise we would be in a most deplorable condition: When great fortunes are made they are almost as rapidly expended, and the constant circulation of money, the keeping going of these great accumulations of wealth, is one of the hopeful signs of the future. We are strictly and commercially a business nation."

"You do not believe, then, in the

scriptural statement that love of money is the root of all evil."

MONEY THE MAGIC KEY.

"In the United States it is not the love of money. It is money itself that is the root of evil. The fact of possessing money and having the opportunity to expend it brings with it untold inclinations toward vice and immoral and unlawful extravagance. People are apt to cry 'Crime! Crime! Crime!' They would be nearer the truth if they cried out against money. It is the magic key that opens the gates to all that is against the welfare of the community."

"Do you believe there is such a thing as tainted money?"

"Indeed I do. There is no doubt whatever that there are large accumulations of money in this country that are very much tainted. However, I have never had an opportunity yet of personally deciding whether money was tainted or not. No money has ever been offered me that even had the shadow of suspicion connected with it in that respect, but that money has been obtained in a way which a churchman could not sanction in this country is matter of common knowledge."

"What do you consider to be the great danger threatening the United States at the present time?"

DIVORCE THE GREAT DANGER.

"That in a general way is rather a difficult question to answer, and I cannot answer it as clearly or concisely as I would like to. I am down here to rest and breathe the salt wind that comes sweeping in to us over three thousand miles of ocean. But in a general way it is my opinion that the great evil of the day is the lax regard given to the marriage tie.

"The increasing and prevalent misfortune and evil of divorce is a horrible thing to contemplate. It is such an awful upsetting of the family ties that if it is allowed to continue society will be in a condition that should never exist in a civilized nation. It is not that the evil is so great with the man and the woman who separates and renounces their marriage vows. The evil is one of heritage.

"Its confusing and embarrassing conditions and its degradations fall upon the children rather than upon the parents. If the parents have sinned the children must perforce bear the brunt of the obloquy. No spring can rise higher than its fountain head, and the parents are the fountain head of society. If their manner of life falls below the level the children must suffer for their neglect and weakness. That means the disruption of the home and the disintegration of the family. Now, every great society, every fine social condition, depends absolutely upon the moral integrity of the parents and the home. When that is brought to a low standard, society itself must come to an equally low or lower plane."

"You think the evil of divorce, then, is a greater evil than the evil of corporate corruption?"

"I do, because corporate corruption, as I have already explained, rights itself by its own wrong."

"Would a uniform divorce law throughout the country help matters?"

ALL STATES SHOULD HAVE STRINGENT DIVORCE LAWS.

"Unquestionably, South Dakota, in its divorce laws, is now a blot upon the Union. If all the States could have stringent divorce laws undoubtedly the evil would be minimized. Of course, I do not believe in divorce at all, and I do not believe in divorce laws. But I believe in anything that will lessen a great evil. The Church sanctions separation from bed and board, but it does not sanction divorce as it is generally known."

"Do you approve of the agitation by women in the Catholic Church in New York, who propose to ostracise all divorcees from good society?"

"I think the idea and the spirit of the movement are all right, but how far it can be carried out in a practical way is a question. Suppose, for instance, that Mrs. A. gives a reception and invites Mrs. B. Among the other guests at the reception is Mrs. C., and Mrs. C. is a divorcee. Now, Mrs. B. could hardly know that

she would meet Mrs. C. there, and it would be quite impossible for her to draw the line against divorcees under those circumstances. Of course, a woman can refuse to accept an invitation from a divorcee and can refrain from asking a divorcee to her house. All that is simple enough. But when it comes to so conducting herself in social affairs as to keep entirely out of touch with a divorcee, the situation becomes almost impracticable. Undoubtedly the women who have started this movement are very much in earnest and have the good of society deeply at heart. It is only a question of the ability of human nature to differentiate and draw a fine enough line."

"Do you think the accumulation of great fortunes has been an incentive to divorce?"

"Undoubtedly the accumulation of great wealth has been the incentive of all kinds of wrongdoing, divorce among the rest."

"Do you think that a rich man can be a happy man?"

RICHES DO NOT BRING HAPPINESS.

"It would be a very hard task. The possession of wealth is an isolation. Andrew Carnegie once told me that the only really happy days of his life were when he was earning money by the sweat of his brow, when his weekly income only amounted to dollars, and not to thousands. Great wealth brings its privations and its suffering. The tribulation that trails in the wake of money madness is the poverty of riches. I can think of nothing more lonesome than a man with an immense fortune."

"You may remember a little poem that DeGoe wrote about Alexander Selkirk, who was cast away on the island of Juan Fernandez, beginning 'I am the monarch of all I survey,' but after a week's residence in the island the tone of the poem changes and the unfortunate castaway laments the fact that while he is lord of the land and the beast and the fowl he is desolate. The man with a great fortune is much like him. What is his wealth, his power, his position unless he has the human hand of friendship and fellowship?"

A RICH MAN PAYS THE PENALTY OF HIS SUCCESS.

"Good fortune cannot be enjoyed without companionship. Great wealth is an idle thing if it debars the honest grasp of the right hand of the fellow-being. There is no man so poor in human companionship as he who is burdened with riches. He pays the penalty of his success. He lives the life of abnegation.

