

ON NO. 6 meets on
fourth Thursdays of
1816 St. Lawrence
ers: W. H. Turner,
Call, Vice-President;
Recording-Secretary
street; James
er; Joseph Turner,
ry, 1000 St. Denis

ON NO. 3, meets on
third Wednesday of
1868 Notre Dame
Gill. Officers: Al-
lery, M.P., Presi-
thy, Vice-President;
lin, Rec.-Secretary,
street, L. Breyth,
a Hughes, Financial
Young street; M.
an Standing Coun-
Donnell, Marshal.

A. & B. SOCIETY.
68.—Rev. Director,
Phal; President, D.
Sec., J. F. Quina,
ique street; M. J.
r. 18 St. Augustin
on the second Sun-
nth in St. Ann's
Young and Ottawa
p.m.

AUXILIARY, Di-
Organized Oct. 10th,
s are held in St.
92 St. Alexander
nday of each month
on the third Thurs-
President, Miss An-
Vice-president, Mrs.
Recording-secretary,
Financial-secretary,
Boyle, 68 Anderson
r, Mrs. Charlotte
chaplain, Rev. Fr.

SOCIETY.—Estab-
6th, 1856, incorpor-
ed 1864. Meets in
Hall, 92 St. Alexan-
r. 2nd Sunday of
the month, at Wed-
nesday. Rev. Director,
Phan, P.F. President,
Justice O. J. Doherty;
L. Devlin, M.D.; 2nd
Vice-President, B.C.L.; Treas-
urer, J. Green, Correspon-
dent, John Cahill, Rec-
ording Secretary, T. F. Tansey.

WOMEN'S SOCIETY.
1885.—Meets in its
own street, on the
second Sunday of
each month, at
St. Ann's. President,
Treasurer, Thomas
Sec., Robt. J. Hart.

COURT, C. O. F.
second and fourth
Sunday in this
month in St. An-
n's Church, at 10
St. Ann's. Com-
munications meet
on Tuesday of every
month. Rev. M. J. Me-
Donald, W. F.
Vice-President; Jas.
Secretary, 716 St. An-
n's, Henri.

CANADA BRANCH
of 18th November,
26 meets at St.
1, 92 St. Alexander
Monday of each
regular meetings for
on of business are
held and 4th Monday
at 8 p.m. Spiritual
M. Callaghan, Chas-
Curran, B.C.L.; 2nd
Vice-President, J.
J. Costigan; Finan-
cial Secretary, Robt. Warren;
H. Feeley, Jr.; Mod-
erator, H. J. Harrison,
and G. H. Merrill.

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The True Witness AND CATHOLIC CHRONICLE

Vol. LII., No. 42

MONTREAL, SATURDAY, APRIL 25, 1903.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & C. CO., Limited.

2500 St. Denis Street, Montreal, Canada. P. O. Box 1138.
SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of
Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland
and France, \$1.50; Belgium, Italy, Germany and Australia, \$3.00. Terms, payable in
advance.
All communications should be addressed to the Managing Director, "True Wit-
ness" P. & C. Co., Limited, P. O. Box 1138.

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.

A TERRIBLE DISASTER.—That was a sad piece of news that came from St. Paul de Joliette on Saturday morning last. The night previous the old presbytery had been destroyed by fire, and in the burning the aged pastor, Rev. Father Dupont was cremated. For some time past the good priest had been ill, and the only other occupant of the house was an aged servant. By the location of the priest's remains it was evident that he was attempting to get through the door when he became overcome by the elements and perished. On Tuesday last the solemn obsequies of the beloved priest took place, and to say that sorrow reigned in all the parish would be to express the matter mildly. The house was one of the oldest, if not the oldest in the parish. It was a landmark that had stood there since 1783. In all those one hundred and twenty years it was familiar to generation after generation of the inhabitants of the town, and its disappearance sadly coincided with that of the priest who, for the past ten years, had made it his home and whose paternal solicitude was extended to the entire parish. Father Dupont was born at Vaudreuil, sixty years ago—in 1841—and had been transferred to the parish of St. Paul de Joliette in 1893. He was kindly, pious, exemplary man, and one whose heart was in the work that he had to do in the field of religion. Under any circumstances he would have been greatly missed and his departure deplored, but when death came to him in such a tragic form the consternation can be readily understood, and the grief can be easily pictured. May his soul rest in peace is the prayer that we ask in his behalf from our readers.

LESSONS FOR CHILDREN.—There are lessons and lessons! Lessons of good and lessons of evil; lessons that instruct and lessons that efface true knowledge; lessons that elevate and amuse, and lessons that debase without contributing to enjoyment. Of this latter class are the illustrated lessons which the majority of present-day great dailies fling out weekly in their colored supplements. As a French writer once said of an anti-patriotic farce, so might we say of these pictures, "they would be very amusing if their effects were not so deplorable."

