

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.

SATURDAY.....APRIL 21, 1900.

News of the Week.

Everything that touches upon the work done by the Christian Brothers no matter in what part of the world, or under what circumstances, has a deep and abiding interest for us. A couple of weeks ago over three thousand people, many of them prominent Catholics from London, attended the thirty-third annual meeting of former students of the Christian Brothers' College, 212 Rue de Rivoli, Paris. The chair was taken by M. Brunetiere, the well-known French Academician. The audience included the Prince of Corea, Admiral Mathieu, General de Larrouque, Baron de Courcel, Abbe Doyen, Brother Stanislaus (director of the college), Brother Agnelis, and many deputies, senators, and literary and scientific men. M. Brunetiere in eloquent language, spoke of the work of the Christian Brothers during the past two centuries in all parts of the world. This famous teaching community despite persecution would, observed the speaker, continue the work of safeguarding the interests of the poor and of teaching the young.

Lord Russell of Killowen, Lord Chief Justice of England, has introduced in the House of Lords a bill for the prevention of corrupt practices; that is to say bribes. An English organ dealing with the subject and the scope of the Bill, says:— "The Bill provides that any person giving, or any agent receiving, a valuable consideration shall be guilty of a misdemeanor, and shall be liable to imprisonment for two years, or a fine of £500, or both, and may also be called upon to refund such consideration. It is proposed, if the Bill should become law, that its operations shall not be immediate in order that its provisions may be widely known before being enforced. That the Bill may pass and may prove effective as law must be the hope of all who desire that business should be conducted honestly and honorably. The progress of corruption has been unmistakable in modern times, and there can be no doubt that there are now some spheres of business in which it is held that success is scarcely possible upon the pure principles by which Lord Russell would govern all transactions. How far the law can under any circumstances restrain the customs of people who entertain such ideas it is not easy to say, but if the evil cannot be altogether ended, it can at least be checked."

Most of people have some species of "beté noir," we would not like to call it a crank, which besets their lives and haunts their happiest hours with a feeling of restless worry. The writer of the "Herald's" editorial-ettes seems to be afflicted with two of these phantoms which loom up at every turn, and assert their presence in a manner that necessitates some vent to his outraged feelings. In municipal affairs, ex-Alderman Kinsella is one of these; in all other domains the Irish race is the other one. It seems to us that there are enough of actual aldermen whose tactics are open to criticism without it being necessary to follow into private life one who in no way meddles with

public affairs. However, if the "Herald's" scribe needs this kind of opiate to induce slumber that possible a too sensitive conscience banishes, it does not hurt Mr. Kinsella, and may be a matter of "life and death," or in other words, of "bread and butter" for the writer; and, under such circumstances, we are confident that Mr. Kinsella does not begrudge the favor, even to an enemy.

As far as the Irish people are concerned, the following is at once a sample of the writer's keen anti-Irish sentiments and of his personal ignorance of aught connected with the Irish race:— "Dublin women are said to have been so transported at the sight of the Queen that they kissed large numbers of the Irish constabulary. It is to be presumed that this was less a mark of personal esteem than an evidence of general good faith."

We expect that the latter of the two sentences was intended to be witty; if so, we regret our inability to understand the plain meaning intended to be conveyed. We suppose that it has a meaning; but not being able to grasp it, we cannot be expected to laugh at the joke.

Under the heading "Punishment from Heaven," "La Semaine Religieuse" of last week has a terribly truthful account of a very wonderful event that recently happened in the little Central American Republic of Uruguay. A letter from a private source gives out the information the censorship of the President Estrada Cabrera suppressed. An altar was raised to the goddess of science, represented by a charming little girl. All the pupils of the various schools were ordered to pass in procession before her, chanting hymns of praise and burning incense. The parents of all the children were present as spectators; and the President, Estrada Cabrera, surrounded by all the Guatemalan garrison, gloried in his pagan idea. In the midst of all this rejoicing, a main column of the triumphal arch fell, killing the little goddess, and fully three hundred of the children engaged in this anti-Christian practice. The confusion was such that scores of men and women were trampled to death by the surging masses. The President, coward that he was, fearing a revolutionary movement, ordered his soldiers to fire in the crowd. The feast was celebrated for a first time this year; but there is no likelihood of it being repeated another year.

