

VISION NO. 6 meets on... at 816 St. Lawrence... Officers: W. H. Turner, McCull, Vice-President; Quinn, Recording-Secretary; Denis street; James... Joseph Turner, Secretary, 1000 St. Denis

VISION NO. 8, meets on... at 1868 Notre Dame... Officers: Al-Gallery, M.P., Pres.; Carthy, Vice-President; Devlin, Sec.; Secretary, Brophy, John Hughes, Financial; 35 Young street. M. Birman Standing Com. O'Donnell, Marshal.

A. & B. SOCIETY, 1868.—Rev. Director, McPhail, President, D. Sec., J. F. Quinn, 1191 St. Augustin; 18 St. Augustin; on the second Sunday in St. Ann's Young and Ottawa 30 p.m.

ES' AUXILIARY, D. Organized Oct. 10th. Meetings are held in St. 11, 92 St. Alexander, Sunday of each month on the third Thursday. President, Miss Ann; Vice-president, Mrs. recording-secretary, financial-secretary, Doyle, 68 Anderson; Treasurer, Mrs. Charlotte; chaplain, Rev. F.

SOCIETY.—Established 1856, incorporated 1864. Meets in Hall, 92 St. Alexander Monday of the month. Rev. Director, P.P. President, Doherty; Sec., Devlin, M.D.; Treasurer, B.C.L.; Treasurer, John Kahala; Secretary, T. P. Tansey.

ING MEN'S SOCIETY.—Meets in its own hall, on the 1st of each month, at 111 St. Alexander. Rev. Director, P.P. President, Treasurer, Thomas; Sec., Robt. J. Hart.

COURT, C. O. F. second and fourth meetings in their own hall, 716 St. Henri.

ANADA BRANCH 19th November, 22 St. Alexander Monday of each month. Meetings for business are held on 4th Monday at 8 p.m. Spiritus Callaghan; Treasurer, B.C.L.; Secretary, Robt. Warren; Fealey, Jr.; H. J. Harrison; and G. H. Merrill.

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

NOTES OF THE WEEK.

THE EVIL OF MONEY.—From a Boston "Sacred Heart Review" we clip the following apt criticism:—"When Archbishop Farley of New York declared the other day that the spirit of New York 'does not tend toward the development of an earnest literary pursuit,' because there is too much commercialism in the city's life, he voiced a criticism which may be made of many another city besides New York. Even Boston, which used to be considered not so much a city as a state of mind, is pretty thoroughly infected with the money-making virus these days. But it is not the mere money-making which deadens high endeavor, literary or otherwise, so much as the vulgar display affected by so many people whose wealth is bran-new. When children grow used to a toy they no longer show it off to their fellows. So it is with children of a larger growth and their money."

And we might add that at the bottom of all this tendency to pride oneself upon the possession of wealth there is an evidence of a hollowness that cannot be regarded with any other feeling than one of pity. We can understand a man being proud of his wealth on account of the efforts that he made in securing it, or in the talents that he displayed in making the fortune. In which case it is his talent and his energy, his good conduct and his skill that become the legitimate sources of his pride—not the money itself. But when a man has either inherited that money, or has acquired it by questionable means, there is every reason to be ashamed rather than to be proud of its possession. As a medium of commerce, for the purpose of acquiring other things, and of doing good, money is most useful and necessary; but when all needs are amply provided for, and the field of good-deeds is covered, there is little or no real use for money. It cannot buy you one hour of sleep, nor one instant of life; it cannot pile more clothes upon you than your body can carry, nor put more meat into you than your stomach can contain. It is simply a fruitful source of bad feeling, envy, strife, and family disunion after your death. It is in no way ennobles you during life. The use made of it may be praiseworthy, but not the thing itself. Then it becomes the means of securing pleasures that ruin body and soul—a stage which once reached justifies the statement that it is the "root of all evil."

