

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 DECEMBER 7, 1901.

Notes of the Week.

IMMACULATE CONCEPTION.

To-morrow, the 8th December, the Church celebrates the great festival of the Immaculate Conception. This is one of the most important feasts of the Blessed Mother of God, and is doubly so, in as much as the non-Catholic world seems ever to have had a special antipathy to the solemn truth contained in the dogma of the Immaculate Conception. It was upon the Eighth of December, 1854, that the great Pontiff Pius IX. proclaimed "ex-Cathedra" this most consoling and lovable of doctrines. There is no devotion more characteristic of the Catholic Church than that which is paid to the Mother of God. She alone, of all the churches, proclaims the glory of Mary, and honors the Mother while adoring the Son. She alone supposes in Our Divine Lord the natural love of a child for his mother, and strives to reach His Heart by way of His Mother's sacred influence over Him. She alone seems to feel that to pay just tribute to the Mother is for the Son the most agreeable act, apart from the adoration of God, that can be performed. She alone has appreciated the full meaning of Redemption's stupendous work, and has beheld the absolute necessity of an Immaculate Mother for an Immaculate God. Hence it is that the spirit of devotion to Mary broadens into one of proportionate respect for womanhood, and the Church raises woman to the highest possible pinnacle of respect and consideration.

There is a something so refining in the devotion to the Blessed Virgin that it has become almost a phase or characteristic of Catholic life. Other churches may squander time, energies and means in seeking to emancipate the slave or enlighten the heathen, while ignoring the serfdom of vast numbers of Christians and the dense ignorance of others; but the Catholic Church alone has raised woman to her rightful position, has secured to her all her privileges and prerogatives, and has made her the companion, and not the slave of man. In her attitude towards the abominable law of divorce, and in placing sacramental value upon the bonds of matrimony the Church has constituted herself the guardian, the protectress and the salvation of woman. And all this may be said to spring from one fruitful source, the love, veneration, and due respect for the most perfect model of womanhood, of virginity, and of motherhood in the person of the Blessed Virgin Mary.

It was consequently a veritable triumph for the true woman when the Church proclaimed to the world a dogma, the truth of which had been taught and believed since the days of Our Lord, but the actual necessity for the definition of which had not theretofore arisen. It is a feast that comes to us a little over two weeks before Christmas, and may serve as a preparation for that grand central event of the Christian year. There are untold indulgences and blessings associated with the devotions of to-morrow, and every Catholic knows that sublime invocation in which confidence is expressed that never was it known that any one who appealed to Mary was unanswered or allowed to perish.

A CLUB OF BIGOTS.—A London despatch of the 30th Nov. says that "the National Club of London, one of whose rules obliges its members to support and promote Protestantism as embodied in the articles of the Church of England, has fallen foul of Hall Caine, the novelist, and member of the House of Keys of the Isle of Man, who is a member of the club, for opening a Roman Catholic bazaar on the Isle of Man, and making a speech in which he spoke approvingly of the Roman Catholic Church, and referred to the Pope as 'His Holiness' and 'Holy Father'." It looks very much as if Mr. Caine were going to be expelled from the club, as his offence is considered unpardonable. We are not at all surprised that

Hall Caine should be a member of such a club, considering the very loose Christianity displayed in his recent novels, notably "The Christian," nor does it astonish us that the club should be mortally offended at one of its members for using the language of common courtesy when speaking about a Church to people belonging to that Church. There is no limitation to the exactions of real bigotry. In the first place it is blind, and wilfully blind. Then it knows no sentiment save that of antagonism in regard to the religion that it opposes. Any excess to which members of such a club might go need not surprise any person.

However, we feel for Mr. Caine. With all his errors of a doctrinal kind, and all his misconceptions of the true spirit of Catholicity, still we firmly believe that during his lengthy sojourn in Rome he did his very best to divest himself of his native prejudices and to see the centre of Christendom as it really is. He learned that the Pope is vastly different from the being represented to him by those who taught him the species of Christianity that he professes. He is an intelligent man, one who has travelled a great deal, and one who has met with a vast variety of men; consequently he could not fail to have been impressed by the personality of Leo XIII. Apart from all question of faith, considering him merely as a statesman, a litterateur, a philosopher, a man of the highest culture and the most perfect refinement, the present Pope challenges the admiration of the world, and only fools or the most ignorant of men can ignore his great claims to respect and veneration. In common with the rest of intelligent humanity, Hall Caine has noted the wonderful superiority of the venerable prisoner of the Vatican. That he should have acknowledged this when speaking to Catholics on such an occasion as a Church bazaar, is only natural and right. But the National Club thinks otherwise.

