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# 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.

**"ASSASSINATION POLICY."**—Decidedly the age is one of progress, and there is "nothing too hot or too heavy" for the speculators of our day. We all know how persistent the insurance agent is, and how enterprising insurance companies have become; possibly the number ever increasing of these institutions, and the competition demanded may account for the extremes to which the business is carried. There is scarcely anything imaginable that may not be made the object of an insurance policy. But it seems to have been reserved for Germany to cap the climax. When Prince Henry of Prussia was about to visit the United States, a policy of \$900,000 was taken out upon the life of the Prince. This was no ordinary accident policy, for it was payable only in the event of the Prince's death at the hands of an assassin. It is decidedly a novel kind of insurance. From the insurance business standpoint we are not very competent to judge of the value of such a policy; but according to an American exchange, an insurance expert has given his opinion concerning it, which amounts to the following:—

"Assassination insurance is absolutely new to American underwriting, and I doubt whether even the experts at Lloyds, London, have heard very much of the proposition before. It is another indication of the expansion of the insurance idea to hazards never thought of in the old days, when a fire or life policy comprised about the only form of insurance that the public knew much of anything about. Although novel, the actual risk involved in an assassination policy is very little when one thinks of how few people are murdered in the course of a year. In Russia and some other countries, the rates might be high for such insurance, although each application has to be judged on its merits, apart from considerations of caution obvious to every one. In other words, a man generally beloved, and who is known to have few enemies, would be insured for a third or half the premium asked for protecting the life of an applicant that was mixed up in entanglements, political or otherwise. In that respect, at least, something approaching what is known as the 'moral hazard' would also be taken into account in estimating the cost of carrying such risks. While this insurance is unknown in this country, it is only because conditions here are different from those lines without taking stock in its obtaining abroad that we are developing the business along familiar 'trick phases.'"

Whether known, or unknown in America, we have our doubts as to the morality of such a risk. In our country, and under our system of law, the writing out of such a policy would at once create a suspicion as to the intentions of the one applying for the same. Decidedly it gives rise to a deep interest, on the part of some person in the assassination of the one upon whose life the risk is taken, and that alone is sufficient to render it an illegal transaction. The more we learn concerning the legal systems of other lands the more confirmed are we in the assurance that our own is one of the best and most perfect in the world to-day.

**NOAH'S ARK.**—Some of the Indians of Alaska say that they have discovered on the lower Yukon a huge petrified ship, and those of them who are familiar with the Bible are convinced that it is Noah's Ark! It is said to lie on a high-hill thousands of feet above the sea-level.

This paragraph has gone the rounds of the American press. This ship may "lie on a high hill," but it seems to us more likely that the Indians, or else the inventor of the story, lie on a high scale. Suppose a petrified ship were found on the Yukon, what connection could it have with the Ark that rested on Arrarat, and that certainly went to pieces there? Some time ago we read of a petrified whale that was found by some Indians in South America; "those of them who were familiar with the Bible" might have declared it to be their conviction that it was the whale which once swallowed Jonas. There is no limit to the queer and wonderful things that may be conceived by both Indians and whitemen who are familiar with the Bible. It is just like the interpretations of that sacred volume; a clever fellow could twist almost any text into whatever meaning he desired, and justify from the pages of Holy Writ almost any crime. "A little learning," in Biblical lore, "is a dangerous thing."

**THE ENGLISH BIBLE.**—The National Educational Association that recently met at Minneapolis adopted the following resolution:—

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name, in many school laws and state constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

Here we have a clear evidence of the unsoundness of that system of religion which is entirely based upon the written Word of God, unaided and uninterpreted by competent authority. The Bible, be it in English, French, German, Latin, Greek, or any other language, is the Word of God, and not a mere work of literary merit. If we are to read the Bible just as a work of literature, and as nothing more, we will soon become accustomed to disregard its essential merit—its inspiration. Moreover, as a mere piece of literature the English version of the Bible would soon cease to have a hold upon the minds of students. For generations the world has been accustomed to hear Protestantism preach the Bible as the sole foundation, the only source of Christianity or of Christian teaching; the literary merits of that Holy Book were entirely disregarded, and it held its sway as a book of principles, of religious indoctrination, and not as one of beauties and flowers of rhetoric. Now that Protestantism appeals to the literary work of its English version in order to awaken a fresh interest in the Bible, it is evident that faith in the unaided Scriptures is dying out. At least, to our mind, this sounds like a frantic effort to save the fundamental principle of Protestantism from the abyss into which its own ministerial hands are dragging it. The decline of Protestantism is evidenced in the falling off of the thousands from the undivided reliance upon the Bible alone, which, in the beginning was the test of their faith.

