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Vol. LVIII., No. 22

MONTREAL, THURSDAY, NOVEMBER 26, 1908

PRICE, FIVE CENTS

Note and Comment

Catholic Church Extension

Greatest Movement of Catholic Church in America.

Father Kelly's Scathing Remarks on the Lack of the Missionary Spirit.

Pope Pius has received a magnificent jubilee gift from the Kaiser in the shape of a massive seal constructed as a fac-simile of the celebrated column of St. Mark in Venice, where the Holy Father was Patriarch for many years.

The Rev. Capuchin Fathers have under their jurisdiction no less than 72 Fraternities (Third Order), composed of over 8000 members, says the Franciscan Review. Besides these there are many other fraternities under the direction of the Friars Minor. Already many Third Order Congresses have been held in the larger cities of this land, and very important works have been sent on foot.

In his private audience with the Holy Father last week Archbishop Bourne, of Westminster, gave the Pope a replica in solid gold of the badge of the Eucharistic Congress in London, and also presented to him a beautiful bound copy of Father Bridgett's work on "The History of the Blessed Eucharist in Great Britain."

The "Almanach Africain" of the Fathers of the Holy Ghost for the year 1909 furnishes a good deal of information concerning the development of Catholic missions in what used to be called the Dark Continent, and their present condition. In 1800 there were only two religious congregations at work throughout the whole of Africa, the Fathers of the Holy Ghost at Senegal, and the Franciscans in a few missions in Morocco, Egypt and Tripoli.

M. Clemenceau has addressed a circular to the French prefects reminding them that they must send in to M. Briand copies of all pastoral documents. The Government is evidently troubled about the stand the Bishops are taking in the matter of Catholic schools.

Very Rev. A. J. Brabant says that after years of patient toil he exists in the fact that the Indians of Vancouver Island have become docile and pious Catholics. Forty years ago they were pagans.

Catholic Bishops in China, by edict of the Emperor, are now ranked and treated as equals of mandarins.

Mr. John Delaney, one of the survivors of the Papal Guards, who went to the aid of the Pope at the time of the invasion of the States of the Church by Garibaldi, died recently in St. Mary's Hospital, Brooklyn, N.Y., at the age of 74 years. Two others of the Guards still reside in that city.

One becomes weary of chronicling the acts of injustice and persecution committed by the French government against the Catholics, but it is impossible to pass unnoticed an almost incredible outrage perpetrated recently. M. Joubert, the director, and his professors were expelled by force from the Catholic school for boys at Charolles. The unjustifiable nature of this expulsion will be understood when it is stated that the school buildings were bequeathed to the Bishop of Autun on condition that a school should be established in them, and that the director should always be nominated by the Bishop of Autun.

Special religious services were held at Turin Sunday week on the occasion of the departure of fifty-five Salesian missionaries and twenty nuns for Brazil, Chili, Ecuador and Colombia. The scenes were very affecting as some of them bade farewell to aged parents whom they will never see again.

The Pope on Tuesday received M. S. D. Sazonoff, the Russian Minister accredited to the Holy See, together with the whole staff of the Legation who presented an autograph letter from the Czar conveying his Majesty's congratulations on the occasion of His Holiness's jubilee.

During the audience of the English prilligance last week the Bishops offered the Holy Father the sum of \$60,080 as the Peter Penn

Last week marked the greatest movement yet undertaken by the Catholic Church in America. The great Catholic Missionary Congress was a gathering such as the Western Hemisphere had never witnessed before. The Most Rev. James H. Blenk, Archbishop of New Orleans, who preached in the Cathedral at Chicago, on the opening of the Congress gave voice to this sentiment when he said:

"A great hour has sounded in the religious life of the United States. It is the fruition of a century of solid establishment and marvelous extension of the church. What a vast field opens before us!"

The same spirit pervaded sermons preached Sunday evening in eighty-six churches of the city by archbishops, bishops and monsignori and abbots. At the banquet given late in the afternoon by the Fourth Degree of the Knights of Columbus at the Auditorium Hotel and attended by eight hundred members of the order, mention of the new missionary movement was received with a storm of applause.

