

MARCH 19, 1904.
Directory.

WOMEN'S SOCIETY.—Established March 8th, 1866, incorporated revised 1864. Meets in the hall, 92 St. Alexander street, first Monday of the month. Meetings last Wednesday. Officers: Rev. Director, J. J. Curran, B.C.L.; President, P. E. Devlin, M.D.; 2nd Sec., J. J. Curran, B.C.L.; Treasurer, J. J. Curran, B.C.L.; Corresponding Sec., J. Kahala; Recording Sec., T. P. Tansey.

WOMEN'S T. A. AND B. SOCIETY.—Meets on the second Sunday month in St. Patrick's hall, 92 St. Alexander street, at 8 o'clock. Committee of Management in same hall on the 1st of every month at 8 o'clock. Rev. J. J. Curran, B.C.L.; Director, Rev. J. J. Curran, B.C.L.; W. P. Doyle; Recording Sec., P. Gunning, 716 St. Henri.

T. A. & B. SOCIETY.—1883.—Rev. Director, J. J. Curran, B.C.L.; President, D. J. Curran, B.C.L.; Sec., J. F. Quinn, 18 St. Augustin; Treasurer, J. J. Curran, B.C.L.; Young and Ottawa, 1.80 p.m.

WOMEN'S SOCIETY.—26 meetings at St. Alexander street, on the 1st of every month, at 8 p.m. Spiritual Director, M. Callaghan, Chas. Sears; President, P. J. Sec., P. J. McDonagh; Treasurer, J. J. Curran, B.C.L.; H. Feeley, Jr.; Med. Sec., H. J. Harrison; and G. H. Merrill.

CANADA BRANCH.—26 meetings at St. Alexander street, on the 1st of every month, at 8 p.m. Spiritual Director, M. Callaghan, Chas. Sears; President, P. J. Sec., P. J. McDonagh; Treasurer, J. J. Curran, B.C.L.; H. Feeley, Jr.; Med. Sec., H. J. Harrison; and G. H. Merrill.

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The True Witness AND CATHOLIC CHRONICLE

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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 influential Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

PALM SUNDAY.—To-morrow will be Palm Sunday. With the celebration of that day, the great event from which its name is derived, we begin the Holy Week—the week during which the culminating scenes in earth's greatest tragedy occurred. Lent is drawing to a close, and like all important movements that result in a climax, the crowning glories of those weeks of penance and preparation are at hand. But before we come to them, in Easter's splendor, there is a dark, desolate and weary pathway to travel—it leads from beyond the Jordan, through the streets of Jerusalem, and out upon the slopes of Calvary and right up to its summit. From Thursday till Saturday we will be called upon to walk, in spirit, along that most memorable of all roads. But before even that journey is undertaken we have to follow another procession, on the day of Christ's triumphal entry into Jerusalem.

The fame of Christ's preaching and that of his menials spread along both sides of the Jordan, penetrated all the villages and towns from Nazareth to Jerusalem, and as He proceeded from place to place the multitudes that followed Him grew more and more numerous; the anxiety of the Jewish priests, the Scribes and the Pharisees waxed stronger; finally the people seemed to have become enthusiastic and fervid in their craving to hear Him, to honor Him, and even to see Him.

It had been made known that on a given day He was to enter Jerusalem. The ears of the people were ringing with the stories of Cana's wedding feast, of the Centurion's daughter, of the widow's son at Naim, of the lepers made well, of Lazarus arisen; and they sought to honor the Prophet, the Messiah, the King of the Jews. Consequently they took advantage of His coming into Jerusalem to prepare for Him a triumphal reception. Thus it is that we see Him, seated upon an ass, bearing a palm branch in His hand, and approaching the wonderful city of the world's greatest miracles. They meet Him along the way, and they are thousands in number; they are young and old, male and female, saintly and sinner; and they spread their cloaks on the roadway, and covered the path with branches, they strew flowers on all sides, and in bands-bearing palms aloft—they sang "Hosannas" of welcome to the Savior of Israel. And from every attainable point of vantage spectators watched the procession, and they, too, waved palms and joined in the hymns.