The day has gone when the Catholic Church was looked upon as the

enemy of the Scriptures; no preacher, at present, who would attempt to prove that the Bible was forbidden to be read by our Church, would be listened to with the slightest degree of patience. The encyclicals of Leo XIII.; the works of such eminent churchmen as Cardinal Gibbons; and the universal preaching from the Catholic pulpits of the world, have sufficed to crush forever that great calumny, that monstrous and preposterous lie. Henceforth Protestantism can no longer claim a monopoly of the Bible; consequently, it begins to reject the Bible as a basis of religion and turns to it as a work of literature. The religion is going out of Protestantism, and it is gradually assuming the mantle of literary refinement and pagan culture — such as marked the golden era of Roman civilization. The Forum and the Pantheon are to replace the temple of faith; the classic beauties of the Scriptures are to overshadow the religious truths contained therein. In a word, we have in the above-quoted resolution, the evidence of the secularization of the Bible, or rather the return of Protestantism to its real principle and the casting off, for the future, of the mask of religious persuasion that so well served its purposes in the days of its first impulsive rebellion against constituted authority.

**CATHOLIC BOYS' BRIGADE.**—In almost all our Catholic colleges and our larger schools, we have what are known as Cadets—members of a boys' brigade. As we now approach the close of the summer vacation, and students, professors, and parents will soon be devoting their attention to the important period of school openings, we may be timely in giving our readers an idea of what is thought of and what is being done by these Cadet Corps, or Boys' Brigades elsewhere. We have before us a very interesting paper, read at the annual conference of the Society of St. Vincent de Paul, 1902, in London, by Mr. J. W. Gilbert, B.A. The author of this paper discusses at length and in a very detailed manner all the merits of the drill organizations for young boys. He conclusively shows that where clubs and confraternities have failed, the brigade has succeeded. We admit that Mr. Gilbert is quite an enthusiast on the subject, but none can deny the authority with which and the experience from which he speaks. He says:—

"For the past sixteen years I have taken part in work amongst Catholic boys. I have been the Prefect of a boys' confraternity, I have been the manager of a boys' club, and for the past two years and a half I have been an officer of the Catholic Boys' Brigade. Moreover, since the formation of the South London Battalion, two years ago, I have been a member of its committee, which meets regularly once a month, and as such I have been brought in close contact with the different companies of the Brigade that exist in London and in the country, and have consequently been able to ascertain the views of the priests and officers in charge. Every priest and every officer whom I have met in connection with the Brigade are enthusiastic as to the good which the Brigade has already accomplished, and as to its possibilities for the future."

We will not attempt to follow this gentleman in his account of how the brigades are organized, nor through all the details of rules and weekly practices. Of a necessity these vary with the different conditions and circumstances in each institution. But the scheme itself is intended for the purpose of attracting and retaining Catholic boys when they leave school. Recently, on the occasion of a general drill of 10,000 boys, at Eppingham, the London "Times" selected one brigade, composed of 600 Catholic boys, as the subject of special note and praise in the report.

In speaking of the numberless benefits derived by the members of the Brigade, Mr. Gilbert says:— "The physical improvement in the boys after taking part in the drill and gymnastics, and the excursions and the camp, are most noteworthy. By improving Catholic boys physically the Brigade obviously gives them a better opportunity of battling for themselves in life in this world. The mental and moral benefits obtained from the practice in discipline and obedience to authority are equally apparent in the boys.

Here is a striking example of what can be effected in this direction. Last year there were 300 boys who took part in the annual summer camp at Eppingham, 250 of whom stayed during the whole week. Yet, during that time, not a single complaint was made against the boys by anybody residing in the district. Furthermore, the Brigade, through its uniform, has the effect of smartening the boys as far as their personal appearance is concerned, and of bringing home to them the value of personal tidiness and cleanliness. The difference in these respects between the recruit and the Brigade boy of some months' standing is very marked indeed."

We could easily go on furnishing a continued list of the benefits to be derived from the drill system; but, for our present purpose, the foregoing will suffice. We all know with what pride we have marked the progress and success of such organizations as the St. Ann's, the Mount St. Louis, or the St. Mary's (Jesuit College) Cadets. We know how magnetic is the influence of military display upon the young mind, and we see with delight the happy results of these different bodies of trained and drilled and disciplined boys. It is, therefore, encouraging to learn that the experience elsewhere has been in accord and harmony with our own. And, high above all other considerations, is that of the protecting, keeping and safe-guarding of the youth of our country.

