

VISION NO. 3. meets on... at 1863 Notre Dame... McGill. Officers: Al... Gallery, M.P. Presi... cCarthy, Vice-President;... Devlin, Rec.-Secretary;... Mario street, L. Brophy... John Hughes, Financial... 65 Young street; M... Chairman Standing Com... O'Donnell, Marshal.

T. A. & B. SOCIETY. 1868.—Rev. Director... Flynn. President, D... P. Sec., J. F. Quinn... minique street; M. J... surer. 18 St. Augustin... month in St. Ann'e... Young and Ottawa... 8.30 p.m.

IES' AUXILIARY. Di... 5. Organized Oct. 10th... are held on 1st... every month, at 4 p.m.;... ursday, at 8 p.m. Miss... novan, president; Mrs... vice-president; Miss... naugh, recording-sec... rintendent street; Miss... le, financial secretary;... ote Sparks, treasurer;... McGrath, chaplain.

K'S SOCIETY.—Estab... ch 9th, 1856, incorpor... revised 1864. Meets in... 's Hall, 92 St. Alexan... first Monday of the... ommittee meets last Wed... officers: Rev. Director... laghan, P.P. President;... Justice C. J. Doherty;... E. Devlin, M.D.; 2nd... Curran, B.C.L.; Treas... k J. Green, Correspon... y, John Kahala; Rec... etary, T. P. Tansey.

OUNG MEN'S SOCIET... ed 1885.—Meets in ite... tawa street, on the... y of each month, at... piritual Adviser. Rev... e, C.S.S.R.; President... Treasurer, Thomas... ecretary, W. Whitty.

Y'S COURT, C. O. F.,... he second and fourth... every month in their... Selgneurs and Notre... s. A. T. O'Connell, C... ane, secretary.

K'S T. A. & B. SO... ets on the second Su... y month in St. Pat... 92 St. Alexander St... after Vespers. Com... Management meets in... e first Tuesday of every... p.m. Rev. Father Mo... y, President; W. P... Vice-President; Jno... ecretary, 716 St. An... St. Henri.

OF CANADA, BRANC... ized, 13th November... ch 26 meets at St... Hall, 92 St. Alexander... y Monday of each... regular meetings for... ction of business are... 2nd and 4th Mondays... h, at 8 p.m. Spiritua... v, M. Callaghan; Chan... Curran, B.C.L.; Pre... l. J. Sears; Recording... J. J. Costigan; Finan... y, Robt. Warren;... H. Feeley, Jr.; Medi... s. Drs. H. J. Harrison... and G. H. Merrill.

J. CURRAN, B.A., B.C.L., VOCATE... Chambers, 180 St. James... et, Montreal.

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to the "True Witness."

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.

To Make a Catholic Paper Strong.

The way to have a strong Catholic paper, says the "Home Journal and News," of Yonkers, N.Y., is for every family to take a copy of it and to pay for it, and for every parish, society and merchant to advertise in it. There is no danger that it will have too much support. The more money it receives the more money it can spend to buy articles and to get news. The way to have a weak Catholic press for the people not to subscribe for it or, after taking it, not to pay what they owe for it, so as to exhaust its capital, and for every one who has any organization to maintain or any business to carry on or any project to boom to patronize the secular press and ignore his own. The Catholic papers are not endowed or subsidized by the church. They must get along or sink into failure on the support that is accorded them. The more support they obtain the better they will be; the less their support the weaker their force and the sooner their end.

CRIME CURE SYSTEM. — The National Prison Congress, held in Philadelphia, last month, seems to have come to the conclusion that it is the duty of the State, as well as of society, to reform criminals and to make them come out good and useful members of society. The sentiment of this congress was expressed in epigrammatic sentences like these: "The people are divided into two great classes—those in jail and those out."

If all men and women were interested in prison reform there would be no prisons.

Prison reform is not only for prisoners, but for society.

The best index to the social conditions of a country is the condition of its prisons.

The better the convict is treated the more he realizes the depths of his disgrace.

A man to whom prison is no disgrace is not punished by imprisonment.

No man is so bad as to forget the time when he had the approving smile of Almighty God.