And it was thus that the Son of God entered Jerusalem, on His way to a cruel and long prepared death. The people knew it not; His very Apostles were unaware of it; but He saw in all this exultation and honor paid Him, the grim spectacle of the Judas kiss, the mortal agony, the halls of the High Priest, the Palace of Pilate, the pillar of scourging, the via Dolorosa and the Cross, the consummation of all upon the height of Golgotha, and He was sad. He saw beyond the veil of the human heart and He knew that many of those who were applauding Him at that moment would be loud in their cries of denunciation before the sun would have grown many days older. He knew they were creatures of impulse, and while they might be sincere in their songs of praise, it needed but the breath of adversity to turn them to shouts of execration. And He proceeded on that triumphal way, neither rejoicing nor quivering at the contemplation of the change to soon come; it was the quiet power of the Infinite that He displayed in

the superhuman fortitude that neither the vanity of human praise nor the malignity of human torture could shake.

To-morrow, the world over, the Church of Christ will celebrate that triumphal entry of the Son of God into the City of Jerusalem, by appropriate ceremonies, the blessing of palms, the carrying of them in procession, and the chanting of Hosannas to the Son of David. But, mark well, the Church will don the penitential garments of purple, and she will also sing the entire Passion, for she knows, as He then knew, that all these hymnings of triumph are but the advance echo of the terrible scenes of human iniquity about to be perpetrated on the Son of God.

The commemoration of that solemn event is fittingly selected as the subject for hundreds of sermons in the Churches of the world; and the lessons that we are to take from it are exactly the most perfect means of preparation for the coming of the sadder, but eventually the more permanently triumphant scenes of Friday and Sunday.

FAMILY PRAYER.—In a recent issue of "Canadian Good Housekeeping," there is an article on the subject of "Family Prayers," from the pen of the widely known editor, W. T. Stead. Of course this contribution is written from the non-Catholic point of view, but it is, nevertheless, timely. We will quote a few lines from the opening of it—the body of the article deals principally with hymn-singing and Bible-reading in the family—and then we will comment upon it according to our own view. Mr. Stead says:

"There is one subject upon which I should very much like to have some accurate information, and that is to what extent the ancient Puritan practice of having family prayers is kept up in the present day. Has it died out, or does it still linger on among the families of religious people? Of course, among those families which are not religious, family worship does not exist. Among religious people, has the rush and hurry of modern life destroyed the practice which for centuries was regarded by our ancestors as essential to the development of Christian life? So far as I can ascertain from inquiries which I have made, this excellent practice has died out almost as completely in the New World as it has, unfortunately, in the United Kingdom.

If this be so, I cannot but regard it with profound regret. I fail to find that modern society has any adequate substitute for the social benefits which resulted from the old institution. At family prayers all the residents of the household met together for once on an equal footing, the master and mistress, the children of the family, and the servants, without distinction of age, sex or rank, and were reminded for at least ten minutes every day that they were all alike human beings, who were not only equal in the eyes of their Maker but who had a duty to one another."

In the first place we must agree with Mr. Stead that there is nothing that is more admirable in a home than the practice of regular family prayers. While we cannot agree that anything can possibly be found that may serve as a substitute therefor, and, at the same time, be of equal importance religiously, educationally and socially, we are yet obliged to admit that in the New World, especially in the United States, the olden custom is falling into disuse. The only thing we find fault with in Mr. Stead's exposition of the sub-

ject is an error of omission rather than one of commission, on his part. He very rightly ascribes to the old Puritans the custom of family reunions, each evening, for prayer in common, but one would be led to suppose, by what he says, that the Puritans alone were accustomed to practise this method of prayer. On the contrary, while the Puritans have been a great exception, in this regard, amongst the various sections of Protestantism, the custom has belonged to the Catholic Church from time immemorial. Long centuries before Puritanism was dreamed of, before even Protestantism was within the range of the possible or probable, the Catholic Church had taught to the faithful the necessity of family prayer; and, to-day, when the loose and scattered Christianity of Protestantism is engendering that indifference which leads to the neglect of the family prayer, the Catholic Church still keeps it up, as in days of yore, still preaches it to the faithful, and the faithful still practice it to an admirable degree.

We might go even further than Mr. Stead and say that not only family prayer, but even individual prayer, night and morning, is becoming obsolete for thousands. It would surprise many good Catholics were we to tell them that we are aware of so-called Christians who never say a prayer, either before retiring or after rising. The good old custom of teaching the child to offer his heart to God on awakening, is not known amongst thousands at this very hour. There is one more evidence of the Church's fidelity to the same century-consecrated principles and practices; and if Christianity, with all its hallowed associations, is to be saved, by that Church alone can it be perpetuated for all time.

