

WOMEN'S SOCIETY.—Established 1866, incorporated 1866. Meets in the hall, 92 St. Alexander Street, first Monday of the month. Meets last Wednesday. Rev. Director, Mr. J. J. Doherty; Justice C. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tansey.

WOMEN'S T. A. & B. SOCIETY.—Established on the second Sunday of each month in St. Patrick's Hall, 92 St. Alexander Street, after Vespers. Management meets on the first Tuesday of every month. Rev. M. J. McPhail, President; W. P. Vice-President; J. N. Secretary, 716 St. Adolphe St. Henri.

WOMEN'S T. A. & B. SOCIETY, 1863.—Rev. Director, Mr. J. J. Doherty; President, D. P. Sec., V. J. Quinn, 18 St. Augustin Street, on the second Sunday of each month, in St. Ann's Church, Young and Ottawa Streets, 80 p.m.

WOMEN'S T. A. & B. SOCIETY, 1865.—Meets in the hall, 92 St. Alexander Street, on the first Monday of each month on the third Thursday of each month. President, Miss Anne; Vice-President, Mrs. J. J. Doherty; Recording Secretary, Mrs. Emma; Treasurer, Mrs. Berningham; Sec., Robt. J. Hart.

WOMEN'S T. A. & B. SOCIETY, 1865.—Organized Oct. 10th, 1865. Meetings are held in St. Patrick's Hall, 92 St. Alexander Street, on the first Monday of each month on the third Thursday of each month. President, Miss Anne; Vice-President, Mrs. J. J. Doherty; Recording Secretary, Mrs. Emma; Treasurer, Mrs. Berningham; Sec., Father McGrath.

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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.

FALSE NOTIONS.—The greatest danger for the Catholics to fall into is a state of indifference. It is the ambition now-a-days to be considered tolerant—and by that is meant broad-minded, the opposite of bigotry. Yet there is no such thing as bigotry in the Catholic composition. To be intolerant of error, for error is the enemy of truth, is not to be bigoted. Bigotry consist in refusing to all others the rightful use of their faculties and to be cruel towards them simply because they are not of our way of thinking. But it is one thing to crush and oppose and injure individuals and a totally different thing to decline to accept under any form the errors that they hold or propagate. The moment the Catholic grows tolerant of wrong, or of error in any form, he becomes indifferent to truth, and indifference is the first step towards infidelity. And what stands good in matters of religion is equally good in matters of education. It is a false tolerance to allow that one religion is as good as another one, and it is also false tolerance to say that one class of education is as good as another class. Rarely have we ever found this great coupling of indifference and tolerance more clearly and briefly expressed than in an address delivered, on the occasion of the closing of the school of St. Cuthbert, at Newcastle-on-Tyne, by Rev. Horace Mann. After complaining of the lack of attendance of day scholars the reverend gentleman proceeded to point out the causes of this falling off. In some cases he said that people pleaded poverty, but the principal one is indifference on the part of the parents. In this part of his splendid address he said that "the age is tolerant because it is indifferent." And he added, "I am, however, pleased to think that I am addressing a body of people who are not tolerant, i.e., are not indifferent in this respect."

any at all; or if a boy does enter the secondary school it is of very little moment whether he stops there barely till the time when the law allows him to be employed, or whether he remains till he is sixteen or more years of age. "That many Catholic parents are infected with these vicious views on education there is the evidence of the smallness of the numbers of those who make any effort to give their children a higher education or to keep them a sufficient length of time at a secondary school if they have once sent them there. I can also unfortunately adduce my own experience in my dealings with them." After this fine lesson on the non-sense of tolerance of the class referred to and of the dangers of indifference, the same experienced educationist points out a few of the most frequent and most important of those excuses that parents trump up to deceive themselves into believing that their children do not need education. Let the parents read these, and let each one ask himself or herself, how often the same excuses, or some of them, have not arisen in their minds. Rev. Father Mann says:—"Their indifference assumes various disguises. Some say that what was good enough for their parents must be good enough for their children. They never went to a Grammar School and therefore! Or else they left school when they were in long clothes and thereabouts; and see what they are! Generally I may be permitted to interject a horror to the ears of at least. Sometimes appeal is made to certain people who have made their way in the world and had never received an education. Or again, because a school fails in a year or two to make a genius out of a boy who has no particular ability, it is obviously no use leaving him any longer at a place where such egregious failures are possible. But where the cause of education breaks down most hopelessly is before the prospect of immediate gain. What can be the utility of keeping a boy at school when he can earn five shillings a week? Opportunity, too, is another motive put forward to abridge a boy's education. A chance has presented itself which, if not seized at once, will of course never return again. These and similar points, which are constantly urged to one, show the esteem in which education is held by many, and the utterly inadequate conception they form of its possibilities. It is for Catholics, then, not to balance their zeal and earnestness in religion by a want of it in other things, but to make it the standard and measure of their interest in all other matters of importance. For the very reason that they are intolerant of what they believe to be defective religions, let them not tamely bear any shortcomings or defects in education, or indeed in anything else of moment, whether municipal, national, or imperial affairs. Let them be truly progressive in every domain."