It needs not the eyes of a sage to perceive that the great aim of the anti-Catholic world is to get possession of the youth of a country. Fletcher of Saltoun is credited with having said: "Give me the making of a nation's ballads, and I care not who makes the laws; we could well alter that wise saying, by substituting, 'give us the education of the youth of the country and we care not who legislates for it.' In France to-day, the closing of the schools, the secularization of education, the banishing of God from the homes of instruction, the wiping out of religious influence upon the minds and in the hearts of the young, is the real aim of the Infidel Government—a tool of the unbelieving and God-hating sectaries. On all sides the most persistent efforts are made to get hold of the boys, of the rising generation. It, therefore, becomes a paramount duty of all Catholic educationalists to devise the best means of retaining the Catholic youth, of banding them together, of keeping them under the influence of the Church. As far as we can see there is actually no more effective way of attaining this desired result than by encouraging such organizations as the Boys' Brigades. The subject is one that will permit of endless development, and we hope to have occasion to return to it again in the near future.

**INFLUENCE OF THE PRIEST.**—It is proverbial that the influence of the priest is all powerful over the faithful Irish Catholics. The presence of the priest, a word, or even a sign from him may suffice to quell the storms of passion and to restore tranquility when it is least to be expected that such a result could be obtained. On the steamship Celtic which reached New York last week there might have been a most serious riot, had it not been for the presence and action of Rev. Father M. Meagher, of Ridgewood, Pa.

Among the third-class passengers were a party of Salvation Army people, who held services frequently, a Welsh choir, and a large number of Irish Catholics. When in mid-ocean the Catholics arranged to hold services at 3 o'clock in the afternoon. The Salvation Army people and the Welsh held services in the morning. Rev. Father Fitzgerald of Brooklyn, officiated during the afternoon service, and just as it was over the Welsh choir appeared and tried to take possession of the deck to hold another service. The Irish outnumbered the Welshmen, trouble was imminent, when Father Meagher's attention was directed to the disturbance. He went down to the stowage deck and raised one of his hands. Immediately the Irish bared their heads and stopped the quarrel.

**IRISH ATHLETES VICTORIOUS.**—The Irish and the Scotch have much in common; both have the Cel-

tic strain, and, even though their characteristics differ very much, they still possess qualities that they may be said to enjoy to the exclusion of other races. However, it would seem that the Irish generally outstrip the Scotch in athletic games. Not that the Irish are more hardy, or more powerful; rather does the superiority lie in that special activity, or 'kveliness' peculiar to the Sons of Erin. On the 19th July last the representatives of both these countries met for the eighth annual international contest on track and field, at Balesbridge, Dublin. The programme consisted of eleven events; and each country was allowed to start two men, but only the winner counted, and his score was one point. In the half-mile run J. E. Finnegan, the Irish champion, won easily in the cracking time of 2 minutes, and J. J. Daly placed the mile to the credit of the "Green Sod" in the good time of 4 minutes 27 4-5 seconds. As the track is a grass one, both these races were exceptionally meritorious. The brothers Leahy monopolized the high jump for Ireland, tying for first place with 5 feet 11 inches, and the veteran hammer thrower, F. F. Kieley, Ireland, had almost a walk-over in his pet event and turned out afterward for the hurdles which he won in 17 seconds. Daly also accounted for the four miles in the rattling time of 20 minutes 42 1-5 seconds. Ireland finally won by a score of 9 points to 2 for Scotland.

**MORGAN'S WIT.**—Despite the serious cares that must necessarily occupy the mind of J. Pierpont Morgan, he appears to have a ready wit. Two weeks ago he paid a visit to the House of Commons, in London, to meet Premier Balfour and the Chief Secretary for Ireland, Mr. Wyndham. During the course of conversation Mr. Wyndham jokingly asked Mr. Morgan if he could not form "a trust" to take over the Irish question. Half seriously Mr. Morgan replied that "a trust would do it right enough—that is, trust in the people." While we may fairly set down this reply as being witty, we cannot overlook the fact that it contains a great amount of political wisdom, of statesmanlike sagacity. In fact, we can go further and say that it outlines, in a few words, the entire Irish policy that the Government must adopt if it wishes for success, or for a satisfactory settlement of the Irish question. It is the lack of trust in the people of the country that engenders in their breasts the fatal distrust of the government. If the people cannot be trusted to conduct their own domestic legislative affairs how can they be governed otherwise than as if they were slaves? All over the earth Irishmen have proven themselves pre-eminently worthy of the trust placed in them, and why should it be otherwise in their own land? Mr. Morgan has struck the key-note; it remains for Mr. Wyndham to run up the gamut.