It is not well for a man to belong to such a club and to be, at the same time, a popular representative in an elective Legislature. Mr. Caine would have been a very strange politician had he declined to open a Catholic bazaar for the constituents who had just elected him to the House of Keys. He would be a still stranger one had he not spoken to these people in language appreciative of the merits that their Church must necessarily possess. The Catholics all the world over speak of the Pope as "His Holiness" and as the "Holy Father;" ordinary respect for those addressed would dictate similar terms to the man of another faith occupying the position that falls to the lot of Mr. Caine. To do otherwise would be both pedantic and stupid.

The incident, in itself, is not of very great consequence, for the National Club will never set the Tiber on fire, nor will Mr. Caine, even though a member of the House of Keys, influence the destiny of the Catholic Church one way or another; but it indicates the profundity of the ignorance that engenders the spirit of such a club and the lack of common respect for the sentiments of others that must characterize its members. In all probability Mr. Caine will find that a seat in the House of Keys, as a seat in any other Legislative Assembly, is not without its inconveniences. It is no easy matter to be elected of a mixed community and to satisfy all the elements that go to make up the electorate. However, had it not been for Mr. Caine's speech at that bazaar, we would never have known that such a club existed; and it is no harm to know its governing spirit.

A CANDID EXPRESSION.—There are a few of the anti-Irish element who oppose the idea of a university for higher Catholic education in Ireland, who seem to understand the situation. The "Daily Despatch," which has been investigating the subject, says:—

"The present university system of the Irish is denominational in a cowardly way. Let them do the

thing openly. The Catholics do not ask for the endowment of a single theological chair. They only wish support for their literary and scientific branches of instruction. They pay the piper. Why should they be denied the right to call the tune? This is the view of a paper which does not profess to take an interest in the promotion of the Catholic religion; which simply obeys the dictates of common sense.

STRONG STRICTURES.—Bishop Bileborough, speaking at a meeting of the Manchester Council of the Society of St. Vincent de Paul, made use of language that leaves no room for doubt as to the position occupied by not a few Catholics and the views of the Church concerning it. The Bishop said:—

"You wealthy Catholics—at least a very large proportion of you—think you can save your souls whilst following out mere Epicurean ideas. Your motto seems to be: 'Eat, drink, and be merry, and reduce religious duties to a minimum.' You avoid contact with poverty, live in comfortable suburban houses, and seek pleasures not only on six days of the week, but often on seven. Do you not know that in the big cities there is flowing a great tide of life, and that there your presence is needed? The waves of religious indifference are washing away the weak and the young. What are you doing to help them? Have you no practical sympathy for them? The miseries of the poor are trying to flesh and blood. Why are you not offering solace, if not tendering assistance? Youths, who are as yet without experience in life, are surrounded by temptations. Why have you not held out to them the friendly hand which they require? You are afraid your respectability would suffer! Away with your respectability. What we want is genuine Christianity."

This is a stand, taken by an eminent prelate, which is calculated to awaken a large number from what seems to be a growing apathy.

LIFE OF LORD RUSSELL.—Mr. Barry O'Brien has written a biography of Lord Russell of Killowen. A Catholic reviewer says that while the work adds little to what is already known concerning the late Lord Chief Justice, still "it strengthens the opinions already formed of Lord Russell's ability and disposition. The dominating power of his personality, his great kindness of heart, and the charming simplicity and strength of his love of home and creed come out in strong relief. His brilliant qualities as a lawyer were recognized by the highest legal authorities, but the highest legal authorities, as an active politician he used his influence as far as possible to put an end to jury-packing in Ireland. Indeed, the reason why he chose England rather than his native country for his professional career was because he held that the highest success was impossible for a Catholic lawyer in Ireland unless he forgot his early instincts or did 'dirty business' for the people in high places. The practice of his religion was ever dear to him, and in the Catholic Church at Beaumaris, whilst on his last circuit, when an acolyte was wanted he proffered his services."