A STATE OF SIEGE.—A Roman correspondent for one of the leading American Catholic papers says:—"William of Germany and Nicholas of Russia are to pay a visit to Victor Emmanuel of Italy as soon as they can muster up courage to face the plots which everybody knows the anarchists are framing against them. Rome is garrisoned largely these days by Russian and German detectives who are preparing the way for the royal visits. As for the Italian detectives on duty round the royal palace, their name is legion. Every evening a military band plays a few airs in front of the Quirinal. The scope of the music is of course to delight the ears of royalty, but one of the inevitable results is the formation of a crowd, and this crowd is always liberally salted with detectives, eagerly bent on ascertaining the feelings of the people toward the King."

Might we not actually call this a state of siege. It cannot be humiliating for the all-powerful William of Germany and Nicholas of Russia to feel that outside their own pal-

aces, or, at least, their own dominions, they cannot travel in security. And whose fault? Decidedly the fault lies with their cousin Italy—Victor Emmanuel—as far as Italy is concerned. He and his government have fostered the hydra of socialism which they now vainly attempt to watch and to crush. It is a monster of many heads. As long as it only showed the head of anti-clericalism they petted the beast; but the moment it stretches forth another of its heads, the one that bites at all authority, human as well as divine, they fear for their own limbs and they seek to master the reptile. They applauded and urged on this evil being, as long as its fangs were directed against the Vicar of Christ, but they now take every precaution to draw the dragon's teeth when they are liable to snap at human royalty. Under the circumstances it is difficult to feel the same for them as we would had they never turned that same power against the supreme authority of God's representative on earth. Even in these matters there is a visible punishment in this world, and the fear they vainly sought to create in breast of the Pontiff, haunts their own bosoms in the hour of their triumph.

THE ELIZABETH TERCENTENARY.—Three hundred years have gone since Queen Elizabeth died and now there is a section of the world which attempts to commemorate that event by the revival of her name, and the lending to her poor reputation the light borrowed from the stars that shone in the sky of England's literature during a portion of her reign. Nothing could be more exact than the manner in which one of London's leading Catholic papers treats this phase of the subject. It is thus the "glories" of the Elizabethan era are mentioned in connection, or rather in disconnection with the monarch herself:—"Three hundred years have passed since Elizabeth, daughter of Anne Boleyn, lay and died on the floor from remorse of conscience. In commemoration we have been told that to the same woman was due the rise in the poetic and dramatic arts and in national power. We cannot see it. As well put Gower's and Chaucer's work down to Richard the Second's credit, or Pope's to George the First's, as Johnson or Spenser's to Elizabeth. Shakespeare, the star of all ages after him, owed not much to Elizabeth, nor did the others. They were practically outcasts. Their greatness only coincided with Elizabeth's reign."

"As for foreign power, one might as well credit George III. and the Prince Regent with Nelson's and Wellington's fame. Indeed, we believe the Prince Regent, as King George IV., did claim the latter's. But the greatness of the great captains on sea and land only coincided in time with the monarchs named, just as England's aggressiveness under Elizabeth did. The living memorials to Elizabeth, the actual and undoubted fruit of her own work, are the work-houses and the squabbling of the sects. Admire these if any one will."

This is a fair statement of the claims that Elizabeth had, or we should say, had not to the renown that after ages sought to weave around her name. She can, at best, remain a memory, and one that is not very savory, even for those who would seek to canonize her.

FINLAND'S FATE.—There is something very similar in the battle that the Finlanders are fighting for

the preservation of their nationality and that which Ireland kept up, during long generations, for both faith and fatherland. The famine which was brought on by the failure of last year's crops in Finland, still makes its effects felt, despite which Finland is struggling bravely against the inroads of the Russian. Russia is determined to destroy every remnant of freedom in that country. Recently when more recruits were wanted for the army and not enough came from Finland, punishments were dealt out wholesale. A few provincial governors mildly protested. But they soon lost their positions. And despite all this the Finns—not three million strong—yet hold out against the invader. Lacking Ireland's sustaining faith, the Finns are a brave and perishing race. Their doom is certainly sealed, but they will apparently struggle on till the end comes.