"It of course stands to reason that if a nation is indifferent as to its relations towards God, it will be indifferent on matters of less importance. Hence no less an authority on education than the Hon. Mr. J. Bryce declared a month or two ago that its greatest enemy was the utter indifference on the subject everywhere manifested by the British parent. His idea on education seems to be much the same as on religion. One form of education is as good and useful as any. It matters very little whether a boy receives a primary education or a secondary, or indeed

national rights of their neighbors. My point then is that because Catholic parents are concerned about the souls of their children they should be correspondingly concerned about their minds. Profoundly interested in their children's spiritual advancement, they should be proportionately interested in their intellectual development. Anxious that they should be good, they should also be anxious that they should be learned, intellectual, and cultivated."

DAY NURSERIES.—A couple of weeks ago one of our regular contributors, dwell, in a lengthy article, on the dangers to which children are exposed on the street. In conjunction with that contribution we may now call attention to a new association that has been recently established in Chicago. In the "Rosary Magazine" Cecilia M. Young, tells how the Catholic women of Chicago try to solve the problem of caring for children who live, as it were, in the streets. The title of the association is the "Catholic Women's National League." It is an organization of a philanthropic character, which has established three day nurseries in the poorer districts of the city. In these nurseries the children of the humbler classes are taken care of at a cost of from five to ten cents per day. Large families are taken at the rate of two for fifteen cents. It is a purely charitable establishment, and is consequently maintained by charity. There are at present three such homes, or nurseries. The principal one is called Saint Elizabeth's Nursery, on the north side. This one is now in its eighth year; it occupies four rooms in a brick flat building. The average attendance is twenty-five children a day. A brief account of this institution may be of interest, and we take the following extracts from Miss Young's article:—"As early in the morning as half-past six, the mothers arrive with their offspring and install them in the nursery, 'to be kept till called for.' Some of the babies cry dismally as they watch the forms of their mothers vanishing down the street; others, of a more cheerful disposition, make the best of it and set out from the beginning to have a jolly day. 'The older children go to the public school nearby and after school hours are cared for until their parents return from work. The younger ones have kindergarten work, play games, and twice a day the matron takes them out for an airing. A room, containing half a dozen cradles, is reserved for infants. 'Good, nourishing food twice a day, builds up the muscles and tissues of the frail little bodies, born without the 'silver spoon.' A housewife, competent cook and the gentle matron comprise the household staff besides the kindergarten teacher, engaged especially by the league. A kitchen garden is another branch of this institution, where girls from twelve to fifteen years are taught the essentials of good housekeeping, in order to prepare them for future usefulness. 'On Saturday mornings a sewing school is conducted. A nursery library, in which the public school system is used, has a very good circulation in the neighborhood, and another important feature is the free dispensary. 'Two years ago a penny saving station was opened, which is one of the prides of Saint Elizabeth's, ranking next to the public school in the number of depositors; last year there were two hundred and fifty depositors. This plan has taught the children the virtue of economy, besides giving them a taste of personal independence. They are said to show great zeal and enthusiasm in saving their money. 'During the past year the nursery has received \$116.50 from donations, and from the care of the children \$443.85. The total number cared for there has been 1,078. Sixteen families have been assisted, and to thirty-six Christmas dinners have been given. Clothes have been given to 102, and 408 have been cared for free of charge. The kindergarten box donations have amounted to \$48. 'We need not quote any more. The foregoing will give a fair idea of the system and of the aims and purposes of this organization."

No matter what opinions we may form of great subjects of political significance, it is always certain that the members of the hierarchy have a better opportunity than we have of carefully observing the trend of affairs and of judging with calmness and impartiality of passing events. It is always a great benefit for the people to have the expressed opinions of their Bishops on all that concerns their temporal, national and political conditions. It is, therefore, that the Irish people have been glad to have the views of such an authority as His Eminence Cardinal Logue, on the recent Land Bill and its possible effects. Three weeks ago the Cardinal was in the West of Ireland presiding at the Episcopal consecration of Most Rev. Dr. O'Dea, the newly appointed Bishop of Clonfert. Before his departure His Eminence was presented with an address, and he took advantage of it to state some of his views on the subject of the Land Act. He said that to a great extent they had the same laws in Ireland as in England, but the difference was in the effects and execution of these laws. He expected that the recently passed measure would result in great benefit for the country. The land, he said, was the principal industry and that it was a pity that the people did not get an opportunity of making the most of it, because if this were so it would be the means of causing other industries to spring up. He believed that if the land question was satisfactorily settled in the West other industries would at once follow. They all wished to see abundant employment and abundant means of support for all the children of Ireland, so that this terrible exodus of the people might be stopped, and that there is no country in the world, in his opinion, like Ireland, and still the people were leaving it.