CATHOLIC CONGRESSES.—In referring to the Catholic Congresses in Italy the Liverpool "Catholic Times" says:—

"Some time ago the Italian Government prohibited meetings held in the churches, the motive being to put a stop to the Catholic Congresses, which took place for the most part in the churches, under the presidency of the bishops. The circular forbidding the meetings assigned for the Government's action quite a number of reasons which were not merely unfounded pretexts, but also libels upon the Catholics of the country. The assemblages, it was asserted, were promoted by 'militant parties,' who carried into the sacred edifices profane passions which frequently caused angry polemics and even tumults and disorders; the churches were transformed into meeting places for intransigent, often hostile to the country and its institutions. Against these accusations the Central Council of the Catholic Congress Association has addressed an indignant protest to the Premier. The meetings, it is pointed out, have never been marked by disorder, but, on the contrary, being held under the personal direction of bishops and priests, have been both peaceful and reverent, and the business transacted at them was done in the full light of publicity, and testified to the pure motives of the delegates and their love of country and people. The truth is, of course, that the congresses have been held purely for the promotion

of religious and social work, but usurers are always uneasy in the presence of rightful owners. Hence the Government's suspicions. The Catholic Congress Association maintains that the prohibition is illegal, and we shall, no doubt, hear a good deal more of the affair if the Government adheres to its persecuting policy."

UNIVERSITY OF OTTAWA.—The November number of the "University of Ottawa Review" is just to hand, and contains some very interesting and instructive items. The frontispiece is a fine portrait of Very Rev. E. Emery, O.M.I., D.D., the recently appointed rector of the institution. This illustration is followed by a full and detailed account of the reception tendered the new rector on the 22nd October last. Dr. Emery's reply to the address presented by the students is a most characteristic one, and indicates that the learned head of the university must be exactly what he describes himself, "an orthodox optimist"—the kind of man needed, in our days of doubt, unbelief, hesitation, fear, and uncertainty, to lead successfully in the grand work of Catholic education. We note another, a new feature in the "Review," which only suffices to be mentioned to establish its importance. It is entitled "Mainly About Books," "Compiled by Maurice Casey." Needless to introduce Mr. Casey to our readers; the very fact that he is to occupy a few pages of the "Review" every month, with his able and delightful written appreciations of books, should suffice to mark the "University of Ottawa Review" as one of the most welcome of monthly visitors.

AN EDIFYING INCIDENT.—When we hear of Catholics who are ashamed to be found making the Sign of the Cross, or giving any other external sign of the Faith that they profess, we are inclined to recall many incidents of an edifying character that have come to our knowledge. One of them is certainly worth repeating. During the recent football match between the Ottawa College team and the Argonauts of Toronto, some very critical moments were experienced. The College team is composed of French-Canadian and Irish-Catholic students of the Ottawa University. Two matches had to be played, as in the first one the honors were even, the teams scoring the same number of points each. At a critical point in the last half of the first match, when an error, or a slip of any kind would have given the victory to the Argonauts, one of the College team, an Irish lad, was seen to bless himself on the field. The College carried the point, and the almost assured triumph of the Argonauts became a mere draw. In the second match the College team won everything before them. This is a striking evidence of the deeply-inculcated principles that are received by the students of that institution, while the magnificent success that they have won in the athletic field goes far to show that in every branch of culture, physical, mental, moral and religious, as well as purely academic, the University of Ottawa keeps ever upon a level with the high standards derived from such men as the late Dr. Tabaret, and others amongst its founders and directors.

PROFESSION OF FAITH.—At the hour of death, when a man feels that this world is surely slipping away from him, and that he has no longer any hopes regarding mortal existence, his words must necessarily be of the most serious character. It is then that a man, a sincere, an honest man, speaks out his inmost convictions. In the will of the late Bishop Brownlow, of Clifton, we have a most beautiful and striking testimony to Catholic doctrine. He had long been a searcher after truth; he found it, at last; and when he had found that truth he had the courage and firmness to accept it. He had been drawn to the Catholic Church by study and a determination to know God's truth. As death approached he made use of these remarkable words: "I renew the profession of my unswerving faith in each and all the doctrines of the Holy Roman Catholic Church. Into whose bosom I have by the grace of God been brought. I commend my soul into the hands of my Creator and Redeemer, and to the protection and patronage of the Immaculate Mother of God and all the saints."

CLOSED CHURCHES.—In certain localities our Catholic churches are not left open to worshippers all day long. During certain hours they are closed, except on special occasions. In London, Liverpool, and other very large centres in the old world, or rather in England, it is custom-

ary to close the churches during a portion of the day. Frequently inquiries are made as to the reason of this custom or practice, and we find a very sensible one given by a priest who communicates his views to one of our Catholic exchanges. He says:—

"Churches are closed because thieves enter in and steal. People generally have little idea of the depredations that go on in churches. In one I was connected with a Chief unfastened and carried off a beautiful and valuable ivory figure from a crucifix; in another two men tore away and ran off with the alms box; in another a brass crucifix and vases were stolen; and so on in many other cases. The Blessed Sacrament is often left exposed to great danger. Indeed some day we shall, I fear, hear of some dreadful sacrilege. We cannot ignore the dangers, of which the public knows so little. Abroad the churches are open because they have guardians, and the poor through them all day. These facts should be known and understood."

