

The True 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.

BLAKE AND DILLON.

As we go to press a meeting is being held to make arrangements for the forthcoming visit of the Hon. Edward Blake, M.P., and Mr. John Dillon, M.P. It may safely be predicted that fitting preparations will be made for a reception worthy of these distinguished Irish leaders, and that whatever hall is engaged for the occasion will be filled to overflowing by the Irishmen of Montreal and their friends of other nationalities.

OUR ARCHBISHOP.—Although the Atlantic Ocean separates him at present from his diocese, our Archbishop's thoughts are with his beloved flock in Montreal, and he is busily engaged in the work of furthering their spiritual welfare. His Grace is now in the Eternal City, where he has had a private audience with the Pope. During his sojourn in France he paid a personal visit to the mother houses of all the religious communities, both of men and of women, which have branches in and around Montreal.

It was only natural that His Grace should feel keenly interested in the anti-religious campaign waged by the atheistic government of France against the Catholic orders and congregations whose work embraces the education of the young. In a letter to the official organ published in this city, "La Semaine Religieuse" His Grace deplores the action of the French Government, which has brought sadness to his heart, as it has to those of other great prelates who watch the trend of events in Europe, which is the home of Papacy. He mentions an interview which a prominent French Bishop recently had with Premier Combes, during which His Lordship spoke earnestly to him of the injustices perpetrated under the guise of the Law of Associations, and of the tyrannous character of other measures of persecution which it is the declared intention of the French Government to adopt at an early date. The French Premier replied as follows: "Your Lordship is defending a good cause; but I assure you that it is already a lost cause. There is no use in discussing it now. I represent a party; I have a programme to carry out, and I will carry it out to the end."

Premier Combes is mistaken. It is only God that can carry things out to the end. If the people of France will realize this, and will recognize that they have probably committed the chastisement from which they are now suffering, and will remember their own proverb, that God judges those who help themselves, the present persecution may yet prove to be a blessing in disguise.

Archbishop Lhuissier entered upon his forty-eighth year of his age on Wednesday, the 29th inst. He celebrated the happy event in Rome, which contains some interesting souvenirs of a character personal to His Grace. It was in Rome that he was ordained to the priesthood. He spent three years in Rome, probably the happiest years of his life, during the sacred jubilee. While Catholics of this great world-wide community in wishing him many returns of the day, none of them do so

with more cordiality and fervor than those of his spiritual fold who speak the English tongue.

TEACHERS' PENSIONS.—In the important and ever present matter of education there is an important factor to be considered—the teaching body. At the recent meeting of the Chicago Teachers' Federation a standing committee was named to consider the question of pensions for teachers. Quite a number of opinions have been published, but the most important, to our mind, are those of Mr. John E. Bradley, formerly superintendent of Minneapolis, and of Superintendent John Swett, of San Francisco. The former of these gentlemen, in a lengthy explanation of his ideas concerning the pensioning of teachers says—

"The effect of pensioning teachers who have served honorably for a long term of years will be, first, to relieve those now in the calling from anxiety concerning the declining years of life, and second, to lead men and women of superior talent to make teaching their permanent employment, and third, to increase the popular confidence in the schools by improving the character of their work."

The latter gentleman says—
 "Until quite recently I was not in favor of pensioning teachers. I feared it would lead to a reduction of salaries. The chief reason that has led me to change my views on this matter, is that I have seen many women over sixty or sixty-five years of age allowed to remain in school after they are broken in health and long after they ought to be retired. Few school trustees or boards of education are cold-blooded enough to dismiss such teachers, when a dismissal means starvation or the almshouse. If such teachers could be retired on a small pension, the gain to the schools in efficient work would be far greater than the slight expense of a small pension."

