

SOCIETY.—Established 6th, 1856, incorporated 1864. Meets in Hall, 92 St. Alexander street, first Monday of the month. Meets last Wednesday. Rev. Director, P.P. Director, Justice C. J. Doherty; E. Devlin, M.D.; 2nd Director, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tansley.

SOCIETY.—Established 1863. Rev. Director, McPhail; President, D. P.; Sec., J. F. Quinn, 18 St. Augustin street; M. J. Young and Ottawa, 80 p.m.

YOUNG MEN'S SOCIETY.—Organized Oct. 10th, 1885. Meets in St. Lawrence street, on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual, M. Callaghan; Treasurer, P. J. McDonagh; Sec., J. Costigan; J. H. Feeley, Jr.; Medical, H. J. Harrison, and G. H. Merrill.

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The True Witness AND CATHOLIC CHRONICLE. 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.

SOME LESSONS.—To our young co-religionists and fellow-countrymen who have the ambition to enter public life we would suggest a careful perusal of the brief sketch of the life of the venerable and distinguished figure in the administration of Canada to-day—Hon. R. W. Scott—which will be found in another column. Leaving aside the question of political partisanship with which the "True Witness" is not concerned, there are lessons in the career of the leader of the Senate, which leave no room for doubt that he is a man of culture, and has always displayed the courage of his convictions. At no period in Catholic ranks in this country was there more pressing need for men of culture, executive ability and courage than now; men who will leave the impress of those characteristics not only upon the statute books but also upon the minds and hearts of their own people.

CATHOLIC BOYS PREFERRED.—In the New York "Sun" there is a letter signed "A Protestant Business Man," in which the writer declares, from experience, that he prefers as office boys those from the Catholic parochial schools to those educated in the Protestant public schools. Speaking in particular of the "Catholic school boy," and giving reasons for his preference, the writer says:—"His arithmetic has a commercial value in rapidity and accuracy; his writing is uniform and, as a rule, good; he can read with reasonable rapidity and accuracy; and he can—this is where he is far ahead of the other boy—understand a message or instructions, and follow them intelligently."

This is what the business man wants in a boy's education; this is also what the state needs. It is a potent fact that this is the character of the training received in our Catholic schools. The only objection that can be raised is that in the same schools the boys are also taught religion. And why should this be an objection when the very fact of being taught their religion is one of the reasons why they are so successful in other lines? If we take the schools with which we are acquainted—those, for example, under the care of the Christian Brothers, we find that the commercial training imparted therein is of such a practical and superior character, that our business men, who have once had the experience of those pupils, are always anxious for more of them. This is surely a striking testimony in favor of the teaching of religion, and of the beneficial effects thereof upon the general education and moulding of the young—a testimony likewise in favor of our Catholic system of education.

METHODS OF ATTACK.—The ancients had a saying that Virgil expressed in one graphic line, "I fear the Greeks even when they bring gifts." There are also people in the world whose advice is to be dreaded, for it is usually intended as a snare. A couple of weeks ago a certain anti-Catholic organ in England urged that the Catholic schools in England might be supported from funds collected for Church building and monastery building in Ireland. A Catholic contemporary asks if the writer of this suggestion cannot see that the lessening of building in Ireland, which employs labor, would be increasing the poverty of Ireland merely to absolve the English State from its duty in providing for edu-

cation in England. The anti-Catholic writer sees all that just as well as does our contemporary, and he gives his advice gratuitously and with a purpose. Surely he does not want to have us think that he is so interested in Catholic education in England that he takes the philanthropic trouble of devising means for meeting its cost. No. But anything that might prove a blow at Ireland and at Irish prosperity, is considered to be worthy of attention by these fanatical writers. There is a degree of rank hypocrisy about such advice, coming from such a source, that makes one feel disgusted with the spirit which gives it birth. The Catholics of England, moreover, would not purchase their education at the cost of Ireland's impoverishment, and at the expense of churches, and the sacrifice of monasteries. These are small means that small minds devise, and their results cannot fail to be proportionately small. The Catholic of England, as well as the Catholics of every other country, can afford to consign to oblivion the advice and the one who gives it.