CARICATURES.—We observe with deep regret that Catholic American writers are contributing stories to Protestant magazines which are calculated to do injury to our religion and nationality. There is no need of reproducing sketches to make the non-Catholic laugh at the simplicity of our clergy or the weaknesses of the Irish peasantry. These are all qualities, or defects, that the adversaries of the Church and of the Irish race love to dwell upon and to maintain as true life.

We are now getting gradually out of that miserable ditch, and it is to be very much regretted that Catholic writers should select such themes for their contributions to magazines that are circulated in non-Catholic circles.

LATE MRS. E. E. PERREAULT

The death of Mrs. E. E. Perreault, wife of former City Engineer Perreault of Ottawa, took place quite unexpectedly on the 18th instant of heart failure. The deceased, whose maiden name was Martha Walsh, was born at Lacolle, P.Q., and was but 37 years of age. She leaves a husband and five young children to mourn her loss. Mrs. Perreault was of a gentle, unassuming nature, and was widely known and beloved for her many works of unostentatious charity. The funeral took place on Monday morning to the Sacred Heart Church, where the Solemn Requiem Mass was chanted by the Rev. Father Portelance, O.M.I., assisted by the Rev. Fathers McGowan and Legault, O.M.I. A very large concourse of relatives and friends then followed the remains to Notre Dame Cemetery where the interment took place.

CATHOLIC STATISTICS.

It is well to remind our readers from time to time how Catholicity stands in regard to numbers on this continent. A writer says: There are about 37,000,000 Catholics in South America; 5,000,000 in the West Indies; 16,000,000 in Central America; nearly 15,000,000 in the United States; 2,500,000 in Canada. The entire population of all America amounts to 150,000,000 or 155,000,000 inhabitants. One-half of all America is Catholic. South and Central America are by majority Catholic, whereas the United States is by majority non-Catholic or Protestant.

THE WAR.

From Tokio, under date of Wednesday, details of the attack on Port Arthur additional light on the situation of both armies. Accounts from Moji, opposite Shimonoseki, Japan, says that the Japanese fleet made another attack on Port Arthur March 18, bombarded the city and its defenses, and fought an engagement with the Russian fleet outside the harbor, destroying one Russian battleship. Seven Japanese casualties are reported. There is no information concerning the Japanese fleet's condition. The Navy Department has not been advised of this engagement.

St. Petersburg, March 23.—Further details of the attack on Port Arthur early yesterday morning are expected during the day, but nothing in the way of private or newspaper despatches supplementing the official accounts has been received up to the hour this despatch is sent. According to the information received here, there now exists a complete embargo upon newspaper despatches direct from Port Arthur. During the last ten days there has been a general shutting down upon newspaper despatches from the Far East, owing to increased precautions to prevent the Japanese from obtaining news of movements of Russian troops.

The military authorities seem not displeased by the Japanese tactics yesterday. They assert that such bombardments only wear out the guns and machinery of the ships and waste ammunition, without compensating advantages. They point to the comparatively insignificant damages done by the bombardment of Santiago by the American fleet as proof of their futility. From the positions taken by the Japanese, the latter could not see either the town or the batteries. The range was from six to eight miles, with a high angle of fire, and precision was impossible. Although the general target was large, only a lucky chance could really damage the batteries or ships.

So far as known, the Japanese accomplished nothing yesterday. The Russians had better luck, a shell from the battleship Retvizin, which was firing over the hill, landing on one of the Japanese battleships. It is admitted that these pot shots are trying to the garrison.

Vice-Admiral Marooff, the naval commander at Port Arthur, is commended for his self-restraint in not risking his ships in an engagement with the enemy. A prominent Russian admiral explained to the correspondent of the Associated Press how essential conservatism on the part of the Russian naval commander at Port Arthur is at present. He said:

"If Admiral Makaroff, whose disposition would be to go out and meet the enemy, should give battle upon the approach of the Japanese, and defeat them, his victory would be fruitless, as necessarily it would be purchased by some injury to ships, and our lack of adequate docking facilities at Port Arthur would render it impossible to refit them, whereas the Japanese have ample docks in which to repair their vessels."

The feeling here is that the Japanese tactics are preliminary to a landing on the peninsula in an attempt to cut off Port Arthur. The Russians declare they are fully ready for a siege. Forty trucks of grain reach the fortress daily.