The predominant note in all that the good Cardinal said is a lament for the exodus of Irish people caused by the lack of encouragement at home, or rather by the improper administration of laws that are the same almost as those of England. Underneath this assertion we can read the fact that the great lack in Ireland is not so much good laws as good and interested administration. If the Land Act were only in force for a short time, it would become evident that Irishmen would need to have the administration of their national affairs in their own hands. They would then have the same interest in the proper administration of their country's affairs as the sons of England have in theirs. This is the real secret of the difficulty, and Home Rule is the only remedy in sight for the bad state of affairs.

TRUE CHARITY.—"The 'fire-side philanthropists,' and 'lazy philosophers,' the men of the Combes stamp, who can sit down in the quiet and easy of their position and comfort and teach a charity that has no real foundation, are not of those who care to hear about the great sacrifices made by pious priests and holy nuns of the Church. They have no conception of the grandeur and the depth of the charity that the world never hears of but which God sees in the retired lives of those noble priests. And they are not few, nor are they the exceptions. We have them all around us; they are in almost every parish. And why do we not know of their generous deeds? Simply because their deep humility causes them to shrink from publicity, while their own idea of charity is that all merit is lost the moment the world becomes aware of what they have done. A secular paper tells of the Abbe Lanusse, chaplain of St. Cyr Military Academy, in France, who distributed all his money to some of the poor people dependent on the victims in the recent Paris "tube" accident. And when he had no more money, he pledged a cross and ring that had been presented to him by Pope Leo XIII. and gave the proceeds to these unfortunate people. It is not his fault of the facts became known; but could he have prevented it he would have done so. We repeat that this is only another illustration of the spirit of charity that permeates the priesthood of the Catholic Church."

CHANNELS OF PREJUDICE.—Bigotry can do almost anything to attain its unholy ends. In countless

APPLIED SOCIALISM.—The following conversation took place during a recent election between two farmers:—"What's them air Socialists, Jack?" questioned one of the other. "Well," replied the other "it's this way. If you had two carriages and two horses, you'd give me one, wouldn't you?" "Just think I would," replied Bill. "And if you'd two fields, you'd give me one, wouldn't you?" "You bet I would," said Bill. "You're a Socialist, Bill—a born Socialist. If you'd two pigs you'd give me one, wouldn't you?" "No, I wouldn't," replied Bill, "before I'd give you one I'd fight you for it." Bill had two pigs.

CARDINAL LOGUE'S VIEWS.—

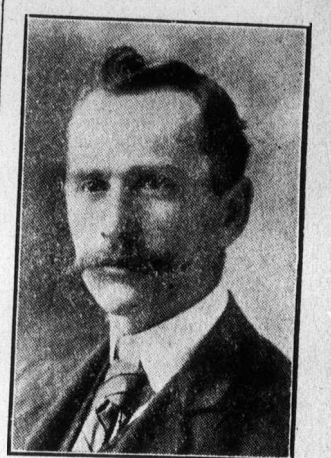
cases have we found the hand of bigotry twisting apparently harmless stories out of their original shapes in order to give them an anti-Catholic application. The New Zealand "Tablet," in a column of short paragraphs, has drawn attention to a case of this kind. But we find that our good contemporary has put the cart before the horse, and has told the story in its perverted form and them comes with the original. We will take the liberty of changing the respective positions of the original and the spurious imitation and then pointing out the moral that this mean method of seeking to make a point at the expense of truth teaches. The first story was as follows:—"A successful barrister, having been raised to the knighthood, was entertained at dinner by a wealthy friend. In responding to the toast of his health, he ran briefly over the chief events of his career. In the course of his remarks, he said: 'I was very nervous over my first case. My client, though of good family, was a man of disreputable character. But, if he had been convicted, the good name of his family would have been hopelessly tarnished; so I took up the case, threw my coat off at it, and got the scoundrel off.' After dinner a wealthy friend of the host entered and was presented to the newly-made knight. 'I see you do not remember me,' said the newcomer; 'but I hardly need an introduction to you, for I was your first client, and I may say, gave you your successful start in life.' And the newcomer wondered where the laughter came in."