"With the increase of a rich man's fortune comes the increase of false friendships and the leechlike attachment of sycophants and human blood-suckers. They are sure to gather in the muddy pools made by financial corruption, and then when the explosion comes, when the searchlight is turned on and the corruption shows forth, these hangers on scuttle away and leave the poor victim to his own devices. While the spending of a great fortune may be a great task, it is the only safety valve to happiness for the man who is encumbered with wealth."

His Grace Archbishop Bruchesi Celebrated Eighth Anniversary of His Consecration.

Tuesday was the eighth anniversary of the consecration of Archbishop Bruchesi, and a solemn service was held in St. James's Cathedral. His Grace himself officiated in full pontificals, his assistants being Rev. Canons Martin, Lepailleur, Senecal and Abbas Lussier and Roy. His Lordship Mgr. Racicot, the Canons of the Chapter, and a large number of priests were present, besides representatives of the different religious communities, and a large congregation attended.

At the close of the service, the Rev. Abbe Labelle, director of the Montreal College, read an address to His Grace, expressing the respect and love of the clergy and laity for their Archbishop, giving a synopsis of the work done by him during the past eight years, and offering best wishes for his future success and happiness.

Harry Smith played on the home and showed up well.

Martin is likely to be a fixture on the senior team.

Eddie Robinson did not play on Saturday owing to illness.

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ARCHBISHOP BRUCHESE.

Replying to the address, His Grace drew the attention of his hearers to two reforms in need of the combined effort of the faithful. These were the observance of the Sabbath as a day of rest and the suppression of intemperance, which had now reached the state of an actual scourge. He expressed himself as strongly opposed to those who were attempting to reopen the theatres on Sunday, and he stated that he would oppose it with all the power at his disposal. In conclusion, he, in turn, tendered his good wishes for the happiness of the faithful of his diocese.

At noon all the priests of the diocese partook of dinner at the invitation of the Archbishop.

## IN THE LACROSSE WORLD

The grounds of the M.A.A.A. last Saturday afternoon presented a scene equalled only on one other occasion—when the Shamrocks and Capitals played for the championship of the world. But for a match between two city teams, and a regular schedule match, the crowd was the largest in the history of the game, 8000 being present. It was indeed a dense mass of humanity, and yet perfect order reigned. At 3.25 the teams appeared on the field, the Shamrocks led by Currie being first, followed by the Montrealers. Both teams were loudly applauded. Paddy Brennan, the big home man of the Shamrocks, received quite an ovation. The slippery grass interfered considerably with good play. The game was brilliant at times, and again it was slow and ragged. The Shamrocks had a close call, winning by 6 goals to 5.

NOTES OF THE GAME.

Johnny Currie played one of the greatest games of his life, and passed quite a number of men. He travelled like an auto.

Frankie Nolan was a little tireless wonder. He and Finlayson were the two men who carried off the honors on the Montreal team.

Big Jim Kavanagh, Phil O'Reilly, Johnny Howard and Johnny Currie were the principal ones in winning Saturday's victory.

Jim McIlwaine played his first game this season and played it well.

## Archbishop Chappelle, of New Orleans, Succumbs to Fever.

New Orleans, La., Aug. 9—A sudden change in his condition to-day speedily culminated in the death of Archbishop P. L. Chappelle, of the diocese of Louisiana.

Monsieur Chappelle was taken ill on Friday. He had returned to the city three days before. Dr. Larue diagnosed the case as yellow fever.

From the first Dr. Larue was apprehensive as to the result. The disease made steady inroads and yesterday he was found to be in a critical condition. When Dr. Larue saw him to-day the patient showed increased weakness. Before noon there was an alarming change for the worse. Eminent physicians were immediately summoned for consultation, but the Archbishop was beyond succor. He died at 12.50 p.m.

The body of the Archbishop was transferred at 9 o'clock to St. Louis Cathedral, where it is lying in state. The obsequies will take place to-morrow at 10 a.m. at the Cathedral. There will be a Gregorian requiem high Mass, every member of the Catholic clergy in the city participating.

Placide Louis Chappelle, Roman Catholic Archbishop of New Orleans, was born in the diocese of Mondo, France, on the 28th day of August, 1842. He came to the United States in the year 1859, and took complete theological and philosophical courses at St. Mary's College. After leaving college he taught for a period of two years, namely from 1863 to 1865, in St. Charles University. In the year 1865 he was ordained priest, receiving the degree of D.D. from St. Mary's in the year 1868. From 1865 to 1870 he gave his energies to missionary work, leaving this to become first assistant pastor of St. John's Church, Baltimore. In 1882 he was appointed pastor of St. Matthew's Church, Washington, and became prominent as a theologian, being elected president of the theological conferences held at that time in Washington and Baltimore. In 1891 he was appointed coadjutor Bishop to Archbishop Salpointe, with right of succession, and consecrated Titular Bishop of Arabissus. He was promoted to the Archbishopric in May, 1893. On the resignation of Archbishop Salpointe he became Archbishop of Sainte Fe in January, 1894, and in November, 1897, received the Archbishopric of New Orleans. In November, 1897, he was appointed by the Pope apostolic delegate to Cuba and Porto Rico, and in September, 1899, apostolic delegate of the Philippine Islands.