**THE "SUN'S" APPRECIATION.**—Recently one of the readers of the New York "Sun" took exception to that organ's apparent bias in favor of the Catholic position. In so doing the reader asked whether the newspaper was Catholic, anti-Protestant, or what its belief was—as reflected in its editorials. The "Sun" did not hesitate to make a clever and direct reply, from which we quote the following paragraph:— "The criticisms of the 'Sun' are not of any doctrine, Protestant or Catholic, but only of attempts of churches or individual theologians to escape from creed, officially confessed by them, or to turn their creeds into ambiguous declarations, artfully fashioned with a view to making them agreeable to both religious faith or religious infidelity. Of course, such criticism cannot, in any justice, be directed against the Roman Catholic Church; for that Church stands by its creed uncompromisingly and invariably and makes a square fight with the modern science which rejects all supernaturalism as undemonstrable. You always know exactly where to find it, whether friend or enemy."

It would be difficult to place the question, or rather the situation in a more exact light. Why the "Sun" has so little occasion to criticize the Catholic position is simply because that position has never changed; it

is to-day what it was yesterday, and what it has been from the very commencement. It is otherwise with an up-to-date journal that attempts to follow through all its contradictions, innovations, mutations and vagaries, the will-o-the-wisp of Protestantism. What it finds fault with at one moment, it may have to commend the next; what seems rational under some circumstances may appear folly under others; there is no stability, no union, no reliability. In the case of the Catholic Church, even the most sincere and bitter opponent, cannot but admit that its attitude is immutable.

## LOCAL NOTES.

**MR. P. J. GORDON,** the well-known artist photographer of St. Catherine street, has just completed a picture in ink of the late Father Seanlan, C.S.S.R., of St. Ann's Church. Its execution gives evidence of true artistic instinct, and it is exceedingly lifelike. The portrait is on exhibition in his studio.

**THE ANNUAL** outing of the children of St. Patrick's orphanage and the old inmates of St. Bridget's Home took place on Wednesday, under the direction of Mr. B. Tansey. After being driven through the western suburbs of the city and around the mountain, the party were taken to the Shamrock grounds. After luncheon in the club-house "freedom" of the grounds was accorded to them, all, both young and old, enjoyed themselves, the weather being very fine. Supper having been served by the genial Mr. and Mrs. B. Dumphrey, the party returned to the city delighted with the trip.

**THE FIRST RETREAT** of the pastors of the various parishes of the archdiocese of Montreal opened on Monday at the Grand Seminary, and lasted all this week. The Rev. Father Lecco, one of the foremost preachers of the archdiocese, conducted the retreat. The second retreat begins on Monday next.

## Local Government In Ireland.

The Leinster "Leader" says:— Ireland is proud of its local bodies. Their record is an unanswerable argument for Home Rule—a hard rock of fact against which Unionism will dash in vain. The Agricultural and Technical Committees, whose work in particular sheds lustre on the new administration, are giving effective play to the practical capacity of our people. In a few years their labors will yield tangible advantages for all classes. Schemes for stock improvement—for education in cookery, laundry, and dairy work—for the promotion of fruit growing and poultry rearing—for the development of skill and intelligence in the manual worker—are but a few of the enterprises that are now successfully in swing throughout the country. These undertakings require for their motive power popular interest and effort, and if this is forthcoming the results in hard cash to the farmer, the laborer, and the artisan will be considerable.

Could anything be more admirable, on the administrative and economic side, than the records and achievements of the County Chairmen in Queen's County, Kildare, Meath and Carlow? These are the real exponents of the capacity of the Irish people, and these are the men who would be reaping the "harvest of the Statute book" in the British House of Commons to-day if a healthier spirit animated Ireland. Some of them will yet, no doubt, be called to the higher duty for which they are so eminently qualified; but, meanwhile, in the responsible office they fill they can continue work of incalculable value to their countrymen. Whatever happens, our County Councils and our "nation-building" Agricultural and Technical Committees should be kept steady on the paths to self-government and prosperity—paths that they have unwaveringly travelled since the country was blessed by their creation.