THE CONCORDAT.—The much talked-of Concordat is an agreement that was entered into between Pope Pius VII. and the Emperor Napoleon I., by which the relations between Church and State are regulated in France; and it has worked to perfection all through the century of its existence. By that agreement the French Government has a very large voice in the discipline of the clergy, and can always punish any religious for attacking existing institutions, without the necessity of a long legal process. As one between the French Government is allowed to nominate to the Pope for vacant bishoprics, and it is this nomination question which is proving the excuse for abrogating the Concordat. The French Government now declares that it has a right, under the Concordat, to nominate any one, and that the Pope must not refuse his sanction—that, indeed, the whole reference to the Pope is an empty form. In answer to this contention we are told that: "Even though there were no written proofs for the Pope's contentions that he had the power of refusal of nominees, it stands to reason that the Church neither could nor would so give its power of appointing bishops to laymen, often foes of religion, as now. But the written evidence is clear, and no one, except Combes and his fellow-ministers, disputes it. They, however, have fixed on a quarrel, and find one lie as useful as another for their purpose, and try to bring patriotism (so-called) into the question. The result will be, except by a marvel, that the Concordat will go and the Church will be at liberty to follow its own way untrammelled, the Government to drive France to the worst, unchecked by religion."

ROMAN APPOINTMENTS.—By Letters of the Secretary of State, His Holiness has nominated their Eminences Cardinal Vives y Tuto Protector of the Third Order Regulars of San Francisco and San Felice Cantalicio in Cracovia; Cardinal Ferrata, Protector of the Congregation of the Priests of the Blessed Sacrament; Cardinal Pierotti, Protector of the Congregation of the Dominican Tertiary Sisters Assistants of the Sick; and Cardinal Casetta, Protector of the Italian Anti-Slavery Society and of the Archconfraternity of St. Ivo of the Roman Curia in St. Lucy della Tinta.

A MEAN MAN.—One of our subscribers related an incident which occurred recently to her five-year-old son that fairly illustrates the calibre of a certain class of traders in this city. On Good Friday she gave her little son five cents to buy an Easter egg in a candy store or confectioners. The little fellow went to a confectioners not far distant from his home, and putting his money upon the counter, asked the proprietor for an Easter egg. One was handed to him wrapped in paper. When he left the store he removed the paper covering and noticed that the figures on the egg were 1902 instead of 1903. On arriving home he mentioned the fact, and in his childlike confidence said that the "boss" must have made a mistake. Later the little chap broke the egg to share it with his sister and brother, but found that it was unfit for use.

A trader who will indulge in such mean practices should be brought before the police courts. Is it any cause for surprise that some of our young lads are dishonest when such lessons are taught them.

Ecclesiastical Notes and Comments.

NEW VICE-CHANCELLOR.—Rev. Philippe Perrier, professor of the Seminary of Philosophy of Montreal, has been appointed to the office of Vice-Chancellor, held for so many years by Rev. Dr. Luke Callaghan recently named for St. Patrick's parish, Montreal.

ST. PATRICK'S WARDENS.—In compliance with the terms of the law governing the election of churchwardens, two announcements are required to be made from the pulpit at the parochial Mass before the meeting to appoint the three acting wardens can be held. One of the announcements was made last Sunday.

A SILVER JUBILEE.—The citizens of St. Hubert will on the 20th of this month, have a festive celebration that is expected to be long remembered in the parish; it is the silver jubilee of the parish priest, Rev. Abbe Baillarge. The following is the programme as drawn up:—High Mass will be celebrated by the Rev. Mr. Baillarge himself. The sermon will be preached by Rev. G. Payette, pastor of Longueuil. After the Mass the citizens will present an address accompanied with a purse. Then will come the grand banquet. The Mass will be sung at 10.45, after the arrival of the Eastern and Western trains. Rev. Mr. Baillarge was born the 6th January, 1854. He was ordained on the 20th April, 1878, and has been in charge of the parish of St. Hubert since 1899.