Here we have entire pages consecrated to these serial pictures showing in various stages, stories of young lads playing all kinds of practical jokes; robbing cupboards, choking cogs, hanging cats, breaking furniture, setting traps for their parents, and performing the most mischievous acts imaginable. What is the natural result of all this? Decidedly the parents give these supplements to the children to read and play with. The young ones laugh over the fun depicted, and have a real good time. If it were to end there the matter might not be half so bad; but, then a child is imitative, a child always wants to "play" the story that has been told, and the children get to work to do exactly, in reality, what they have seen in the pictures. They get down to the practice of the precepts inculcated by these colored and comic supplements, and the consequences are deplorable in many homes.

Now we have not so much sympathy for the parents whose children become practical jokers of the most destructive kind, because they took the trouble to give the children the lessons necessary to start them on that evil track. But we feel for the children. The worst result is not

submission to a Divinely constituted authority—even though they pay tribute thereto by their imitation. There is more honesty, if not any more enlightenment, in the "monks' attitude than in that of the Ritualistic. The result of the trial is not of much consequence; "Father Francis" will be condemned, and will either retract, or break loose and proceed to Rome. But the Ritualists will remain like Mahomet's coffin, suspended between heaven and earth, upheld by nothing, based on nothing, and, in fine, a mere fiction to deceive the credulity of those whose fanaticism is sustained by a belief in the old prophet of the desert.

It is not improbable that the Ritualists of certain sections of the world will make greater efforts to extinguish any attempt to "Romanize" their people; but they can no more prevent the Romeward trend of enlightened Protestantism than they can stay the Gulf Stream or change the direction of its current.

A CATHOLIC CRITIC.—In the "Bookman," for April, Rev. Dr. Barry makes a clever review of Mrs. Humphrey Ward's last novel, "Lady Rose's Daughter." Rev. Dr. Barry says:—"Mrs. Ward carries off a couple of women from French Memoirs, dresses them up in their native epigrams, and rewrites the delicious incident of high life below stairs which finishes her first part triumphantly."

He then turns to the part played by the Catholic religion in recent drama and fiction. He says: "The Catholic religion, the aspirations of St. Francis—these are not so much embroidery, to be bought by the yard, stitched on to a society canvas, and hung up in Lady Henry's reception room. Read, by way of testing this applique work, any chapter of poor afflicted 'Angela de Poligno,' a few letters of 'St. Batharine of Sienna,' or 'St. Theresa's Life,' written by herself; then you will mark the difference between a literature which is, at best, second-hand psychology, and the genuine record of saintly experience."

This is the style and class of criticism that is most required in our day; it goes to the care of the evil that is afflicting the world of light literature, and it exposes the rottenness that is around the seeds within. He says, again, that there is just now an affectation of putting sacred things on the stage. How often, oh, how often have we not, in these very columns, condemned that practice! He says that it has been suddenly discovered that the green-room wants replenishing; and he says: From the shepherds of Bethlehem to the friars of Assisi, all picturesque Catholics are laid under contribution. "Barnival, masquerade, Bartholomew Fair! Some, moreover, not satisfied with our old clothes, would like to know how we feel in them; hence the copious borrowings from our spiritual library." Summing up Mrs. Ward's book, Dr. Barry thinks that the first 150 pp. of it are excellent comedy. He thinks that chapter 18 would have drawn praise even from George Sand, whose manner is admirably caught in it. The remainder of the book he describes as "a selection of passages from a common-place book, fitted on to an Englishman who does not understand St. Francis, and a woman who has ceased to be Made-moiselle de l'Espinasse."

THE DUBLIN CONVENTION.—One of our exchanges referring to the remarkable phases presented by the now celebrated national convention of Dublin, says:—"One of the most remarkable features of it was the calmness and ability with which its deliberations were conducted. Its paramount importance is to be found in the fact that, unlike the monster gatherings of O'Connell's and Parnell's times, its object was not to demand legislative redress at the hands of the British Parliament but to discuss a measure of legislative redress that had been freely offered by a British ministry."

This is, after all, the very basis upon which all hopes for the immediate future are founded. In fact, the Irish people, through their Parliamentary representatives are prepared to accept the olive branch that is now being extended to them, and in that course alone can there be an

assurance of the realization of Ireland's long cherished desire for self-government and political autonomy. Practically the leaders on all sides have demonstrated that this is not the time for fiery appeals or hot-headed denunciations. And it would be well if the press would also enter into the spirit of the Nationalist party, and refrain from any expressions that might tend to cast a doubt upon the sincerity of the government's intentions, or to awaken any uncalled for feelings of antagonism, that could only result in frustrating the cherished hopes of all who have Ireland's welfare at heart.