It would be a long story to go over all the suggestions offered and the plans laid down for the changing of criminals into good citizens. It looks, from the lengthy reports that we have read, that every imaginable system has been tried; that of solitary confinement; of confinement in cells by night and community of labor by day; of milder treatment in the majority of cases; of considering

the criminal as one demented and irresponsible; of playing upon the chord of affection, or of pride, or whichever one seems most likely to vibrate in his breast. In fine, every kind of means is suggested, except the only one we could recommend. The person coming nearest to our sentiments is Mr. Joseph S. Scott, superintendent of the Massachusetts Reformatory at Concord. This gentleman, in his address, based upon practical experience, says:—

"To prevent crime we must begin in the public school, weed out the bad boys, separate them from the others, put them in special classes, with specially trained teachers to look after them. Our schools are radically defective in this respect. A few bad boys of fascinating, dominant natures will corrupt many lads who are amiable and of good dispositions. Our public schools should not only train pupils mentally and morally, but industrially. Love of work is the basis of right living. Industry is the salvation of the race. A boy taught to work and to love work seldom goes to prison. In industry you will find virtue."

This is the nearest they come to the truth and to a right appreciation of the important subject. Begin in the school; train the youth; prevent him from coming under the influence of bad companions. All very good. Yet, the fatal admission is made, that "our schools are radically defective in this respect." And how could public, or State schools

be otherwise. The industrial training is a powerful auxiliary; the mental training is a necessity; the moral training is a "sine qua non;" but where does the religious education come in? There is the great rock upon which all these would-be reformers of criminals split. They ignore the fact that a religious education—such as the religious system of the Catholic Church—comprises all the others; it includes the mental training, it creates the industrious spirit, it inculcates the moral principles and necessitates their observance. Or, in other words, without the religious training, or education, there can be no industrial, mental or moral results. We find one reverend gentleman giving expression to the following:—

"Give a man food, plenty of it and light, and work if he wants it, but keep him alone. Let him 'think it over' and in nearly every case the offender will soon come to his senses, beg to be let out and say what a fool he has been. Now there is hope for him, and he soon is on the upward grade to freedom."

We repeat, and we do so in a most positive tone, that the one who gives this advice is lacking in the essential characteristics of a Christian teacher. He knows, or he should know, that food, light, work, and solitary confinement will never make any man "think it over," nor will they impart one ray of hope to him unless, in the bottom, there is a religious sentiment as a basis. Some men would ask nothing better than to be left alone with lots of food and light and comfort, and not be obliged to work unless so inclined. They would gladly spend their lives under these conditions; and as they would grow accustomed to them, their hearts and souls would drift farther and farther away from the inspiring, life-imparting, hope-creating ideals of a Christian existence, in running after the "ignis fatuus" of criminal reform, unless religion be the main motive power; and, as prevention is better than cure, it is in the school and with the rising generation that the molding and shaping must be done. And as long as the school system is devoid of religion, so long will it be impossible to create a crimeless race of people.

A MINISTER'S ADMISSION.—So many non-Catholic ministers are blinded by prejudice to what is simple historic truth that it is refreshing to meet with the following candid acknowledgment from the Rev. Dr. Brundage, who in a recent sermon in the First Unitarian Church of Albany, N.Y., spoke as follows:—"It was the Roman Catholic Church that, together with the Greek Church, preserved and transmitted to the modern world the treasures of classical learning and literature. For more than one thousand years the only scholars in Europe were her clergy; the only libraries were her monasteries; the only schools were her cloisters. Through all the dark ages the clergy of the Church kept alight the torch of intellectual culture, and though it sometimes burned feebly enough, it was never extinguished. In the fourteenth and fifteenth centuries it was members of the clergy of the Roman Catholic Church that awakened interest in the revival of learning. This is one great debt the modern world owes to the Roman Catholic Church."

A CORRUPT STAGE. — We have, time and again, sought to accentuate the utterances of our pastors concerning the stage. It has become so notorious that our modern theatre has degenerated, that very little experience is needed to establish the conviction that the stage to-day is a fearful menace. One of the most sensational papers of New York, the "Journal," has found it necessary to come out plainly in condemnation of certain plays and of the spirit and tendencies of the stage. It heads its editorial with the truthful assertion that "A corrupt stage corrupts the people." It may be instructive to take a couple of extracts from that article. The "Journal" says:—

"It is amazing to note how thoroughly and comprehensively the modern stage contrives to belittle all of those things which should be respected. The Theatre Francais, embodying the traditions of self-respecting artists and authors, forbids on its stage even the slightest caress of a woman by a man. It credits its spectators with self-respect.

On our American stage, in a play called "Hearts Aflame," a man strikes a woman in the face, a hard, brutal blow, with a clenched fist—quite a step there, from the old-fashioned traditions of the Theatre Francais.

In another play, "Queen Fiammetta," there is presented an interior view of a convent in which the nuns comport themselves with lack of dignity—a representation as insulting to the feelings of millions of good men and women as it is untruthful.