The lightning of God's vengeance darted out of a pure sky and fell without consideration of sex, age, or station—innocence or guilty, call it by any name you desire, still is it visibly the Hand of God that rules nations as well as individuals.

The "Canadian Trade Review" in announcing the death of a leading Irishman of Halifax, has this to say:—

Mr. Michael Dwyer, sole partner of the firm of John Tobin & Co., the largest wholesale grocers in the Maritime Provinces, died at New York, on Sunday, April 1st. No man in Halifax had identified himself more prominently with every phase of its commercial history for the past thirty years than Mr. Dwyer, and his death leaves a blank it will be difficult to fill. He was financial-

ly interested in most of the important business enterprises of the city and province, and was a director in the more prominent institutions, the Merchant's Bank of Halifax, the Dominion Iron and Steel Co., the Nova Scotia Sugar Refinery Co., the Halifax Tram Co., and others. Mr. Dwyer had not been in very robust health, but nothing serious was anticipated. He leaves a large estate.

Rev. Father Quilivan, P.P., St. Patrick's, has gone to New York to assist at a grand religious ceremony to be held in that city to-day.

Reports from Toronto say that the medical attendants of His Grace Archbishop O'Connor report an improvement in his condition.

A few days ago King Leopold, of Belgium, astonished his people by presenting the whole of his estate to the Government. No cause is assigned for his action.

Mr. John P. Dunne, the genial and able secretary-treasurer of the Capital Lacrosse Club, for many years, has decided to retire from the ranks. Mr. Dunne has hosts of friends in Montreal, who will regret to learn of his retirement at a time when his services are so much required.

A despatch from St. Helena, says: General Cronje and his wife and three members of the staff of the former Boer commandant, who, with other Boer prisoners, arrived on the Niobe and Milwaukee April 10, were landed on Monday, accompanied by Colonel Reefe.

Many improvements are being made upon the Catholic Summer School grounds at Cliff Haven, Lake Champlain. The Sisters of St. Joseph have begun the erection of a convent building there to cost \$100,000. In all there are three new buildings to be added this season.

The war office, a few days ago, published in the "Gazette" a despatch from Lord Roberts, dated February 13, submitting Gen. Buller's despatches describing the Spion Kop and other operations from Jan. 17th to January 24th. Lord Roberts deals severely with General Warren and some others. Even General Buller does not escape. Lord Roberts complains that the plan of operations is not clearly described in the despatches.

The "Ottawa Free Press" says:— The new St. Patrick's Literary and Scientific building, which it is proposed to build on Maria street, near the bridge, is practically assured for this summer.

Ald. Darcy Scott, president of the society, has so far received one thousand dollar subscriptions from eight prominent Irish residents. As the total cost is placed at \$17,000, there only remains \$7,000 to be raised by the society and smaller subscriptions.

There is a proposition to have a joint stock company formed which will control the building and sub-let it to the societies which wish to use it for meeting purposes.

A statement in connection with the subscriptions and the proposed manner of controlling the structure will likely be read at the annual meeting May 1st.

"I WANT NO CHILDREN."

Such is the title of an article in the current number of "Young's Magazine," from the pen of Emanuel LeRoy. The writer contends that one of the great menaces to the stability of the American nation is the sentiment of repugnance for motherhood that seems to daily increase amongst the fashionable wives of the richer citizens. Possibly they might enjoy the caresses of an infant, but they feel that such delights cost too many sacrifices. Society has more claims upon them than home ever could have. Although the writer of the article in question, and the magazine itself seem to have nothing in common with the Catholic Church, still he pays a fine and highly merited tribute to the holy influence of Catholicity in such matters. He says:— "The Catholic Faith impregnated motherhood as the divine blessing of God. It is the link which binds all Catholic families so closely together that no adversity, no trials, no shame can shadow their allegiance." He then adds, a few paragraphs further down: "The woman before or after marriage who cries out, 'I want no children,' must realize that she is untrue to every law of justice to herself, physically, socially, and the impulses of home and family."