CURE SWEARING.—We have had the gold cure for drink and various other kinds of cures for such like evils, but it has been reserved for Switzerland and Germany to inaugurate a "Curse Cure." According to a London contemporary "curse cards are being used in Switzerland and Germany to check profanity. People go about with the cards in their pockets and when they hear bad language, present one to the swearer to sign. The card has printed on it a pledge to abstain from swearing for a specified time, or to pay a small fine for each oath to some charity. Nearly 40,000 of these cards have been distributed in Switzerland alone." There may be need of such reminders, even in our own country, and in this very city of Montreal; but we would not care to personally undertake the distribution of "Curse Cards." The people who are not in the habit of cursing or swearing have no need of them, and it would be an insult to offer one to any of them. People who do curse are generally of a class who would fail to appreciate the motive of the card distributor, and who would be very likely to break another law of the land by testing that person's powers of resistance under pagilistic punishment. As a rule the handing around of cards is not the surest means of checking an evil or elevating a moral standard.

YOUNG MEN AND MARRIAGE.

[FROM AN OCCASIONAL CONTRIBUTOR.]

In special columns of several of our Catholic exchanges are to be found varied and sometimes conflicting opinions regarding the apparent lack of desire on the part of the average young man to get married. One of the causes assigned by a contemporary is that young men fear to attempt the supplying of all the luxuries to which young girls are accustomed. We do not deny that there is here a very fair argument against the lives of ease and dependence which many young girls lead in their father's homes. To some of these it never comes a thought how the future may shape itself; provided they have all their desires satisfied they never dream of inquiring whence come the means to support their existence of comfort and satiety. But there is also another side to the medal. We, of course, are referring to Catholics, for the marriage question stands upon an entirely different footing in regard to non-Catholics. The terrors that the divorce court has introduced into the domestic domain are not a factor in the calculations of the Catholic young man; he has scarcely any need to calculate upon such chances, for his religion hedges him in against the menaces of divorce. Nor need we trouble ourselves with any of the other obstacles to an increase in marriages amongst those outside our own church.

As far as the Catholic young man is concerned we fear that there is another reason why he is not very anxious to take upon himself the responsibilities of a home. He is desirous of retaining all the liberty that he has enjoyed as a young man, and is not quite prepared to make the sacrifices that are absolutely imperative in the case of true Christian marriage. There are associations to be broken, habits to be modified, pleasures to be foregone, and the young man does not feel equal to the duty. It is impossible for the one who has assumed the responsibilities of a home to devote the time that of old he gave to social enjoyments, to club life, to the entertainment of friends, to sports and pastimes; we make no reference to night music question-able. The ties of life must be changed

ed with the change in condition. That which was given to the world in general must henceforth be given to the narrower and more intimate circle of his own home-world; the acquaintances of younger years must step aside to make way for those who become dependent on him. We need not go into details, nor construct a list of the changes that married life render obligatory; but it is obvious that a certain degree of sacrifice is demanded of the young man who steps from one sphere into the other. Nor do we intend to dwell upon the compensations that await him, the stranger enjoyments that are in store for him; we simply desire to point out that he necessarily must be prepared to place some accustomed restraints upon what might be called his individual freedom. It is this, we fear, that the average young man does not like to undertake. The spirit of self-sacrifice is almost a stranger to society in our day; and yet, it is the only means to lasting enjoyment and real contentment. There is a satisfaction that follows an act of sacrifice that contrasts most potently with the void that succeeds an act of self-gratification. We do not always see things in this light, hence so many hesitate on the threshold of marriage, waver, draw back, and finally drift into the perpetual loneliness that isolation or solitude creates.

A GOLDEN JUBILEE.

Fifty golden years have passed since St. Francis Xavier's Church in New York, now the most important foundation of the Jesuit Order in America, says an American exchange. The anniversary is to be commemorated by a three days' celebration of solemn ecclesiastical pomp and civic rejoicing, commencing with a Pontifical High Mass on Sunday morning, Dec. 8, the feast of the Immaculate Conception.