The Russians are being massed in force along their first line, from Feng-Huang Cheng northward for thirty miles, while their second line extends from Mukden to Hai-Cheng.

All the rolling stock required for use in the Far East has now crossed Lake Baikal. The last locomotive was taken over yesterday. Prince Khilkoff, the Minister of Public Works and Railroads, who has been personally superintending this work, leaves Baikal in a few days.

The correspondent of the Novy Kral, of Port Arthur, who is proceeding to the Yalu River, writes that he saw crowds of Chinese coolies throwing up earthworks on the heights at Kin-Chou, north of Port Dalny, showing that the Russians are determined to resist the Japanese attempt to land on the neck of the Lia-tung peninsula.

LOCAL NOTES.

THE CHINESE.—A few years ago our local readers very frequently witnessed the spectacle of Chinese residents of Montreal entering non-Catholic places of worship. Recently there has been a change. Now the Celestials are to be seen occupying the pews in our parish Churches, notably St. Patrick's. It is said that there are not less than 150 Catholic Chinese in this city, and that on Sunday next a large deputation will call upon Archbishop Bruchesi to obtain the necessary permission to erect a chapel and to secure a priest conversant with their language to minister to their spiritual requirements.

The French Academy.

We hear and read a great deal about the French Academy, its "forty chairs," and its "forty elect members," its strict rules, its high authority in all literary matters; but few of us know aught about the origin, the subsequent history, and the present status of that time-honored institution. Some nights ago, Miss Vianzone, who is a professor of French literature at St. Petersburg, gave an admirable lecture at Laval University, on the subject.

In the Seventeenth Century, in the days of the "Great Monarch," a number of friends used to meet at the home of Conrart, on certain nights of the week, to talk of art, letters and science. This group attracted the attention of Cardinal Richelieu, who offered them his protection and desired to constitute that little society the nucleus of a great institution. He soon made a regular association of it, and gave it the name of the "French Academy." After its establishment and at the request of Richelieu, they began the famous dictionary, which in turn has served to immortalize the Academy.

At first the institution became the object of sneers and ridicule, jealousy and envy; but under Louis XIV., who was its second founder, so to speak, it received into its ranks the highest and most learned personages of France. From that date comes the legend of Academic chairs, the story of which few have ever heard. Up to that time there were only three large chairs, or Academic "fauteuils" used by the President, Chancellor and Secretary. The Cardinals who became members asked for like chairs and declined to attend the meetings because they had not the same accommodation. As their request was contrary to the rules, which said that all members should be equal, the King settled the difficulty by having forty of those chairs placed there. These remained so until the time of the Revolution, and when then abolished were never restored; so that the famous "forty chairs" have become a mere fiction. Under subsequent reigns the Academy lost ground till, in 1793, the Convention suppressed it, and confiscated its property. It was only in 1816 that the Institute of to-day was founded, and since then, while conserving the ancient traditions of the first Academy, it has expanded, grown more important, and has become the criterion of all great literary merit, as far as the French language is concerned.

ST. PATRICK'S DAY.

AT HULL.—At an entertainment under the auspices of St. Patrick's Literary Society, Mr. E. B. Devlin was the speaker of the evening. He opened with an outline of the conditions of the new land bill, and told how it would beneficially affect the oppressed tenants. Mr. Devlin gave credit to the British Government for the generous provisions of the bill. He spoke of the demand of Irish Catholics for freedom in establishing universities under their own Church, and compared the restricted university privileges of Erin to those of Canada, instancing the harmonious existence of McGill, Protestant, and Laval, Catholic, in Montreal. He compared in other ways the freedom of Canadians to that of the Irish people and concluded with an eloquent peroration in support of Home Rule.

IRISHMEN AT THE TOP.

As in Canada, Australia, and elsewhere, Irishmen in South Africa have displayed and are now showing their capacity as administrators. Mr. W. St. John Carr, the first Mayor of Johannesburg, is an Irishman and a Catholic. The Mayor of Pretoria is Mr. Bourke, whose name betrays his nationality. Mr. O'Reilly, a Limerick man, who was recently on a visit to this country, was Mayor of Cape Town a few years ago. Mr. Moses Cornwall, the Mayor of Kimberley before the outbreak of the war, is a Dublin man, and attended the Convention of the Irish Race in his native city a few years ago as a Home Rule delegate from the Diamond fields.