We agree with Mr. LeRoy, as far as he goes, and we are pleased to find him paying such a tribute to the Catholic Church; but we can easily perceive that he has not grasped exactly the attitude of the Church, and the reasons for such an attitude. From a social point of view he has dealt well with the subject; but it is

particularly from a higher and a religious one that it must be considered. It is the sacramental impress given to marriage, by the Church, that raises motherhood to such a lofty plane in the economy of Catholicity. This phase of the matter is generally overlooked by writers upon matrimony, its privileges, or its obligations. It is the fact of a sacrament having been administered, that elevates Catholic motherhood to an enviable rank. A model of motherhood and of perfect human observance of the law, is Our Lady—the Blessed Mother of God. In preserving her as an example for the women of all times, the Church has done more for the preservation of the whole social fabric, than all the laws that legislators could enact in a century have been able to do.

It is becoming daily more and more apparent that the moral healthiness of the human family for the future must rest upon the Catholic teaching and practice in regard to divorce and to motherhood. This even the most bigoted enemies of our faith are obliged to acknowledge; and with that acknowledgment must inevitably arise a great tide of sentiment favorable to Catholicity in all its dogma. And, under God to Mary Immaculate is all this happy change due.

THE PAIN OF DYING

Professor Notheragel, of Vienna, after many years of close observation, and on the strength of scientific deductions, has affirmed with certainty that death is physically without pain. He argues that consciousness is gone in almost every possible case before the heart ceases to beat. At that moment death takes place. The Professor may be perfectly right, and it may bring some consolation to the many who fear the "pains of death." Still, it cannot be denied, that if the exact moment of death is one of painlessness, the approach to that moment is generally a period of agony, both physical and mental.

There is something of the materialistic that becomes repulsive for the Christian in this manner of considering death. After all: what matter does it make if the moment of death be one of intense pain, or one of unconsciousness, or one of peculiar delight, or delightful sensations? At best, it is only a second of time. It is before death, and after death that the real terrors arise. Before death the physical as well as mental sufferings; after death, the dread judgment of God. There is nothing to robman of these terrors—except it be Christian resignation before death, and good works that are recorded after death. Besides, there must be an element of cowardice in our nature; we fear pain, we dread the ordeal of death; yet we never dream of considering the pains of death in the light of penalties. Is it not better for a man to suffer great torture at the close of this life, than to suffer worse torture at the commencement of the next life? There is a lack of that grand Christian spirit of sacrifice in the world; there is little left of the spirit of suffering once so characteristic of the follower of Christ. Hence we find professors seeking—and in vain—for means of avoiding that which God has ordained must come to pass. The material governs the spiritual to-day in this world; were it not for the soul infused by the Catholic Church into society, paganism would soon return to rule the destinies of our human race.

LENTEN LESSONS.

The Detroit "News-Tribune," in a recent number contained a strange rigmarole about Holy Week. It was a contribution signed W. F. F. J., and headed "Oddities of Holy Week." Decidedly the writer was not penetrated with any wholesome awe or reverence as far as the solemn events commemorated during that week are concerned. However, he told one very great, and certainly regrettable truth when he wrote about Good Friday, that "where it is a holiday, it is generally a day of pleasure, on which springtime excursions commence, and fairs and sports are held." Unfortunately, this is only too frequently the case. But this treatment of the subject is sublime, is sacred compared to the expressed sentiments of a lady of fashion who had recently been interviewed on the subject of her way of spending Lent. We do not think that her remarks are at all varnished or exaggerated; but, in any case, they are the plain statement of a situation that has been described more than once, an example of which there are hundreds of examples in this very city of Montreal. Certainly a true Catholic on reading the following cannot but mark the paganism that pervades the whole social world:—

"How have I spent Lent? Well, that's the question, how did I spend it? I was just looking back the

other day, and wondering how the time had passed. You see, when there are no functions or entertainments to distinguish one day from another, the time slips by uneventfully, and you do not know where it has gone.