Needless to say that we join most heartily with the citizens of that flourishing parish, in congratulating their esteemed and beloved pastor, and in wishing him many long years of life and health to carry on the grand work of God to which he has consecrated his existence, and for the accomplishment of which he is so eminently fitted in talent and holiness.

THE BOURGET MONUMENT.—His Grace the Archbishop announces, through the "Semaîne Religieuse," that the date of the inauguration of the Bourget monument is fixed for the 24th June next. A number of day. It being the French-Canadian intention of being present on that national festival, the St. Jean Baptiste Mass will be celebrated in the portico of the Cathedral, immediately before the unveiling of the statue of Mgr. Bourget. The statue will stand of the piazza, near the corners of Dorchester and Cathedral streets. The official programme will soon be given out. And any of the number who wish to take part in the work of erecting this monument are invited to forward their subscriptions to the archiepiscopal palace.

CONFESSION FIRST.—We translate the following from "La Semaîne Religieuse" of last week. For all those who, at the time of Easter duty, feel any doubt regarding the divine institution of the confessional, we repeat the following anecdote:—During the war between France and Holland, a brilliant officer of our (the French) army, passing through Cambrai, called on the gentle Fenelon, and said to him:—"My Lord, I am going to meet the enemy in a few days. Before the battle I feel a lively desire to tell you my faults, but I want to hear from your eloquent lips the proofs establishing the divine foundation of the confessional."

"I am quite willing," replied the good prelate, "still, as in all things it is natural to take the shortest route, make your confession first, and after you shall have performed that noble act, you will exercise me from advancing the proofs."

"But this proceeding is strange," timidly muttered the young man, "if one must practise confessing in

order to learn the motives from his confessor."

"Such may be the case in theory," added the pious Archbishop, "but believe me that it has a positive efficacy. Give way then to my age and experience, if you are not convinced, and suppose that afterwards you deem it well to excuse me from all discussion, we shall both have saved two hours for which we have an account to render—you to France, I to the Church."

Conquered by the accents of that golden tongue, the officer knelt down. Between him and the holy prelate began a mystic conversation which God clothed with all the love that He holds for the prodigal child coming back to the home of his father. When the confession was over, the penitent was in tears, and the confessor drew him towards him:—"Well, now," said he, "do you wish that I prove to you the utility of what you have just done?"—"No, my Lord," was the young man's answer, "I have done more than understand it, I have felt it."

Report of Superintendent of Public Instruction.

The annual report of the superintendent of Public Instruction for the Province of Quebec, just issued, is one which contains much food for thought for those who take an interest in the all-important question of the education of the people. As an evidence that a large number are interested in the work, the report says:—Although progress is not so promptly effected as could be desired, the people generally are animated with the desire for instruction and the voluminous correspondence of my department shows that there is an improvement in this sense in the heart of our country. Sometimes great sacrifices are made to erect new schools, and the thinly populated parishes, cut out of the thick forest, are not the most backward in the diffusion of knowledge.

The total number of schools in the province is 6,078, and these have an attendance of 333,431 children. The average attendance was 74.28 per cent. There is a school for every 271 inhabitants and an average attendance of 55 pupils per school. The number of pupils in the commercial school which some of the Catholic classical colleges provide tends to increase. It was 2,354 last year, an increase of 184 over the previous year. In the classical course in the same institutions, the number of pupils only decreased by three, having been 3,742. In these educational institutions the average attendance was 93.48 per cent.

In our next issue we will deal more fully with the report.

Missions to Non-Catholics.

Those who attended the Lenten mission at St. Patrick's Church will not soon forget the eloquence or the magnetism of Rev. Father Valentine. Last week we published an interview with him on the subject of missions to non-Catholics, and those interested in this subject will be glad to hear that Father Valentine is devoting this week to his favorite work in the city of Wilmington. Catholics are not admitted to these lectures, unless they bring a non-Catholic with them.