There is good enough reasoning in all this, but we think that the main consideration is overlooked. The pension system need not in any way take from the augmentation of actual salaries, but might be based upon such salaries. It is an acknowledged fact that teachers are underpaid. The same complaint is made in every land, and we have it here as well as elsewhere. If we have a lack of teachers, as we pointed out some weeks ago, it is certainly due to the fact that the reward is not sufficient to induce competent men and women to sacrifice their lives in the cause of education. Hence the great advantage of the

Catholic Church in having so many religious bodies that are devoted to education. But our religious communities do not suffice to meet the needs of the times and of the rising generation. It is a necessity to have lay teachers; and lay teachers must be paid somewhat in proportion to the labors they perform, and should be encouraged in their work by an assurance that when "age will come on with its winter" they will not be at the mercy of a cold world. We decidedly favor any system that will tend to raise the teacher up, to make his life comfortable, to relieve him of anxieties, and to enable him to give all he has to the young people over whose future he possesses such an influence.

OLD AGE ABOLISHED.—They are at it again, these men of science. This time they wish to conquer, not Death, but old age. Very soon, but not tomorrow, nor possibly in our time, there is to be a great result from certain unfinished experiments at the Pasteur Institute—that result is to consist in the erasing of old age. Just read the news as it comes by cable—it is not a vision of the Middle Ages, it is dated Paris, Oct. 12, 1902—

"For the first time in the history of humanity, a living man may say: 'It may be possible for me to live indefinitely, until some accident shall take me off, as long as I escape such accident I need not die of old age!'"

"The Pasteur Institute has solved a problem that may change the destiny of all humanity as we imagine it," continued this friend of one of the workers. "He is now slowly and methodically studying how to apply the discovery to man instead of laboratory animals. It will make no more premature announcements to the public."

Just as well that no more announcements should be made to the public—at least until the public has had time to digest this one. What a fine thing it will be to live several hundred years and never to grow old. Bulwer's character in "The Strange Story" was a mere myth; but he prefigured tens of thousands of future members of the human family who shall enjoy the benefits of the "Elixir of Life." How those old alchemists did toil, and study, and gather herbs, and boil them in pots, and pour the drugs into crucibles, and secure the few precious drops that invariably were spilt before they could be drunk, and the loss of which brought on sudden and fatal collapse! Oh, for the power to revive some of the ancient Rosicrucian brotherhood that they might behold the realization of their dreams as attained by the members of the Pasteur Institute! But they are all dead, those adepts of the Roey Cross! And the fact of their having died was so long a refutation of their theories. It is to be hoped that the learned and wizard-like men of the Pasteur Institute will be individually more happy in their experiments. They should efface all evidences of old age in their own compositions; it would be a striking proof of the worth of their discovery, the future announcements of which they are to so wisely refrain from making public. Moore once sang—

"Fill the bumper fair,
 Every drop we sprinkle
 On the brow of care
 Smooths away a wrinkle."

It must have been the product of the Pasteur Institute experiments that Moore had poured into the famous bumper. But even Moore is dead, although he was enabled to prescribe, in poetic vein, for the wiping away of wrinkles. We do not know of any other person who has attempted to efface the evidences of age; but if any such existed, they too have foolishly gone and died.

We would be exceedingly glad to never grow old. We do not like the grey that is coming into our hair, much less do we relish the rheumatic twitches that this damp weather of autumn is prone to multiply. It is cruel, on the part of these experimenting gentlemen, to leave us in the dark concerning their discovery. We would be so glad to profit by its life-imparting virtues. Not being either a guinea-pig nor a rabbit we cannot claim to belong to any favored race of animals that has the advantage of being endowed with

perpetual youth. We had seriously reflected upon the advisability of laying up something to keep us when old age would come on, and also of preparing for a better world when life's taper would commence to flicker. If the Pasteur Institute gentlemen do not hurry their experiments we fear we will be forced, by circumstances, to put this original resolution into execution.

Mgr. Connolly Dead.

From St. John, N.B., comes the news of the death of Monsignor Connolly, Vicar-General of the diocese of St. John, in the eightieth year of his age.

The number of those who attended the funeral of this venerable priest eloquently testified to the love and esteem in which he was held, not only by Catholics, but by non-Catholics. It was the largest funeral that ever left the Church of St. John the Baptist, of which he had so long been pastor.