"Of course, I suppose you want an edifying recital of penances and mortifications, and all that sort of thing? No? Just the truth? Well, I am afraid it will scandalize you. Lent, as I review it, presents a long vista of rest and idleness. Do you know that I always sleep later in the mornings during Lent than at any other time of year. Doesn't sound very Lenten, does it? But it's a fact. There is nothing urgent to rout one out of the pillows, don't you know. You don't have to tear yourself out of a doze, because you realize the necessity of going down town to get some lace for the gown you are going to wear to the luncheon. Neither do you have to be up, before you are ready, in order that the sewing girl may not be waiting to fit you.

"During almost the whole of Lent I have had my breakfast sent up to my room, and have eaten it in bed, and then have snuggled down again and read a book for awhile, and have finally got up and meandered about the house in a negligee all morning.

"And yet, I have not spent all Lent in that way either. I have devoted considerable time to my voice, have taken two singing lessons a week, and have practices as much as three hours a day—some days. But when you speak of Lent, don't you know, there are so many things to be considered. The first part of Lent is always gloomy, nasty weather, and the weather is sure to regulate my actions to a certain extent. I had some easy times then, in a way. I always had a couple of the girls in to dinner, oftener than during the regular season, and we used to have real, quiet sociable times.

"But now it does not seem a bit the same, for the weather is so beautiful. Lately, I have spent some delightful days—but you don't want to hear about my delightful times, do you?—yes?—well, one of my friends and I have gone down in the morning and shopped and shopped. Then we have lunched down town, and probably gone to the matinee afterward, or else shopped some more. Some people tell me I am very blasé, but if there is one thing that can rouse my enthusiasm it is to go around to the shops this charming weather, and see all the pretty new things. It makes me think of the sea-shore, and summer, and golf—golf, oh, I am just aching to go out and whack those balls again! But I am digressing."

Digression, or not, there is no need to follow this lady any further in her Lenten experiences. We can readily understand that she is not a Catholic; but even that fact only serves to accentuate more fully how Protestantism has whirled the world away from the practices of Christianity and renewed, on the face of the earth, the worst samples of paganism—both socially and religiously. If, by any chance, the lady in question should be a Roman Catholic, we pity still more her ignorance, indolence, and lack of Christian spirit. In all that account of how Lent is spent, there is no word about the early mass to attend, the beads to say, the fasts to keep, the many little sacrifices to be made; yet such is the life of seven out of every ten of the "new women," the females of the day.

THE S.A.A.A.

The season of 1899 is about to close with the regular annual meeting of the S.A.A.A.; a season of triumphs unsurpassed in the annals of athletics in Montreal. Two championships to the credit of the "Wearers of the Green" is something that may well cause legitimate pride. Before the records of the season just elapsed should be fully examined, and a new page in their book of successes turned over, a most pleasant and enthusiastic reunion took place on Tuesday night. The occasion was the presentation of gold watches to Captain O'Connell, Moore, Tucker, Hinton, Quinn, Finlayson, Smith, Currie, Robertson, Dade, Hoobin, Hendry and Brennan, players of the Senior team, and B. Dunphy, the veteran trainer and guardian of the S.A.A.A. clubhouse; a well deserved tribute, and a most "timely" one. The event will long remain fixed in the memories of all who had the pleasure of being present in St. Ann's Hall. Several interesting speeches were delivered by the officers of the Association and by staunch friends of the team, all of which rang with a tone of deep-felt satisfaction at the results of the season of 1899. One single note, in a minor key, broke in upon the jubilant harmony of every expression, and that silence producing note was one of regret for the absence of the late John Stinson, who had contri-

buted so much to the victories on the field, and whose sad end followed almost immediately upon the winning of the championship.