- The following is the list of subjects which Father Valentine will deal with during the mission:—
- I.—Religion Presupposes God. Does He Exist?
 - II.—Why Priests Do Not Marry. Is it a Vital Question?
 - III.—"Lead Kindly Light." Whither?
 - IV.—"Emmanuel." Is Christ Still Upon the Earth?
 - V.—Triumph in Defeat.—A Crucified God?
 - VI.—The "Haunted House" and Some of Its "Ghosts."
 - VII.—Free Love, Human Love, Christian Love.—Marriage and Divorce.

Obsequies of Late Mrs. Sadlier

The obsequies of the late Mrs. James Sadlier took place at St. Ignatius Church, Park Avenue, New York. Her remains were accompanied to New York by her daughter, Miss Anna T. Sadlier and her sons-in-law, Mr. Charles LeBlanc and Mr. Francis Chadwick, and were met at 42nd street station by representatives of the various branches of the Sadlier family and other relatives. The solemn Mass of Requiem was sung by a life-long friend of the deceased, Rev. David Merrick, S.J., the deacon being Rev. F. Hughes, S.J., who was ordained with Mrs. Sadlier's late Jesuit son, and the sub-deacon, Rev. Father Dillon, S.J., a pupil of Father Sadlier at Holy Cross College. His Grace, Archbishop Farley, of New York, intoned the "Libera," and gave the final absolution. Amongst those present in the sanctuary, were the Provincial of the Jesuits, the rectors of Loyola and St. Francis Xavier Church, and other prominent members of the Society of Jesus, the Superior of the Fathers of the Blessed Sacrament, and members of other religious orders, with the pastors of all the prominent city churches, Father Doherty, of the Newsboys' Home; Father John Talbot Smith, the well known author.

In the body of the Church, which was filled with relatives, friends and many prominent citizens, who had come to do honor to the dead authoress, were some fifty Sisters of Charity and other religious, the Superior of the Christian Brothers, with several of his confreres. It was truly a solemn and impressive service, the music being exquisitely rendered, the remains of the universally beloved lady being carried forth to the strains of Chopin's Funeral Hymn. Father Merrick pronounced a short but impressive eulogy on the deceased, whom he described as "the perfect model of a laywoman." A superb wreath of bleuded white roses and autumn leaves was laid upon the coffin from loving New York relatives, symbolical as may be devoutly hoped of the eternal crown bestowed upon this noble-hearted Christian in the life to come. The interment was in Calvary Cemetery, where Rev. Father McKinnon, S.J., read the final prayers over the grave in the family plot, with the husband of the deceased, the late James Sadlier, and in the shadow of the monument, which is surmounted by a Celtic Cross, entwined with shamrocks. And so has passed away this genial, kindly lady, so richly endowed with all the virtues of her race, so fervent in faith, so assured in hope, so overflowing with charity. Her intellectual labors of years were all animated by the spirit of the Church; by her prayers unremitting, her voice ever uplifted in the good cause, silent now forever. May she rest in peace, and enjoy the fullness of life in the eternal mansions.

Death of Mother St. Clarissa

We have learned with deep regret of the death of Mother St. Clarissa, one of the most esteemed and widely known members of the Congregation de Notre Dame. The sad event took place at the Mother House in this city, a week ago last Friday. The deceased nun was in her sixty-fourth year of her age, and in the fortieth year of her religious profession. Her name in the world was Annie Simpson. Surviving her is a sister who is also a member of the same admirable community. During several years the late Mother St. Clarissa occupied the responsible position of Superior in various parts of Canada and of the United States. One of her last missions was the St. John Baptist Convent, New Glasgow, where, as well as in all other of her missions, she will be long remembered with the deepest affection and will be regretted beyond all expression. In the prayer for the repose of her soul we ask all our readers to join.

If a man is not greater than the greatest things he does, the less said about him and them the better.