The celebrant of the Mass will be Cardinal Martinelli, Apostolic Delegate to the United States. The sermon will be preached by the Rev. Thomas J. Campbell, S.J., and an elaborate musical programme has been arranged for the occasion by Dr. Gaston M. Dethier, choirmaster and organist of the church. In the evening there will be solemn Vespers, at which Archbishop Corrigan will give the benediction. A remembrance sermon will be preached by the Rev. Augustus Langcake, S.J., the only survivor of the founders of the parish.

On the following evening the memorial tribute of the friends and associates of the parish, the Church and the college will be paid in the college theatre. The theatre has been newly decorated in a most attractive manner by one of the community, Brother Francis Schreier. He calls it plastic chasing, a novel and effective style of decorating, which will be finished in time for the celebration. Brother Schreier, after attaining distinction as a decorator, abandoned the world some time ago, joined the Jesuits as a lay brother, and now gives all his time to the decoration of churches and houses of the Order.

There will be historical addresses at this gathering by representatives of the various organizations connected with the foundation. Bourke Cockran, who has been a pewholder in the Church for a number of years, will speak for the parish at large. Dr. Charles G. Herbermann, a graduate of the class of '58 and president of the Alumni Association, will speak for the college and the many thousand students that have been enrolled in its list since it was established in 1847. Supreme Court Justice Morgan J. O'Brien, also an old student, will represent the Xavier Alumni Sodality, one of the large fraternities connected with the institution and the parent of the Catholic Club. Other addresses in the same historical vein will be made on behalf of the Xavier Literary Society by Alfred J. Talley, for the Xavier Club by Assemblyman James E. Duroes and for the St. Vincent de Paul Society by Louis B. Binns. There will also be appropriate musical selections. Cardinal Martinelli, Archbishop Corrigan, Bishop McDonald and many other notable ecclesiastics are expected to be present.

THE SACRED COLLEGE.

There is always more or less speculation in the press regarding the coming consistories in Rome and the probabilities regarding the Cardinals to be created. At present, unless some cardinal dies between this and the assembling of the consistory usually held by the Pope about Christmas time, there will be only four red hats to be bestowed by His Holiness then. The Sacred College, when filled, consists of seventy cardinals, corresponding to the seventy disciples, divided among the three orders, thus: Six cardinal bishops, fifty cardinal priests and fourteen cardinal deacons. Seldom is the college filled, and when once its ranks are completed, they do not remain so long. For most of their eminences are old men when they receive the red hat, and do not long retain it. Not before, since the election of Leo XIII., has the college had so many members as now. In 1893 it had but fifty members; in 1895 and again in 1899 it had sixty-five cardinals. In his reign of nearly twenty years Leo XIII. has created at least 100 cardinals, of whom nearly sixty have died. Only three of those who took part in his election still survive.

It is purely of have taken up mayoralty, an enormous edito from the city few days, some reproduce, we d make clear the diple. We are o ever been, to os and to monopol the files of the the past fifty y it will be found never contained editorially, or would militate atribution of p sensation amon of our mixed po spirit, that whic years in this ci nicipal interests, us, and we are it also prevails a portant section dian people, as article from "La have translated this heading. We tomed to have c ment in the com ately represented. It will be seen editorially herewi certain of our wish to have it Irish Catholic ca to take place. A part of a caref paign against wh Irish Catholic re papers assume th the candidate of moreover, that t other one. On the 'build up the fab and analysis of Doran deserves to he has earned th sious of using it wonderfully succo two years ago. I membered that so of the Irish Cath taken place, and been regularly an Consequently to ment of the Irish no representative alleged interview date in the last is manifestly unfai ly misleading. T whether Mr. Dor be the choice of element as candid that element has to have one of i the civic chair d term.

The "Witness" way to accuse Mr up prejudices agai his people by the the chair at the tendered the Irish representatives. If ness" states be tr try is none the b sence of those could be so easily cause as President Society Mr. Doran occasion the "W ed, we simply ref the article from we give below: "Witness" finds t ed by utterances we reproduce h words of that gen defy any citizen, otic, fair-minded the slightest caus language made in sion. This is me same scheme to Catholic element truck, until the rushes past—no element occupie press.

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OSTRACISM A turn of an Englis Mr. Prefontaine h responsibility of br standing pact by French should p turn about. It is of an Irishman. I over, that Mr. Pre ple on the agreem Doran, especially the strongest so against himself di tion of the Englis would stand no ch Prefontaine. The defeating the lea ere is to get a F whom the public a candidate has b person of Dr. who has the mo dence of all who only been induc tion at the earri Mr. Ames and s sons on both sid Mr. Prefontaine w