The spectacular features of the opening day attracted thousands of people to the neighborhood of the Holy Name Cathedral, North State and Superior streets. The procession of prelates, attired in their full robes of office, moved past files of onlookers. To the spectators the occasion was one of deep impressive-ness. To some it was a matter of religious sacredness, to others it was interesting because it was unusually brilliant and historic, but on all it left an impression of the high dignity with which the church invests those to whom it gives spiritual authority.

The Most Rev. Diomed Falconio, Archbishop of Larissa and Apostolic Delegate to the United States, and the Most Rev. James E. Quigley were the two most notable figures in the procession. With pages bearing the long silken trains, they were easily recognized as the two most important dignitaries. The parade moved from the Cathedral rectory at Superior and Cass streets, at 11 a.m. The route was north in Cass, west in Chicago avenue, and south in North State street to the Cathedral.

With seventy-seven archbishops and bishops seated in the chancel and priests of lesser degree occupying the fore part of the nave and with hundreds of men and women of the laity filling every seat in the vast Cathedral, mass was celebrated by the Most Rev. Archbishop Falconio. He was assisted in the services by the Very Rev. A. P. Doyle, C.S.P., rector of the Apostolic Mission House in Washington, D.C., and the Very Rev. John Wilms, C.S.Sp., of Pittsburg, as deacons of honor, and by the Rev. M. J. Fitzsimmons as assistant priest.

Last week the True Witness gave copious extracts from the opening address of His Grace Archbishop Quigley, of Chicago, as well as the Pope's message conveyed by Mgr. Falconio and the address of Sir Charles Fitzpatrick, Chief Justice of the Supreme Court of Canada.

Other notable addresses on subjects of the highest importance in

of the country for the jubilee year. The pilgrims presented an offering of over 3000 frs.

The death of Cardinal Mathieu at London and of Cardinal Salvador Casanay Pages at Barcelona brings the vacancies in the Sacred College to fourteen, thus making it more probable that the next consistory will be held in December for the creation of new cardinals.

Father Kelley of the Church Extension Society, very properly called attention to the frequency of Irish names among members of the Methodist hierarchy. If the parents of these men could have had churches and priests, in an older day, undoubtedly American Catholicity might now be better off.

A respected figure has been taken away from Canada's commercial life by the death of Thomas E. Kenny, president of the Royal Bank. In politics as a member of parliament for Halifax, and in business he carried himself so as to win all men's esteem and merited by right the grand old name of gentleman. A banker of international fame for honesty, integrity and ability, a legislator of

Catholic missionary work in Canada and the United States were given. Hon. W. Bourke Cockran, of New York, replied in the most brilliant manner to the gage thrown down by the Lutheran synod of Brooklyn, in a letter to President Roosevelt, and the Chicago Daily Tribune characterized his address as being "not a defense, not an apology, not an excuse, but a thundering, aggressive, exultant challenge."

His Grace Archbishop McEvay, of Toronto, Rev. Dr. A. E. Burke, president of the Canadian Catholic Extension Society, and Rev. Dr. Kydd, of Toronto, Rev. Father McCrory, of New York, and several other distinguished ecclesiastics and laymen also addressed the congress. It is admitted, however, that the most striking, startling and really important address delivered at this memorable gathering was that of Rev. Father Francis C. Kelley, head of the Catholic Church Extension Society in the United States.

The Chicago Tribune, in referring to this remarkable address, has the following: "As he spoke one needed only to look into the faces of the scores of prelates, the majority of the hierarchy of the Catholic Church in the United States, seated on the platform behind him, to see the tremendous importance of his speech. Wonder and amazement were blended with the most whole-hearted approval in the countenances of his hearers, while the audience throughout his long speech sat motionless, soundless, transfixed with intense interest."

