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Vol LI, No. 11

MONTREAL, SATURDAY, SEPTEMBER 21, 1901.

PRICE FIVE CENTS

Searcely had the "True Witness" gono to press with its last issue when the sad, but not totally uncerpeted news of the death of Pressent when the sad, but not totally uncerpeted news of the death of Pressent its would be no easy task to chronicate the outburst of sorrow and indicate the outburst of sorrow and head was so suddenly and cruisty taken away, as well as sympathy for the whole American nation, whose ille-companion and head was so suddenly and cruisty taken away, as well as sympathy for the whole American nation, whose in the first tide of actionating grid has subsided and the tumult of sentiment consequent upon the immediate news of the catastrophe has given place, in a measure, to a calaness that is equally intense, we may be succeed the companion of a miserable assassian. Now that the first tide of actionating grid has subsided and the tumult of sentiment consequent upon the tablet of America's history. But, at present, and characted place on the tablet of America's history. But, at present, and the properties of severy which we have a consequent to the companion of the common people, that the arm of emolument, of authority, in his has the substance of the common people, that the arm of emolument, of authority, in his magnifern oration of the common people, that the arm of emolument, of authority, in his magnifern oration of the common people, that the arm of emolument, of authority, in his magnifern oration of the common people, that the arm of the common people, that the c

or thinks to be true is scarcely a fault where faith is considered, but "bigotry" implies fault. Martyrs are held by some to have been obstinate, but they do not thereby merit the reproach of bigotry. A Catholic holds to the teaching of his creed in the face of death itself, but that does not warrant his teing styled "bigot." Nor is the case any better when the word "unreasonable" or "unenlightened" is added to the obstinacy; for what, in religion, is unreasonable? or what is meant by unenlightened? who in Protestant England is to decide what is, or is not, unreasonable? to whom are we to look for enlightenment? Obviously, in a land where the principle of private judgment holds so wide a sway, each person will have his own pet ideas of what is reasonable and enlightened in matters of religion, and, as far as the proposed definition goes, he will deem all who differ from himself to be bigots! Every man not prepared to follow the lead of fashion in religion would be marked as obstinate, unenlightened, and, consequently, bigotic. If, however, he is content to be broad-minded and assert all forms of religion to be equally good and bad, he will cease to be a bigot only by becoming a fool; for Christianity without dogma or creed is in no sense Christianity. The connection of dogma with the idea of bigotry, as so far dealt with, has been observed long ago by Wattis in 1741i who wrote, "a dogmatist in religion is not a long way off from a bigot." This is a hard saying for Catholics, for of all creeds the Roman Catholic is the only one truly and uncompromisingly dogmatic, a fact which the use of the word "bigotry" in English literature only confirms; for it is nowhere so freely used as in connection with Catholics and their religion. Granting the suggested definition of bigotry, and assuming the right of private judgment, a shrewd mind of the "Reformation" period might have predicted that the word "bigot" would inevitably, in the long run, attach itself to Catholics; for Catholic faith to the non-Catholic is obstinacy,

man unenlightened and unnatural.

From what has been said the thoughtful reader will perceive that a hazy notion as to the real meaning of bigotry must have led to many a one being styled "bigot", who in truth was only conscientions, a very different thing. The man who watches himself and scrupulously obeys the dictates of his own conscience, may certainly act erroneously, but he should not, therefore, be blamed as a "bigot." So the question returns as to what is a bigot properly so-called? Definition is proverbially a difficult and delicate matter; therefore, before attempting to formulate one, let us take the more familiar method in inquiry known as example; we will thus attain to description if not to definition.

The following examples and facts which have come within the repure of

Space forbids detailed accounts of the processional men have forfeited much of their practice on embracing the Catholic faith; of how other professional men convinced of Catholic Truth remain outside the fold for least of the consequences of real or

imaginary bigotry; of shops shunned simply because the proprietors were Catholics, and in short of hindrances set up in every walk of life by religious prejudice and bigotry. The examples given will suffice to indicate what is meant exactly by bigotry and lead us to distinguish the veritable bigot from the man who merely acts according to his conscience. In each instance there is something more than an obstinate and unreasonable adherence to creed, in an attempt to make religious that which is not religious. In the examples above mentioned chicken broth, music, concerts, law, and medicine were quite beside all religious principles. And that would seem to be the peculiarity of the bigot properly socalled; so far as he holds tenaciously to his creed he may be allowed to be conscientious, but when he makes his creed a thorn in the side of his neighbor he exercises not religion but bigotry. I would suggest then that a bigot may be defined as one who exercises religious pririciple on undue matter. But some Catholics may urge against this that when a non-Catholic minister in his pulpit inveighs against what he calls Romanism we believe ourselves right in calling him a bigot; and this though he be only acting in harmony with his belief or form of creed. True; but can it be shown with any force that our religion or our practices are "due matter" in the non-Catholic pulpit? Surely this must be answered in the negative spite of the fact that non-Catholic socts so often seem to have no reason for their existence but to protest against the Catholic Church. It is absurd to suppose that one body of Christians should exist simply to oppose and calumniate another. No sectivil admit such a reason for its being, as it implies a breach of the great law of charity. Catholicism in a dissenting pulpit is "undue matter" and preachers who indulge in tirades against Rome are bigots. But may not a Catholic be a bigot also? Certainly he may, and he is a bigot when he refuses to support in any way the teachings and religious efforts of an

## WONDERFUL SCENES AT LOURDES.

It is not easy to describe seenes that have in them more of Heaven than of earth. How give an adequate idea of what went on at Lourdes at the afternoon processions of the Blessed Sacrament in connection with the National pigirimage? we have to do with Thursday, the last day of the pilgrimage of the Blessed Sacrament in connection with the National pigirimage? we have to do with Thursday, the last day of the pilgrimage of the pigirimage of the great open space in front of the Church of the Rosary in anticipation of the expected cortege. Behind them on each side a dense crowd darkened the ground. Dark, too, the steps and ways leading up to the light of the control of the con

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One thing only is necessary — ti committal of the soul to God Loc that thou thyself art in order, ar leave to God the task of unravelin the skein of the world and of de tiny.

## BIGOTRY AND CHRISTIAN COURAGE.

Were all men entirely agreed as to the exact meaning of the words they use (writes P. J. Graty in the September number of "St. Andrew's Magazine," controversies would be shorter and conclusions less subject to revision. Unhappily men not only use words in a sense peculiar to themselves, but assume that their neighbors are under no misapprehension in the matter; hence the spectacle of disputants arguing at length each on a different subject which all think to be identical, since all agree in giving the same name to the object they discuss. This kind of fighting in the dark is perhaps most common in the wordy warfare which rages around religion; the commonest words such as "church" "Scripture," and "priest," frequently bear as many meanings as there is happens to be disputants. Often enough each writer or speaker is consclous of the fruth which underlies the words have been used by many of our best writers in the does not include the whole truth which be in neglectine. Much rhetoric casues, there is the noise of sounding brass, and tinking cymbals, and a vain heating of air, ending in the combatants sparating with mutual