Thomas Connolly, the veteran deceased priest, was borne on March 4, 1823, in St. John, N.B., of Irish parents. At an early age he evinced a decided vocation to the sacerdotal life. On observing this, his parents sent him to St. Andrew's College, Charlottetown, where he studied for four years. Then he went to the Seminary at Quebec, where he studied philosophy and theology. On July 18, 1848, he was ordained to the priesthood at Chatham, N.B., by Bishop Dollard, in the Church of St. Michael.

It was the first ordination that had taken place within its walls. The occasion was notable and prophetic. Around the venerable prelate to assist him "in the laying on of hands" stood a trio of priests who were destined to become in after years prominent figures in the Church of New Brunswick. All three became vicars-general, and one of them a bishop. They were the Reverend Joseph Paquet, a French priest of high character; the Reverend Michael Egan, a name to conjure with in the olden days on the Miramichi; and the Rev. John Sweeney, then parish priest of Chatham, afterwards Vicar-General, and still later Bishop of St. John. If, however, the young priest of that July morning was the spiritual son of such distinguished fathers, the intervening record of fifty years proves that he was in every way worthy of his sponsors. He, too, in turn became a vicar-general, thus completing a quartette whom the Church in any country might well be proud.

The young priest was first appointed a curate at Fredericton, where he assisted Rev. Walter Edwards for one year. In 1849 he was placed in charge of the mission at Woodstock, N.B., where he remained three years. He was next sent to Barachois, a French mission in Westmorland County, and thence to Milltown, St. Stephen, where he remained a year, after which he returned to Woodstock for a period of fourteen years. From Woodstock Mgr. Connolly was removed to St. John city, and was in 1868 made Vicar-General. Four years later he went to Grand Digue for a year and a half, and thence to Woodstock for three years. Mgr. Connolly was placed in charge of Carleton in December, 1876. In 1883 Mgr. Connolly was transferred to St. John the Baptist Church, Lower Cove, where he has since labored. It was in 1890 that His Holiness the Pope made him a member of the Papal household with the title of Monsignor.

Every man's life, practically speaking, is shaped by his love. If it is a downward, earthly love, then his actions will be tinged by it; all his life will be as his reigning love. Just as a stone even if you fling it into the air will fall down to the earth by its own gravitating force, so also a noble nature, in proportion as it is repulsed, in that proportion tends more in its own natural direction.

Deaf and Dumb Institute

The Deaf and Dumb Asylum, St. Denis street, is celebrating on Friday, the 7th November, at 8 o'clock p.m., its annual oyster supper in the hall of the Institute, for the benefit of that great work. Perhaps, amongst all the great charities of the city there is none which quite so forcibly appeals to human sympathy as this. Children, grown women, to the number of somewhere about 250, are cared for in this establishment. The sight is so touching, when they assemble on some festive occasion and strive to express their gratitude to their benefactors, that there is scarcely a dry eye in the room. And they are grateful, unusually, almost abnormally grateful. Amongst these poor unfortunates are many of the Irish race, and when some of their "own ladies"—and there are but few—go in amongst them, they attract attention by every means in their power and write down or cause the Sisters to explain that they are Irish.

As has often been written they are more to be pitied than any other class of sufferers. For by no fault of their own, they are actually cut off, before being brought to the asylum, from the knowledge of the true God, being left to all sorts of vagaries of their own minds. Thus most of them knew nothing of Christ or the Redemption; some explained that they use to worship the sun or the stars. When they have been for a time in the Institute, they can say their prayers, learn the mysteries of faith, hear sermons from the devoted chaplain, make the Stations and receive sacraments.

We do not refer to the manner in which their material needs are supplied or to the many branches of usefulness they are taught, reading, writing, sewing, knitting, washing, etc., etc. Some generous ladies "adopt" one of the children, for whom they provide clothing and supplies other needs. For the Lady Patronesses are active and earnest in their charity. But what they do is little in comparison with the tireless, unceasing devotion of the Sisters, who even devote themselves when necessary that the poor ones may be fed. The system of teaching is most practical, and up-to-date. Many of mutes are taught to articulate with considerable facility and to know from the motion of the lips what is said. Some of them are tiny, toddling mutes of humanity, making piteous appeal for help and sympathy, others are gray-haired women, who have obtained only so much of comparative happiness, as their only protectors, the nuns, have been able to give them.