Never did Ireland enter upon such a critical period. In the balance hangs the fate of the present and of the coming generations; and at such a moment it is evident that one false step, one discordant voice, one thoughtless action, one unguarded move, or one indication of dissatisfaction might put an end to a scheme that has been so admirably prepared during the past years by Redmond and his following.

THE MONTH OF MARY.—Before the next issue of our paper the month of May will have commenced, and with it the "Month of Mary." We refer to this matter this week in order to draw attention to the great importance for all Catholics to begin, at the very first day, to follow the various religious practices associated with that precious month. As each one knows, in every church there is an hour fixed for the special prayers that are said, in common, in honor of the Mother of God. In some parishes these devotions consist of the Litany of the Blessed Virgin, the Rosary, and possibly a short instruction on the glories of Mary. But no matter in what they consist, the idea is to dedicate, in a practical manner, the month of May to the Blessed Lady.

The month of March is dedicated to St. Joseph; June to the Sacred Heart; October to the Holy Angels; November to the souls in Purgatory; and so on through the year. But for the one who was privileged beyond all other human beings, the one that was raised to the dignity of the Mother of God, May is the month that has been specially selected by the Church. And it is decidedly the most appropriate of all the months.

There is a fresh life that comes into the world with May. The days grow gradually longer, the tempered heat of the sun becomes more invigorating, the atmosphere grows purer, the flowers begin to bud and the trees to take on their garb of leaves, there are birds in the air, and living things in the woods, the waters leap along with joyous songs and the sap of rejuvenated life comes into all creation. In proportion the mind expands, the soul soars aloft, the entire being of man is made to participate in that new life. And when we contemplate the spiritual regeneration that came with Easter, and the delights that its after-effects create, we are more than ever inclined to rejoice, to sing hymns of praise, to adore the Benefactor of humanity, and to love and venerate the Mother of the Risen Son of God. Then the flowers so fresh and fragrant, are such a fit donation for the altar of the Virgin; and the first spring buds of the soul's devotion are surely the most acceptable spiritual gifts that can be brought to her shrine. Therefore, we again ask the attention of each of our readers to the fact that the coming Friday will be the first of May, and that means the opening of the month of Mary. There were numerous customs associated with May in the past. The May day festivities partook of almost a national as well as a religious character in some lands. And in Canada, in years of the long, long winters, it used to be a delight to set up the May-pole on the ice, and hold the dances around it. But the ice no longer stays with us, and the May-pole is relegated to the past; while the altar of Mary remains and the fervor of devotion is always in season.

CATHOLIC EDUCATION.—In a recent issue of the New Zealand "Tablet" we find a Pastoral letter from the Archbishop of Melbourne, dealing with what is called the "Conscience Clause" in the Education Act passed in the Legislature of that colony. With the details of that clause and their application in that far-away land we need not trouble our-

selves, for the situation is not sufficiently clear to us to be able to comment upon it. However, we may say that this "Conscience Clause," which gave rise to the Pastoral in question, purported to "effectually protect the rights of our co-religionists in the event of the State undertaking the teaching of religion in the schools." This clause is proven by the Archbishop to be worthless and the source of untold grievances to which Catholic children are subjected in the Victorian State schools. We merely mention this much as it is the immediate cause of the archiepiscopal pronouncement. But we desire to take the opening paragraphs of that splendid pastoral, for they apply here as well as in the Australasian colonies, and as well as in every land where the State seeks to usurp the rights and privileges of parents and of the Church in matters of education. Read attentively these few instructive and suggestive passages. The Archbishop says:—"The Education Act is originally passed, with the full concurrence of the great majority of Victorian non-Catholics, contemplated only free, secular, and compulsory education. In those days there were bigots who hoped, and expressed their hope, that such a system of education, divorced from religion, would alienate Catholic children from the faith of their Church and the practices of their religion. Such a result seemed sufficient compensation for the irreparable loss which non-Catholic children suffered by being deprived of their birthright in this Christian land. Years passed away, during which the process of disintegration was supposed to be going on in the Catholic Church. The watchmen slept on the towers of Israel, and gave no warning of the havoc that was being wrought amongst their own people. The State schools were allowed to take care of themselves, and their doors were seldom darkened by the visit of any representative of the churches.