POPE AND IRELAND.—The first offering to Pope Pius X. from Ireland was made three weeks ago to-day by the Right Rev. Mgr. Murphy, President of the Irish College in Rome. Mgr. Murphy had been spending his holidays in Ireland, and on his return to the Eternal City he presented to His Holiness the Peter's Pence offerings of the dioceses of Derry and Killaloe. At the same time he presented an address of congratulation and reverence signed by all the Irish hierarchy, to whom His Holiness expressed his thanks, promising to send himself a separate reply of thanks to each member of the hierarchy. It is thus that we see how the traditional and proverbial relations of love and confidence between the successors of St. Peter, and the Irish hierarchy, clergy and faithful, continue on to-day as they have been throughout the centuries, since ever St. Patrick first came to the Island with his mandate from Rome as the Apostle of the Irish race. And the spirit of Pius X. is the same that has animated all his predecessors in regard to the Irish people. Such the reward, even in this world, of having "kept the Faith."

DEBATING SOCIETIES.—There is no more profitable and amusing entertainment than a well regulated and well-prepared debate; hence it is that a debating society, that is properly conducted, is certainly a school for those who expect to participate in the affairs of life later on. It requires not only careful preparation on the part of youthful debaters, but also, if it is to be successful and beneficial, well directed management on the part of experienced directors. And we believe that one of the most important considerations is that of the selection of subjects for debate. The mere mention of this matter opens out a vast field for comment. But we do not intend entering upon it at this moment. Like all other means employed for the advancement and progressive development of the younger generation, the debating society may be either a source of great strength or of corresponding weakness; it may assist in the attainment of a worthy object, or it may frustrate the same.

LEO XIII'S MONUMENT.—The committee selected to take charge of

the erection of a monument to the late Pontiff, Leo XIII., at Carpinetto, his native town, was received on last Saturday, by the Holy Father, Pius X., who promised his assistance both moral and material, to the grand project that they are about to carry out. Cardinal Merry del Val, Papal Secretary of State, as well as Cardinal Rampolla, Vannetti and Vives de Tuto, and also many other eminent ecclesiastics, gave similar assurances to their co-operation. The committee will appeal also to several foreign Catholics. Amongst others to Cardinal Gibbons and to the Duke of Loubat. Decidedly no monument were ever more deserved than the one proposed to commemorate the illustrious Pontiff who during the quarter of a century occupied the See of St. Peter, and shed such imperishable glory on the Church. Nor do we know of any other that appeals more directly and strongly to Catholic hearts all the world over. It is fitting that the little town of Carpinetto should contain that monument, for it was the place of his birth, of his infancy, and the home of his affections. As far as the great world is concerned, his monument is built of his works and of his wonderful teachings.

SOCIALISM REPUDIATED.—At its recent convention, in Boston, the American Federation of Labor, repudiated in a very significant and practical manner the extreme and dangerous principles of socialism. And, in so doing, that vast and influential organization has rendered an immense service to the cause of the workman, has strengthened itself, and has improved vastly the opportunities that it seeks to secure for the laboring element. The President, Mr. Samuel Gompers, pronounced himself very forcibly against the Socialistic principles that some sought to introduce. On this account the Socialists opposed his re-election as president. But their opposition was of no avail; he was elected again by a very imposing majority. In the course of his remarks, dealing with this special phase of the situation, Mr. Gompers addressed himself directly to the Socialists, and said:—"I am at variance with your philosophy. Economically you are un- sound, socially you are wrong, and industrially you are an impossibility. I have an abiding movement, because it is the protector of labor to-day, and if emancipation comes some time it must be the trades union movement that will achieve it."

This is certainly an indication of thought, calm reasoning, keen observation, and the courage of his convictions on the part of President Gompers, and it is not to be wondered at that an organization composed of so many able, energetic, and wise men should have accentuated his views by returning him for another term to the presidential chair of the Federation. Under such leadership and management the Federation cannot fail to be the salvation of the great labor cause in the United States.

BUILDING FOR ALL TIME.—There is an old saying to the effect that "Rome was not built in a day;" "but once built, it became the Eternal City" was an apt rejoinder. Some time ago a United States Senator from the West paid a visit to the Catholic University at Washington, and according to a correspondence in an American Catholic organ, he remarked—after having gone over all the grounds and through all the buildings—"Well, you Catholics, must be very sure of the future. You have laid the foundations of one of the most remarkable centres of religious activity in the world."

This was a source of wonderment for the Senator, but he was, not, probably, aware that the very source of the Catholic Church's strength has ever been that she is sure of the future, she knows that the future is hers, and she prepares for, builds for, plans for the future—and she can afford to wait, for she has time on her side. Were she not sure of her foundation she might think more of the present moment and leave the future to take care of itself. But she was built upon a rock; by the hands of Christ, and she received the promise that He would be with her unto the end of time. Thus it is that she is sure of the centuries to come, and she builds accordingly.