On the stage to-day, old age is made ridiculous, religion is made contemptible, virtue is thought humorous, and no part is thought worthy, of the 'star' actress unless it be that of a character utterly degraded."

A contrast between the great plays of great authors and these abominations that are to-day flung to the public, the writer says:—

"This country is in sore need of playwrights with honest convictions, and of actors and actresses unwilling to degrade themselves for profit."

Although we rarely are enabled to quote from the sensational American press, still, when a serious subject is treated in a proper and moral manner, it would be unjust to allow the tingly article to go unnoticed. A critical question is that of the responsibility. We quote again:—

"To what can be attributed the degradation of the modern stage? To lay all the blame on the actor and manager would certainly be unfair. The chief blame rests with the public, whose stupid, degrading applause and whose money encourage the flood of stage immorality."

And, in closing, we have this significant remark:—

"He (the manager) finds that the public taste and the public conscience have been going down hill together—hence the present American stage."

This is, indeed, a sad story, but one that goes a long way to justify the attitude of the Catholic hierarchy in regard to theatres, and to silence those who are so prone to criticize the condemnations pronounced by our episcopal guides. A long and powerful sermon might be based upon these acknowledgments of the New York press. It is true such articles as these are presented in a sensational form, accompanied by illustrations that savor of "yellow journalism;" but that does not take from the fact that the writers of them are beginning to perceive the dangers of the stage.

THE LEAGUE MEETING.— Elsewhere in this issue will be found a full report of a meeting of the Montreal branch of the United Irish League, at which resolutions of an important character were unanimously adopted.

These resolutions, and the speeches by which they were supported, show how keen and practical is the interest taken by the Irishmen of Montreal in the condition of the old land. That interest is the result of no evanescent phase of opinion. The Irishmen of this city possess a record of fidelity to the cause of Ireland of which they may well feel proud. They have always been foremost in extending to the leaders of the national movement the kind of sympathy which is most effective—the practical sympathy that finds expression in financial contributions. The resolution passed at the meeting prove that Montreal Irishmen are intelligently familiar with the actual conditions of the Irish people in their own land, and are thus in a position to appreciate at their true value the efforts of the Irish Parliamentary Party to bring about the redress of the grievances from which their people have so long suffered and against which they have so long protested.

SIR JOHN BOURINOT DEAD. — One of the most conspicuous personages in the literary life of Canada disappeared as the hand of death removed from this world the late Sir John George Bourinot, Clerk of the House of Commons. Although yet a comparatively young man, for he was only sixty-five, the deceased had done over and over the life-work of one man in the field of historical research. As a student and exponent of constitutional law and of Parliamentary procedure he had long since been recognized as an authority, both in Canada and in Great Britain. Ever since he became Clerk of the House, some

twenty years ago, his erudition and affability have served both ministers and members in very good stead on more than one important occasion. However, it is in his Canadian historical writings that he will be the longest remembered. He had a rare faculty of unearthing documentary evidence in support of his contentions on disputed or obscure questions, and it was his steady application and clear and concise style that impart an importance to all that came from his pen. Viewed from the Catholic standpoint, it is decidedly a pleasure to be able to acknowledge his impartiality, his correctness, the absence of prejudice, and above all the evident reluctance of the author to accept aught antagonistic to our Church without a thorough investigation—which course invariably proved beneficial to the Catholic cause. It may truthfully be said of Sir John Bourinot, that "in his death Canada has lost one of her truest and most gifted sons."

VILLA MARIA'S JUBILEE.— We learn that in 1904 our grand educational institution, the Convent of Villa-Maria, the leading establishment under the care of the Sisters of the Congregation of Notre Dame, will celebrate the fiftieth anniversary of its foundation. Villa-Maria is one of the rare institutions of education that possess a continental reputation, and the renown of which has even crossed the ocean. It has long been one of Canada's proud boasts. Montreal's glory, and the Church's most effective auxiliaries. It has sent forth generation after generation of educated ladies, the mothers of the best families in the land, and its courses have the sanction of universal approbation. It has drawn to its halls young girls from all ends of America, and, in every instance, it has returned them to their families models of Christian womanhood. It will be with no small degree of satisfaction that the former pupils (whose name is legion) will hear of the proposed celebration the year after next. It is also pleasant to reflect that such an early announcement of the intended gathering of scattered children around their "Alma Mater," will afford ample time to all to participate in the festivities and to insure the success of the jubilee.