This story is American, but "Tit-Bits," of May 16, 1903, takes it up and lays the scene in England. Then the bigot comes along and gives his version, or rather he distorts the story and uses it as a means of attack upon the Catholic Church and one of her most sacred institutions. Here is how he tells it:—"A certain Cardinal at an evening party, when pressed by an admiring circle of ladies to say whether he had ever received any startling confessions, replied that the first person who had come to him after he had taken orders desired absolution for a murder which he confessed to have committed. A gentle shudder ran through the frames of the audience. This was turned to consternation when, ten minutes later, an elderly marquis entered the apartment, and eagerly claimed acquaintance with the Cardinal. 'But I see Your Eminence does not remember me,' he said. 'You will do so when I remind you that I was the first person who confessed to you after you entered the service of the Church.'"

It is not difficult for the fair-minded to detect the superior character of the foregoing. In the first place no lady, be she Catholic, or not, would ever take the liberty that the story ascribes to the one who so questioned the Cardinal. In the next place if any lady so far forgot herself as to do so, no priest, Bishop, or Cardinal would stoop to making a reply—or if he did reply, instead of joking about the holy sacrament of penance he would be likely to teach the lady a lesson in good breeding that she might not so readily forget. Moreover, this is one of those subjects upon which, under such circumstances, people feel that they are expected to be silent, and the common instincts of propriety forbid any dealing with them in public. But it is clear that only the most prejudiced and bigotted could stoop to such means. Yet terrible must be the detestation of Truth in the breast of Error.

WEDDING BELLS.—This week St. Ann's Church was the scene of a wedding which attracted an unusually large attendance of the parishioners of the old parish. The contracting parties were Mr. John P. McEntee, brother-in-law of the popular Shamrock Captain, Mr. Thomas O'Connell, and Miss Mohan, a well known young member of the parish. Rev. Father Cronin, C. S.S.R., the rector performed the ceremony. After the ceremony at the Church, breakfast was served at the residence of the bride, after which Mr. and Mrs. McEntee left for a trip to New York and Boston. Among the many handsome presents received by the happy young couple from friends were:—Mr. Thomas O'Connell, silver carving set; Mrs. Furlong, a cheque; Charles Gurd, a cheque, employees of Charles Gurd, silver set; Mrs. McNally, fancy china; Misses Smith, fancy table; Dr. Moffat, five o'clock tea set; Mr. and Mrs. Kavanagh, mahogany table; Mr. and Mrs. Breslin, pictures; Mr. and Mrs. Darragh, fancy table; Mr. and Mrs. McEntee, two sets of lace curtains; Mr. Phelan, fancy rocker; Mr. and Mrs. T. McGuire, silver card basket; Miss E. Coleman, silver rings; Mr. J. R. Walsh, 1 dozen silver spoons; Mr. and Mrs. Ward, tea set; Mrs. Norton, fancy glass set; employees of the James McCready Co., dinner and tea set; Mrs. Collins, pair vases; Mrs. T. Ryan, silver-mounted pitcher; Mrs. Bannister, cheese dish; Miss S. Ryan, silver cake dish; Miss Eva Cherry, cheese dish; Mrs. Thomas O'Connell, fancy clock; Mrs. Enlow, silver pickle jar; Miss Latimer, silver cake basket; Misses O'Connell, fancy vase; Miss T. Coleman, silver-mounted biscuit jar; Mrs. Walsh, fancy cups and saucers; Mr. Walsh, water fountain; Thomas E. McEntee, 1 fancy chamber set; Mr. and Mrs. T. J. Howard, tea set; Willie and Terry Purdon, fancy silver cutlery; Miss M. Mohan, linen.

Catholic Sailors' Club



MR. H. C. McCALLUM.

St. Anthony's Court, No. 126, G. O. F., had charge of the arrangements for the concert at the Catholic Sailors' Club this week, and needless to say that the programme was of a highly interesting nature. The attendance of the friends and patrons of the popular West End Court was large. The chair was occupied by the able and enthusiastic Chief Ranger, Mr. H. C. McCallum, who is well known in our ranks for the deep interest he has always manifested in local societies. In a few well chosen remarks Mr. McCallum eulogized the management of the Catholic Sailors' Club for its public spirit.

The following ladies and gentlemen took part in the programme: Miss O'Grady, Miss Borden, Miss Laing, Miss Hammill, Miss K. Maloney, Miss Wilkinson, Messrs. Geo. Holland, Lemieux, Hamilton, J. Pearson, Master Lavallee, Laing, Jos. Bray, Wm. Frampton, steamship Monteagle; Owen, Brady, steamship Pretorian; Thomas Brady, steamship Milwaukee, Miss Orton and Prof. P. J. Shea were the accompanists.

The concert next Wednesday will be under the auspices of the St. Lawrence Court, of the Catholic Order of Foresters.