Before him there had spoken the personal representative of the sovereign Pontiff, the Most Rev. Diomed Falconio, bearing a message of the utmost importance to the congress and to the whole Catholic world. Before him also had spoken the Archbishop of Chicago, the Most Rev. James Edward Quigley, who summoned the congress, and is its moving spirit, but it was the young man born in Canada less than forty years ago, chaplain of a Michigan regiment in the Spanish-American war, parish priest of a small town in Michigan, until three years ago, who struck a note that struck deep into the heart of every Catholic present.

Dr. Kelley delivered one of the longest addresses of the congress, but throughout he held his audience motionless in rapt attention. Words of praise, of exultation, of adulation were few in his talk, and biting criticisms were frequent. Speaking with a plainness seldom used by a churchman in referring to his fellows, he struck with a ruthlessness that was almost iconoclastic at many things of which the average Catholic, both lay and clerical, is complacently proud.

Catholic secret societies, and even church sodalities, received scant favor at his hands. "Nationalism" or other than Americanism, even the devotion of the Irish to home rule, was bluntly, caustically criticized. The wonder that a young man had in three years built one of the most powerful organizations in the Roman Catholic Church in America vanished as one heard his daring talk. And what

such marked ability as to be offered unsolicited on his part, a seat in the cabinet that ruled his country; above all a devout Catholic, was the late Thomas E. Kenny. His loss is regretted in all walks of life. He was a brother of Rev. George Kenny the well known Jesuit preacher of Montreal.

The seven playhouses in Montreal, six English and one French, took in over \$11,000 at the box offices on Thanksgiving Day. In Toronto the seven English theatres aggregated about \$10,000 in holiday receipts. In Montreal His Majesty's topped the list, Bennett's coming a close second with a revenue of nearly \$2,000 for the day. Approximately the receipts at the other theatres were: Academy \$1500, Princess \$1400, Francois \$1300, Royal \$1200.—Gazette.

The Catholic system of daily thanksgiving is the better one. It would be cruel in these hard times to force people to go to the theatre every day to thank God for a bountiful harvest, so that the system is also a wise one. According to the above account the harvest was not all gathered in the fields. Some of it was reaped in the playhouses. How many went to church on Thanksgiving Day?

was most significant was the frank, delighted, though wondering approval with which his remarks were received by the scores of prelates on the platform with him. Even his strictures on the methods used by the bishops to educate their priests forced applause.

"At such a time as this, when representatives from every portion of the American Church are gathered together, perhaps the first requisite for one who hopes to start a discussion is caution. When church extension first came into existence we were warned over and over again to be cautious; to risk nothing rather than to say too much; but in my own utterances I have flung caution to the wind and have come out with nothing but the plain unvarnished truth."

"This gathering, representatives of Canada and the United States, is the clearest proof I need that for one at least a lack of caution served the cause of truth." For while caution is one's greatest friend sometimes, I have known it often to be truth's worst enemy.

"Caution, after all, discovered no worlds, ploughed no unknown seas, braved no forest dangers to make new continents, and more to present purpose, tunneled no mountains, explored no mines of hidden wealth, and builded no mountains to progress."

"Perhaps nowhere is caution more welcome than in things religious and nowhere is it often mistaken in its evil form for a virtue. The education it receives puffs it up to sleek and oily fatness and transforms what God gave us as a holy gift into sloth and indolence. Then the very promise of divine indefectibility is made an excuse for carelessness and abundance of light a plea for blindness."

"While the gates of hell may not prevail against the institution, yet such an excuse as 'we did nothing' is in itself a condemnation most dread and terrible."

CAUTION KILLS AN OPPORTUNITY.

Dr. Kelley then declared that caution, timidly, self-satisfaction had prevented the Catholic church in America taking up the strongest command the Master ever gave, and elaborated on the glories that other nations had won by obeying that command.

"But what of the Church in America," he asked. "She has the second largest hierarchy in the world within her borders are five of its greatest sees. She has a sturdy faith that was fed on great sacrifices, but alone she stands among the towering churches of the world, a missionless church even within her own provinces."