"In the meantime, the Catholic Church, true to her cherished principles and her sacred instincts, set about building and maintaining schools of her own, in which the bread of life might be broken to the little ones. At first it was regarded by the onlookers as a spasmodic and futile effort. It was predicted that the people would grow tired of such sacrifices, and that secularism would win in the struggle. But year after year saw the Catholic schools multiplied, better equipped, and better manned. Religious bodies were appealed, and nobly responded to the call. Gradually it dawned upon the awakened watchmen that two unexpected results were apparent, namely, that faith was dying out amongst the children of their respective denominations, and was living and fruitful amongst Catholics. Like Israel of old, they had done two evils, they had forsaken God's cause in the abandonment of religious instruction which is, to the young, the fountain of living water, and they digged to themselves cisterns, broken cisterns, which could hold no water. Seeing their mistake they sought to repair it in a halting and ineffective manner. They applied for permission to give religious instruction in the State schools after the schools were dismissed. If Catholics viewed this request in the narrow-minded spirit in which they view Catholic claims, it might be objected that the free use of the State schools was equivalent to a subsidy given by the State towards denominational religious teaching. But Catholics made no such objection. As long as the schools were really dismissed, and an opportunity given to Catholic children to retire, without taint or interference, before the religious instruction was begun, Catholics in no way interfered with the modicum of religious instruction imparted after school hours to non-Catholic children."

And in closing the Pastoral, it is thus the Archbishop refers to a Protestant System of Education:—"In a recent debate in the Legislative Council, and by one who was a Minister of the Crown, and more particularly of Public Instruction—was bound to respect both the letter and spirit of our Constitution, we were reminded that this was a Protestant country. Such a remark seems pointless, unless meant to suggest that our State system of education should also be Protestant."

"Is this, then, the issue to which the educational policy of this State is leading? Because, forsooth, a majority of the people are Protestant, Catholics must acquiesce in their practical abrogation of the fundamental principle of our Constitution, which guarantees effective equality to citizens of all denominations."

"This step will be taken when the whole body of State school teachers are utilized for giving to all their pupils the kind or religious instruction of which Protestant ministers approve. The plea which has been used so often and so fallaciously against Catholics, namely, that the State should not be called on to pay for religious education, will then be found to admit of an exception, namely, where the majority is a Protestant one and where the religious education suits the majority."

Is it not the same old story all the world over? That one-sided system against which Catholics, in a minority, are struggling in Australia, is the same that obtains against them in the United States of America; it is the same that underlain the Manitoba School question in Canada. In fact, the "Equal Rights" of which we heard so much a few years ago, and that were so persistently demanded by the anti-Catholic element, are the exact same kind of rights that His Grace of Melbourne describes in his pastoral. They are "equal" as long as the Protestant element has the majority; they are "equal" as long as that element has the entire disposal of the situation; but, there they cease, and the moment a question of simple justice to the Catholic element arises, they completely vanish in air.

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Father Martin Callaghan's Work in the Chinese Colony

About a year ago we related the story of the conversion of a prominent member of the Chinese colony in Montreal—Hum Bow—under the direction of Rev. Martin Callaghan, P. P., St. Patrick's. Since that time the enthusiastic pastor of the mother Irish parish has lost no opportunity to increase the number of converts amongst the Chinese. Special books of instruction in Catholic doctrine printed in their language were obtained, and the results achieved have been so marked as to attract the attention of members of the clergy in cities in the United States and elsewhere; who had taken up similar work. As an evidence of this fact we asked the permission of Father Callaghan to publish the following letters. The first is from a member of the Society of Jesus, resident of a far distant city, and is as follows:—"My good Catholic friends, P.C."

"Our good Ow Hip was baptized Easter Sunday, and has received the name of Joseph. He is very happy now, and wants everybody to know that he is a Catholic. He is a smart man, although he never had a chance to learn how to read or write well. I believe that he will be always a very holy man. All his friends are either heathens or Protestants. We hope that he will, by his good life, bring more Chinamen to the one true Church of God. I will ask the good Mother of God to pray to Jesus for you all. Please write to your new Catholic brother Joseph Hip. May God bless you all."

I send you a letter I received from Shanghai, China. One of the Fathers sent it to me. It is written in French, and contains special news from China. "Joseph Hip will make his First Holy Communion in about two or three weeks, and will be confirmed before the middle of June. Pray for him. Please write in your letter the number of the pages of the Chinese prayer-book on which are the 'Our Father,' 'Hail Mary,' 'I believe in God,' and Act of Contrition."

The second letter is from Idaho, and runs as follows:—"Some time ago I noticed in one of the papers that a certain influential Chinaman had joined our Holy Church in Montreal. I have here in this city a couple of Chinamen who wish to be instructed in our religion. Please be so kind, to let me know the address of that Catholic Chinaman, so that he may send books to those here to be instructed about the Catholic Church. With sentiments of the profoundest respect,"