THE CATHOLIC SAILORS' CLUB

Before introducing the chairman of the evening at the Catholic Sailors' Club on Wednesday, Mr. F. B. McNamee, the energetic and enthusiastic president of the institution, made an interesting speech on the objects for which the Club was founded, and the urgent need which existed for such an institution. The aims of those who established the club, and who devote their time to its administration, were to afford the sailors who visited this port every legitimate protection which they required; to supply them with a comfortable club, where they have facilities for enjoying innocent recreation and pastimes, reading, writing, etc., to provide them with counter-attractions in the way of concerts, etc., against the temptations which beset them when ashore. The authorities of the Club were always glad to take up any grievances from which the seamen suffered and to do their best to redress them. He understood that a by-law was in force which provided that every sailor going ashore without leave of absence, or deserting a ship, should be arrested, the person bringing him back to receive five dollars for so doing, this sum to be deducted from the sailor's wages. This by-law gave rise to abuses. Sailors who had no intention of deserting were arrested under flimsy pretences and robbed of their hard-earned money. He was sure that if ship-owners knew how this by-law was abused they would endeavor to get it repealed. He would say no more at present; but he warned people to keep their hands off inoffensive sailors and their hard-earned wages. This nefarious practice must be put a stop to. (Applause.)

Mr. M. J. Flanagan, the popular Chief Ranger of St. Lawrence Court, Catholic Order of Foresters, under whose auspices, the concert was given, being suddenly called away, the recording secretary, Mr. T. W. Ma-

quire, presided. In the name of St. Lawrence Court he thanked the large audience for their presence. No pains, he assured them, had been spared to make the entertainment a great success. He was glad to see such a large number of seamen present. There was a very important occupation—more important than was generally realized. To them was assigned the duty of assisting in conveying the world's commerce from one country to another. He was sure their condition could be made much better than it was; and he had no doubt that the Catholic Sailors' Club would do its best in this direction. He advised the sailors to be sober and industrious, and to perform their duties faithfully; and, when in port, to spend their leisure time at the club, where they would find amusement and intellectual improvement. He thought that something should be done to enable the club to keep open during the winter months; and he felt sure that the various Catholic organizations throughout the city would be glad to continue the weekly concerts and give every other assistance in their power.

The programme was as follows:—Piano solo, Mr. E. Layton; song, Miss L. Brown; recitation—The Fireman's Wedding, Mr. Chas. Doyle; song—Selected, Miss E. K. Peacock; song, Miss Mary Quinn, accompanied by Miss Maud Collins; duet, the Misses McCaffrey, St. Gabriel Court C. O. F. Glee Club; song—Oh, Miss Phoebe, Miss Hildren Coghlin; recitation, Mr. M. J. Power; Irish jig, Miss Norrie Coghlin; song—"The Light House Bell," Mr. Harry Jones; concertina solo, Mr. Samuel Brewer; recitation, Mr. Hector Tessier; song—Selected, Mr. J. H. Maiden; instrumental solo, Mr. W. J. Brown; song—"Soldier's Farewell," Mr. F. F. Rummens; cornet and auto harp, A. Leger and W. Laroque, Miss Josie Harrington, Jos. Donnelly.

The following seamen took part; R. Mullins, M. Duffy, G. Grey, F. Harcourt, H. Joyce, Lake Ontario; Chas. and Henry Granger, Wm. Winter, J. Lovelady, Parisian; J. Graham, Montfort. Miss Orton acted as accompanist.

A very pleasant evening was brought to a close by the singing of "God Save Ireland."

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

The Coal Strike Is Settled.

A despatch from Washington contains the welcome intelligence that the great anthracite coal, strike is settled at last. A commission of six persons, with a seventh, Mr. Carroll D. Wright, as recorder, will adjust differences between operators and miners. President Mitchell, of the Miners' Union, will take the necessary measures to call the strike off. The President will urge immediate resumption of mining and operators are expected to begin next week.

Announcement that the great strike was off was made at the White House shortly after 1 o'clock on Wednesday. Organized labor has a representative on the commission in the person of E. E. Clark, grand chief of the Order of Railway Conductors, named as a sociologist.

The President added Bishop Spalding, of Illinois, to the list of five members suggested by the operators. As named the commission is perfectly satisfactory to both miners and operators. Assent to the miners was given through President Mitchell and Mr. Sargent, Commissioner of Immigration, and of the operators through Messrs. Robert Bacon, and Geo. W. Perkins, of the banking firm of J. P. Morgan & Co.

The final outcome followed a series of conferences beginning with two in the day, with Mr. Mitchell, and two at night with Messrs. Bacon and Perkins. Events moved quickly at the last, the President being determined on a speedy settlement.

The commission will assemble in a few days and choose a chairman. It then will arrange for sessions and testimony.