"Yet she is needed by the church catholic as never before. The hills which threaten religion in the old lands make it all the more necessary that in the new we should be awake and alert.

"But we still sleep on in America. Wrapped up in the parochial idea without the church universal we would droop like willows by the dried up rivulet."

"That spirit of indestructibility is assured to the church universal, but we have no assurance that any part in which its requisites are wanting will share the gift to the slightest degree."

SELFISH FINANCE RULES

THERE, TOO.

Then the speaker entered on his sensational criticism of the ecclesiastical seminaries of the country.

"Let us see how selfishness has been developed," he said. "To come to beginnings, what are our seminaries and colleges doing, or what have they done, to make the future clergy understand that they are to be Catholics rather than parish priests?"

"How much knowledge of Catholic missions is given to our students of philosophy and theology?"

"How many conferences in the year on the possibilities of expansion in pagan lands or here in America?"

"How many times have missionaries been invited to tell their experiences?"

Return and Dedication of Historic Bell.

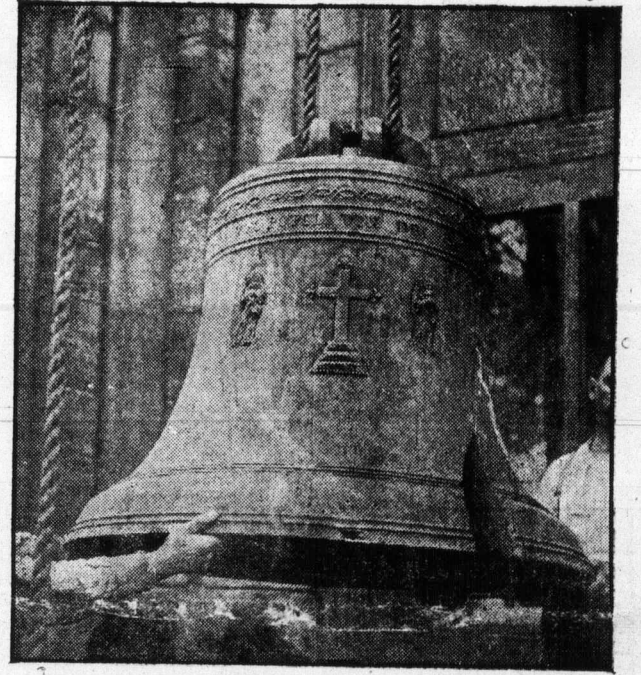
St. Patrick's Belfry Will Once More Re Echo its Silvery Peal.

Charlotte has returned from England and in a few weeks her silvery voice will be heard once more, as of yore, marking her daily announcements far and wide to the people of Montreal, and more particularly to the parishioners of St. Patrick's.

Charlotte is not, as might be supposed by the foregoing, an elderly female herald who goes through the streets making announcements, but she is the largest bell of the trio that will be installed in the belfry of St. Patrick's after two of the bells have been dedicated on Sunday, December 13th, with the appropriate ceremonial which the Church has ordered for such occasions.

Charlotte, however, although she is to be dedicated anew, is no

thian, from London, and will be hung in the church tower as soon as possible. Charlotte, as before noted, was cast in 1774, and when sent back to London in the spring of this year, the original records of her construction were found in the offices of the foundry, which was first established in 1570 by Robert Mot, on Essex Road, and removed to its present site in 1738, when it passed from the hands of Phelps & Lester to those of Thomas Lester, one of the partners in the former firm. The bell contained at the time it was cast one inscription, and that rather an unusual one, "Vox Populi, Vox Dei," with the name of the makers, "Pack & Chapman, of London, fecit 1774." This device means probably that the



CHARLOTTE, HISTORIC BELL RECENTLY RECAST.

stranger to the steeple of St. Patrick's, for ever since that magnificent temple was erected in 1811, through the devotion of our fathers, with the generous aid of the English citizens, Charlotte rang forth and announced the birth, marriage and death of the people of St. Patrick's parish, as well as the hours of worship and the calls to recite the Angelus.