Not only has the Association triumphed in the sphere of active athletics, but its officers deserve the highest praise for the financial successes of the season. We are informed that when all expenses are deducted, there will be over three thousand dollars to place to the reduction of the capital debt. This is certainly a result which speaks well for the management.

We cannot refer, even hurriedly, to the presentation of Tuesday evening, without making special mention of the admirable address delivered on that occasion, by Rev. Father Strubbe, C.S.S.R. It is to be regretted that we are unable to give the text of Father Strubbe's speech, the more so that it was one of the most complete and able addresses ever delivered in Montreal on the subject of athletics in general, and the national game in particular. We can only express the hope that on some future occasion, the Rev. Father will have an opportunity of repeating his eloquent and pertinent remarks to some other gathering of athletes.

Basing his principal argument upon the old Latin axiom of "a sound mind in a sound body," the Rev. Father pointed out how of late, nearly all institutions of education have come to realize the necessity of devoting certain portions of the day to exercises of a physical kind: be it lacrosse, or any other game. As to the national game, he dwelt upon it from a Canadian national standpoint; then he pointed out how much good the members of the S.A.A.A. were doing for themselves and for the whole community. He made the startling assertion, that a good lacrosse player must be a moral man. This is proved in a most convincing manner.

Examinations for Teachers' Diplomas.

"La Semaine Religieuse" gives full details concerning the examinations for primary instruction diplomas, to be held on the 26th June next, and the days following. The programme is exactly the same as that of last year. The examinations will be held in the following places:—

Montreal, Quebec, Trois-Rivieres, Saint Hyacinthe, Sherbrooke, Nicolet, Rimouski, Chicoutimi, Valleyfield, Hull, Baie-Saint-Paul, Carleton Place, Farnham, Fraserville, Hare-ux-Maisons, Montebello, New Carlisle, Porce, Pointe-aux-Esquimaux, Portage-du-Fort, Roberval, Sainte-Anne-des-Monts, Saint Ferdinand d'Illiffax, Saint Jovite, Sainte Marie de la Beauce, Tadoussac and Victoriaville.

All persons desirous of undergoing the examinations, must, at least thirty days before the date fixed, that is to say, before the 26th May, inform the secretary of the Board of their intention, and at the same time send him:—

- 1st. A certificate of morals and of religious instruction, signed by the parish priest, or assistant priest of the parish, in which he (or she) has resided during the past six months.
- 2nd. His baptismal certificate.
- 3rd. The sum fixed as examination fee. That sum is \$3.00 for an elementary diploma, \$4.00 for a model diploma, and \$5.00 for an academic diploma.

To be admitted to examination, a young man should reach, at least, eighteen years before the first of August next, and a young girl should have completed her sixteen years before that date. Candidates who have been put back at former examinations, need not send baptismal certificates again, but they must send certificates of morality and of religious instruction. Any of them who should pay again the fee, must mention the fact in sending it. Each accepted candidate will receive an admission card from the Board.

The request for admission, accompanied with all necessary documents, should be addressed to Mr. J. N. Miller, secretary of the Central Board of Catholic Examiners, Public Instruction Department, Quebec.

For more detailed instructions, forms, blanks, etc., consult the April issue of "L'Enseignement Primaire," published by Mr. C. J. Maguan, P. O. Box 1094, Quebec.

There are several other pamphlets, especially in French, that give all the details as to what is required of the candidate. By asking in any of the Catholic book-sellers' establishments, in the city, these pamphlets may be had.

There is no moral training in the development of the intellect. We have got far enough along to realize that the majority of criminals inflicting humanity are educated.

Blessed is the memory of those who have kept themselves unspotted from the world! Yet more blessed and more the memory of those who have kept themselves unspotted in the world.