It was so from the days of the catacombs down through all the ages. When the vast undertaking of St. Peter's in Rome was commenced, men said that the Pope of that day was not a sane man, that he could never expect to see the completion of such a plan. Of course not. It took the lives of twenty Popes before the work was completed. But St. Peter's was not built for any one Pope, but for the Papal See; it was not expected that any one Pope would see even a section of the work done, but it was expected that the Church would finally enjoy the benefits of that stupendous work; and St. Peter's has long since been an accomplished fact; and Popes have come and gone in numbers since then; and the Church goes on, and will continue to go on, when the dome raised by Angelo will be as old as is the Pantheon to-day; and when time will have worked the effacement of the great temples and monuments of our day, the Church will still be there, as fresh and as strong as she is to-day, as she was centuries ago. Therefore, she builds for the future; she lays foundations so broad and deep that the world is astonished; but the years to come will see the superstructure completed.

And as it has been with the church, with her temples, with her institutions, so is it with the great Catholic University at Washington. It was only the other day that the idea of founding such an institution was conceived. It was only yesterday, that the foundations were laid. But the American Senator stands there astonished in presence of plans and basic preparations so gigantic in their proportions. Naturally so, for the Church builds for the future, and she has both time and eternity ahead of her.

WHO IS TO BLAME?—We hear very much about the freedom of conscience that all American citizens, the Catholics included, enjoy, in the neighboring Republic, "The German," a Catholic paper, published in Berlin, dealing with this subject, says:—

"Although theoretically the Catholic Church is on an equality before the law with the Protestant denominations and the lodges, practically this equality never did and never does exist. In America the Catholic is excluded from all high positions in the State, if not de jure, at any rate de facto. It is utterly impossible for a Catholic ever to be elected to the Presidency of the United States. Of the Governors of the various States there is not a single one who is a member of the Catholic Church. Of the ninety members of the United States Senate, only two or three are members of our Church, and of the 357 members of the Lower House the relative proportion of Catholics is no greater. In the Army and Navy, although fully one-half of the rank and file are adherents of the Catholic Church, there is only a very small proportion of Catholic chaplains. Without a single exception, the salaried chaplainships in both the Houses in Washington and in legislatures of the different States are in the hands of Protestants."

A contemporary, commenting upon the above, says:—"Why is all this so? How much of the blame rests on Catholics themselves? It isn't quite so in Germany, and everybody knows why it isn't."

The comment is very true, but it does not tell us exactly why conditions are not the same in Germany and in the United States, as far as Catholics are concerned. Everybody does not know the exact cause, for the good reason that everybody is not conversant with what has been taking place of late years in Catholic circles in Germany.

We have had many pages on this subject during the past twelve months, and it will be remembered that we insisted strongly upon the example of activity that has been given to the world by the German Catholic organizations and societies. Their great Catholic Congress at Cologne last summer was a striking illustration of all that can be done when there is unanimity and co-operation.

until to-day the Catholic party in the German House of Representatives holds the balance of power in a manner almost similar to that of the Irish Nationalist Party in the British House of Commons.

And this has been the result of organization on the outside, and the bringing together of the different elements that go to make up the Catholic body in that great Protestant Empire.

On the other hand, in the United States there exist a kind of drifting indifference, that seems to make Catholics feel perfectly satisfied with existing conditions. The moment they make a move towards better organization they are met with the cry that they are seeking political influence, creating a Catholic party, and having their clergy intrude upon the domain of the State. And they seem to fear this cry. But no account is taken of the intrusion of the State on the domain of the Church; and no resentment of it appears either in spirit or in practice.

This is the reason why the "German" is justified in thus pointing to the United States, and that an American Catholic paper is justified in contrasting those conditions with the conditions that obtain in Germany.

THE OLD, OLD CRY.—Dr. Chadwick, the Anglican Bishop of Londonderry, in the course of an address to his clergy during a recent visitation to Londonderry Cathedral, is reported to have said:—"Today, when we Irish Protestants are too strong to be persecuted, we are being proscribed." It seems almost incredible that, in the face of history and of actual facts, a Protestant clergyman, in any part of Ireland, could be found to make use of such a far-fetched statement.

When and in what form were Protestants ever persecuted or proscribed in Ireland, and especially Anglicans?

It is almost laughable to find any man making a statement of such a character before an intelligent audience.