Within the last couple of years, however, a difference was noticed, and it was found that a crack had marred the sound. A sector was sawed out of the bell, and it was continued in use, but a new process had been found, and last spring Charlotte was lowered from the gothic tower of St. Patrick's and sent back to the self-same foundry which had turned it out in 1774, and was there recast, so that to-day it is in exactly the same condition as it was nearly a hundred and fifty years ago.

The story of Charlotte, as of that of the smallest bell of the peal, is full of romance. Cast in 1774 for the great church of Notre Dame, Montreal, by Pack & Chapman, of the Whitechapel Bell Foundry, it was shipped to Canada with a sister bell. As transatlantic ships did not come up to Montreal in those days, the two bells were transhipped in Quebec, and in a storm which arose as the schooners were near the mouth of the Richelieu, the vessel foundered near Sorel and still remains at the bottom of the St. Lawrence.

In 1847, when the square towers now existing replaced the tapering spire of Notre Dame, the Whitechapel Bell Foundry was once more called to supply bells for the new towers, and sent over "Le Gros Bourdon," weighing 11 1/2 tons, the largest bell ever sent abroad, and others of the Notre Dame peal were shipped to Canada by Messrs. Charles and George Sears, who were then the proprietors of the foundry. Many citizens of Montreal remember the installation of the bells from Notre Dame to the Gothic tower of St. Patrick's, where one of them still remains, and where the other, "Charlotte," restored to its pristine splendor and silver tones by the present proprietors of the Whitechapel Bell Foundry, Messrs Mears & Stainbank, will be installed after it has been consecrated anew, together with a new bell, the gift of the Holy Name Society.

Charlotte and the new bell, known by the appellation of "The Holy Name," arrived in Montreal on the last trip of the Allan liner Corin-

voice of the bell as the voice of the people in prayer, and the voice of God returning in benison. On one side, below the inscription which is in relief, is the figure of a Cross, with, on either side, a figure of the Virgin and Child, while on the other side is a squat figure of a frog, an entirely unrecognizable device, unless it be a trade mark. The weight was 2266 lbs. and the not sounded "E."

Charlotte as it stands to-day, is an identical reproduction of the original of 1774, with the addition of the name "La Charlotte," and the name of the restorers, "Mears & Stainbank, Restauravit 1908."

The new bell, the second of the chime, weighs 1096 lbs. and sounds the note "A." It is the gift of the Holy Name Society, and bears besides the date and name of the makers, the inscription "Blessed Be His Holy Name."

The third bell of the peal is much smaller than the others, weighing only about 600 lbs. It, too, was cast in the Whitechapel Bell Foundry, but at an earlier date than La Charlotte, as is shown by the legend "Lester & Pack, London, fecit 1767." The inscription reads: in verse:

"At proper times my voice I raise In sounding my benefactor's praise."

The dedication of Charlotte and the new bell on December 13, will be the occasion of an imposing ceremony both in the morning and evening. At 8 a.m., low Mass will be celebrated, at which the members of the Holy Name Society and the men of the parish generally, will partake of Holy Communion.

At the Pontifical High Mass, to be held at 10.15 a.m., His Lordship Right Reverend Timothy Casey, Bishop of St. John, N.B., will be the celebrant, while Very Rev. Dr. D. J. O'Sullivan, former pastor of St. Albans, Vermont, will be the preacher. His Lordship Bishop Casey will officiate at the solemn dedication of Charlotte, the renewed bell.

At 7.30 p.m., Pontifical Vespers will be sung; the celebrant will be His Lordship Mgr. Racicot, Bishop of Poggia and auxiliary Bishop of Montreal. The preacher on that occasion will be Rt. Rev. Dr. Casey, Bishop of St. John. Mgr. Racicot will officiate at the solemn blessing of the Holy Name bell.

(Continued on page 5.)