Therefore, let all who can buy a ticket for the oyster supper. It is an exceedingly pleasant social gathering, a good supper is provided, speeches are made, and with music and conversation, no one regrets the 75 cents, which has been set down by the recording angel, as an act of great merit, in favor of these truly poor and truly afflicted children of God.

St. Patrick's Asylum of Ottawa.

The directors of St. Patrick's Asylum, Ottawa, have under consideration schemes to relieve the congestion of that institution. For some years the accommodation has been taxed to the utmost and last year it was decided to erect an addition. Plans were prepared but finally the scheme was abandoned. The matter has of late again been engaging the attention of the directors and a proposition was made that a new building be erected in the country. A meeting was held last week to prepare and draft reports for the annual meeting. It reported the following cause: "We would suggest as a subject for the consideration of the meeting the question of purchasing a farm and the erection thereon of a building capable of accommodating at least one-half of the inmates of the city asylum." At the annual meeting which was held this week, and at which His

Grace Archbishop Duhamel, the Chancellor of the institution, was present, an interesting discussion took place on the report of the director. Hon. Mr. Latchford spoke at some length on the necessity of purchasing a plot of ground on the road of Britannia.

Mr. Darcy Scott followed with an offer of \$5,000 on behalf of a client towards the erection of a building outside the city limits.

Mr. Wm. Cairns wished to have an addition at once built to the present establishment. He thought that at least \$20,000 should be expended in this way.

Father Whelan stated that an addition to the present building should be erected at a cost not to exceed \$10,000. That all interested manifested a praiseworthy spirit of enterprise and courage in undertaking such a project may be realized on a perusal of the financial statement, which is as follows: Receipts, \$18,023.87; expenditure, \$10,392.01; balance on hand, \$2,631.86.

The assets are valued at \$52,031.86 with liabilities of \$2,100.

There were 248 inmates cared for during the year and at the present time are 165 inmates in the institution, 97 adults and 68 children.

OBITUARY.

During this week a well known and esteemed member of St. Ann's parish—in the person of Mr. Patrick Gallery, brother of Messrs. D. Gallery, M.P., John Gallery and James Gallery—passed to his reward. Mr. Gallery had long been identified with parochial and national societies in Montreal. Deceased was a sincere friend of the cause of Ireland, a practical and earnest member of the parish of St. Ann's, and a man who made many friends in the circle in which he moved. The funeral, which was held to the parish church of which he was a member for more than a quarter of a century was attended by a large number of citizens of all classes and creeds. To Mrs. Gallery and family the "True Witness" offers its sincere sympathy in their bereavement.—R.I.P.

THE CATHOLIC SAILORS' CLUB.

A really excellent concert was given on Wednesday evening in the Catholic Sailors' Club, under the auspices of Branch 50, C.M.B.A.

President John P. Gunning, who occupied the chair, made a capital speech, in which he paid a high compliment to the management of the institution for the good work in which they were engaged. He hoped that before long they would be in a financial position sufficiently strong to enable them to procure premises of their own in which to carry on their noble undertaking for the welfare of the sailors ashore.

The programme, which was very cordially appreciated by the large audience present, was presented by the following: Miss A. Price, piano selections; Fisher Bros., Master W. Polan, Messrs. Kelly and Phelan, duet; T. Hewitt, T. Thacker, Jos. Donnelly, Seaman; Wm. Paterson, Sarmatian; Hugh Peers, Tunisian; S. Burns, Alcides, and John Singleton, Montcalm.

The evening's entertainment was brought to a close by the singing of "God Save Ireland."

Next Wednesday's concert will be under the auspices of St. Anthony's Court, Catholic Order of Foresters.

Society, if exclusively formed of clever men, would be a mere arena for intellectual gladiators; but it becomes tolerably tranquil by reason of its fools.

Though man can gather and scatter, move, mix, and unmix, yet he can destroy nothing. The perpetuation of one thing is a preparation for the being and bloom of another. Thus a tree gathers nourishment from its own fallen leaves when they are decayed.