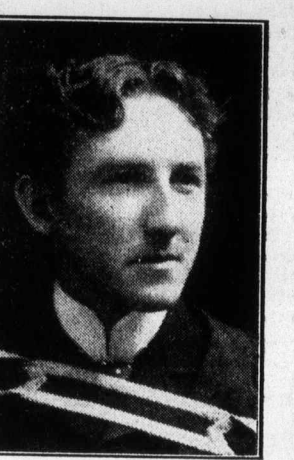
We would not mind it so much were the speaker a political hack, or a species of sensationalist. But when you find a reputable Bishop talking in this manner in a large cathedral to the intelligent members of his communion, you are inclined to doubt whether he takes them to be all consummately ignorant, or whether he is actually so blinded that he believes his own assertions.

The strongest rebuke that could be given is the letter of remonstrance addressed to the Bishop, in person, by Mr. Swift MacNeill, M.P. In that letter the member of Parliament says:—"In the County of Donegal, which is comprised in your diocese, the Parliamentary divisions of South Donegal and of West Donegal are, I believe, the most Catholic constituencies not only in Ireland, but in the whole British Empire. See how Irish Protestants are 'proscribed' by these constituencies. I, an Irish Protestant, the son and grandson of Irish Protestant clergymen, represent Catholic South Donegal in Parliament. Mr. Hugh Law, an Irish Protestant, the son of an Irish Protestant Lord Chancellor, who is married to the daughter of one of Your Lordship's clergymen, is member for Catholic West Donegal. You may say, no doubt, that we are in sympathy with the aspirations and wants and wishes of our Catholic constituencies. Yes, but we are not 'proscribed' by our religion as you know well a Roman Catholic 'loyalist' would be proscribed in Belfast. Fancy an Irish Catholic returned for a Belfast Orange seat, no matter how sound his views might be on the maintenance of the Union."

This is a sufficient answer, on one phase of the subject; but there are a hundred more ways of looking at it. If we were to go over the long lists of proscriptions and of persecutions that had Ireland for their stage, and in which Catholics always figured and Protestants never were on the suffering side; and then, if we were to take the actual conditions of the respective elements in the Ireland of to-day, we become more and more astonished how any man could have the hardihood to make such a statement before such an audience.

It only shows that there are persons living to-day so blinded by prejudice that would believe themselves to be the persecuted when they are really the persecutors.

Catholics in Medical Profession



DR. E. J. MULLALLY.

Doctor Emmett J. Mullally is another of these brainy young men, who comes from away down by the sea. He was born in the "Garden of the Gulf," and, though not blessed with much of the goods of the world he made a proper use of the riches God gave him, and belongs to the ranks of the few, whose motto is "I'll find a way or I'll make it." At the age of sixteen he became a diplomaed teacher. Six years ago he entered McGill University, and was graduated in 1901, and at once accepted on the staff of the Royal Victoria Hospital, where he remained two years, during which time he made surgery a special study.

He has engaged handsomely furnished rooms in 274 Roy street, and intends to make Montreal his future home.

Already he has been appointed medical adviser to a Court of Foresters, and to a newly-organized branch of the C.M.B.A.

We wish Dr. Mullally a continuance of the success he so well deserves.

Wedding Bells.

Nuptials celebrated at St. Mary's Cathedral, Burlington, on the 25th ulto.

William Laduke, of Bandon and Miss Catherine Hallihan, daughter of Mrs. Mary Hallihan, of 182 South Champlain street, Burlington, were married at St. Mary's Cathedral, by Rev. P. J. Barrett. The ceremony was witnessed by a large company of friends of the young couple. The bride was attended by her sister, Miss Anna Hallihan, and the groom's best man was John Hallihan. Robert Hallihan and William Ready were ushers. Appropriate musical selections were played by Miss Jennie Bacon.

The bride wore a becoming gown of brown etamine prettily trimmed, and black picture hat. She carried a white prayer-book. Her sister was attired in blue etamine, and wore a black hat. A reception was given after the wedding at the home of the bride's mother on South Champlain street, where the happy couple were extended congratulations. They were also remembered with a long list of beautiful gifts including checks, silverware, cut glass, lamps, clocks, arm easy chairs and rockers, and several other useful articles, which will often remind the groom and bride of their numerous friends and admirers in their new home.

Refreshments were served, Miss Margaret Donnelly and Miss Mae Penny having charge. Mr. and Mrs. Laduke after having a wedding trip to New York will reside at Brandon. Among those from out of town who came to attend the wedding were Mrs. Patrick McHugh and daughter, Miss Molly McHugh, of Montreal.

ARCHBISHOP BRUCESI.—His Grace Archbishop Bruschi returned from his Western trip on Saturday much benefitted by his well-earned holiday. Elsewhere in this issue we publish a report of reception tendered to him in Winnipeg.